

OUR PURPOSE
TO MAINTAIN A
TESTIMONY TO THE
TRUTH OF THE
BIBLE AS HISTORI-
CALLY HELD BY
BAPTISTS.

The Baptist Bulletin

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DIOTREPHESES

Diotrephes was a very interesting character. He was sufficiently conspicuous to provoke the attention of the Apostle John. In the epistle to Gaius, John said: "I wrote unto the church, but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

Nothing is said of Diotrephes' progeny, but he must have had a very numerous family, for the tribe is by no means extinct, and the predominant characteristic of Diotrephes himself persists in the characters of his children. They are to be found in all walks of life, and not a few of them find membership in various churches.

It may be worth while therefore to analyze this common human passion for the pre-eminence, to endeavour if possible to discover what lies at the root of it. It seems, to say the least, to be not uncommon for certain peoples to want to be the first. It is legitimate and praiseworthy for anyone to desire to be the first in quality. It is a worthy ambition for one in school, or college, or university, to determine to reach the highest position of scholastic attainments, — not, of course, merely to be first in rank or position, but to be first in quality.

But Diotrephes always wants the first position quite irrespective of his fitness to occupy it, or his ability to exercise the duties which belong to it.

It would be interesting to study Diotrephes in political life, in commercial life, and in social life. Socially Mr. and Mrs. Diotrephes are a problem.

But this article is written for a higher purpose. The Diotrephes of John's epistle was a church member, and it was in his church relationship he displayed his distinctive character. We venture the affirmation that Diotrephes is responsible for more trouble in the churches than any other character known to us. Sometimes a church is troubled by the flagrant wrongdoing of some of its members. Occasionally a church member may fall into some

open and outrageous sin; but any pastor of experience will readily admit that the trouble which has come to him on that score has been comparatively small; and that Diotrephes has given him more anxiety, and has made more trouble, than all the drink-addicts in the church membership put together.

Diotrephes ought never to be a deacon of a church. Though weighted with gold and with diamonds, and though in his social position he may, in very truth, enjoy a local pre-eminence, he ought never for a moment to be considered as being eligible for an official position in the church. Unfortunately he has been known to be elected as a deacon.

This writer has had very little difficulty on that score. We have had Demas on the Deacon's Board, and Alexander the copper-smith as chairman of the Finance Committee. We have had something to do with pessimistic deacons, and fault-finding deacons, and childish deacons: but we have escaped the infliction of a Diotrephes. But we repeat, in some churches, even Diotrephes gets on the Deacons' Board. In which case, he is determined to be first: his opinions, his judgments, his decisions, his whims, his fancies, must shape the church's course.

Sometimes Mrs. Diotrephes becomes President of one of the women's societies. Not always of course. Many churches would be at a standstill were it not for the noble women in its membership. Diotrephes and Deborah were worlds apart. The Lord's cause is always furthered by the activities of a Deborah, a Lydia, a Dorcas, a Priscilla, and many others. But when Mrs. Diotrephes gets into the chair, there is an end of peace in any woman's society. What a manipulator she is! What a writer of letters! What a teller of tales! What a disseminator of misrepresentations!

When Mr. Diotrephes becomes a deacon and Mrs. Diotrephes becomes the president of the woman's organization, Miss Diotrephes is almost sure to become a member of the choir—and what music that makes in a church! If Miss Diotrephes sings soprano you may depend upon it that no solos except soprano solos will be heard. If she should sing contralto, then

that will be the predominant voice in the choir. How our hearts go out in sympathy to the pastor of the church, and the leader of the choir, and the Superintendent of the Sunday School, and to the whole membership of a church in which the Diotrephes family are members!

This writer has had a fairly wide experience as a pastor, and a wide acquaintance with small churches as a result of his connection with Home Mission work. We have observed that when pastors leave one church for another, in the majority of instances their resignations have been forced by the Diotrephes family. When the growing sons in the parsonage, though Christians, seem disinclined to follow their father into the gospel ministry, it will usually be found it is because they are rather afraid they might have to become pastors of churches to which some members of the Diotrephes family belong.

How many pastors, how many pastor's wives, how many pastors' families, have been crucified at the behest of Diotrephes! What a pest he is! What a nuisance to everybody, everywhere! He ought to be dismissed from office in any Christian church, and excommunicated from its membership.

If we may be permitted a word of caution or admonition to our brother-pastors this week, it would be this: Keep a sharp lookout for Diotrephes. If he is nominated for any office, face the situation squarely and let it be known to the church that any man who is looking for the pre-eminence should not be permitted in office at all.

Evidently Diotrephes had a bad tongue. The Apostle John must have been a peculiarly amiable man. The man who seems to have been almost unable to think or write of anything but love, must himself have been rather a lovable person. And yet he speaks of Diotrephes as "prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." Diotrephes is always of the "dog in the manger" spirit. If he is not permitted to drive the car, he prefers to see it in the ditch. If he is not permitted to have the pre-eminence, he will do his best

to close the church. He not only insists that if he cannot play the first violin in the orchestra he will not play at all, but he is determined that if he cannot be first there shall be no orchestra.

Such considerations as these, in principle, lie behind the scriptural admonition, "Lay hands suddenly on no man." Which, being interpreted, means, Find out whether he is honey or nitro-glycerine.

Even the Apostle John announced his intention of dealing severely with Diotrephes, and there is no doubt he needs severe treatment. But whoever handles him must mix a little wisdom with his severity. It is not wise to use a hammer on dynamite. No; it is not a question of "methods" or of "spirit" when you come to use a hammer. Any kind of hammer is the wrong tool to use when you want to dispose of dynamite quietly. We must not be at all discouraged if here and there we hear of slight explosions.

But we shall all be wise if we refuse to walk in the steps of Diotrephes. Let us whoever would be greatest must be pre-eminent in service. There is no law against our seeking the pre-eminence in generosity, in willingness to bear other people's burdens; against our being ready to be the pack-mule of the church. The only pre-eminence which blood-bought men and women may legitimately seek is that which comes from sharing in the Savior's baptism, and from drinking of His cup; to be determined by God's grace to be as much like Christ as possible; to endure all manner of insults; to go even to the cross and to the grave if that be the will of God for us. That course will lead us at last to the place where we shall be permitted to exercise authority over many cities, and thus overcoming, by the grace of God, all our evil propensities, to sit down with Christ in His throne even as He overcame and is set down with the Father in His throne.—T. T. S. in The Gospel Witness (abbreviated).

NORTHERN BAPTIST CONVENTION BUSY MAKING MISSIONARIES FOR THE COMING ANTI CHRIST

In the September issue of The Baptist Bulletin we referred to the Northern Baptist Convention's interest in belching forth its infidelity. Now we call the attention of our friends who are believers in the Lord Jesus Christ, and who are still affiliated with that apostate organization to a further act of blasphemy on the part of the Colgate-Rochester Baptist? Seminary, an institution fostered by the Northern Baptist Convention. Oh, ye children of God who have been redeemed by the precious blood of the Son of God, do not delay to call upon your churches to withdraw all interest from this fearful God insulting organization. We quote from an address

delivered to the student body and the speaker was sanctioned we are told by the President of the school. Says Prof. C. C. Webber: "Communitic and socialistic principles will be taught by the missionaries of the future in an attempt to overthrow capitalism. Capitalism is unchristian and unethical and must give way to socialism and communism, and the missionaries of the future will be social revolutionists. The missionaries of tomorrow will show the workers of the Orient how they can bring about the abolition of capitalism by co-operative organizations, trade unions and socialistic political parties, and the missionary of the future will allow these organizations to hold meetings in his church. He will sustain the workers in their efforts by picketing with strikers and organizing protest meetings against police interference. Missionaries should establish birth control clinics, so that workers can control the population of the world and thus better their standards of living. The missionary will assist in establishing labor colleges where capitalism will be discussed pro and con, and where it will be shown that capitalism inevitably leads to international and class wars. He will point out the contribution of Soviet Russia in her attempt to establish a new social order."—Don't forget Northern Convention Baptists, it was Sovietism that drove Christianity out of Russia and the N. B. C. is doing its utmost to drive Christianity out of the U. S. A.

DR. BUSWELL REFUSES TO BE FIRED

Dr. J. Oliver Buswell is the President of Wheaton College, a Presbyterian of long standing, and has been notified of his dismissal from the Chicago Presbytery because of his affiliation with the Independent Board of Foreign Missions. The Modernists of the Presbyterian church in the U. S. A. have taken complete control of the machinery of that great organization. There was a day when the true saints of God dictated the policies of the church, but in the large denominations those days seem to have passed, the worm has turned and Jude's Vile Men who have crept into the assembly of the saints are turning the grace of God into lasciviousness in their effort to expell true believers who will not aid in the promotion of their heretical schemes. The following is the letter addressed to Dr. Buswell by the Stated Clerk of The Chicago Presbytery.

President J. Oliver Buswell,
My Dear Dr. Buswell,

Yours of the 19th informing me of your determination to continue your connection with and support of the Independent Board for Presbyterian Foreign Missions came duly.

Of course, you know that the resolution of the General Assembly, which met at

Cleveland last May, calls on the Presbytery for further action, and you will not be surprised to hear again from me on the subject.

The object of my writing is to project a method of procedure which will terminate your connection with the Presbytery of Chicago, as required by the action of the General Assembly.

Let me say parenthetically at this point, that I am doing this with deep regret which I am sure is shared by all the brethren of the Presbytery. If possible within the time limit set by the General Assembly our committee greatly desires a fraternal conference with you before your final decision.

The following are in my judgment some of the most natural methods of reaching the above mentioned end.

First: A simple renunciation on your part of the jurisdiction of the Presbytery and request to have your name dropped from the roll of the Presbytery.

Second: A request from you for a letter of dismissal to another denomination in fraternal relation with Presbyterian Church in the U. S. A.

Third: A request to be heard before Presbytery in defense of your announced determination to remain a member of the Independent Board, with the understanding that if the Presbytery persists in requiring you to withdraw from the Board you will follow one of the two courses above outlined.

Fourth and last: A trial for violation of your ordination vows which among other things include the promise "to be in subjection to your brethren in the Lord." This, permit me to remind you, would involve many tedious and practically useless formalities.

If you can think of any other way of ending your connection with the Presbytery, please let me know. If not I shall, of course, expect to hear from you as to which of those presented above will be the most satisfactory one from your point of view.

Sincerely yours,
(Signed) Andrew C. Zenos,
Per F. Moore,
Stated Clerk.

It is encouraging to read Dr. Buswell's telegraphic reply which is as follows:

"Your letter of August fourth in which for the first time you ask me for a conference with your committee is just received in Asheville Stop I am instructing my secretary to telephone you and arrange time and place for such conference Stop I shall not withdraw from the Presbyterian denomination voluntarily Stop I am in subjection to my brethren in the Lord and am also loyal to my other six ordination vows."

We also give our readers Dr. Samuel
(Please turn to page 4)

WHAT WILL THE INDIANA BAPTISTS CONVENTION DO AT FRANKLIN?

Rev. Ford Porter, Princeton, Indiana

I was recently asked what will the Indiana Baptist Convention do at Franklin in October? That is what many of us would like to know. How blessed it would be for Franklin College to say to the Baptists host on this their Centennial Anniversary. We believe and teach that the Bible is the very inspired Word of God, instead of trying to conceal their position while they appeal to the churches for our boys and girls as students and for funds.

I have hesitated to write this article but the more I think of it the more I feel led of the Lord to set before Indiana Baptists some pertinent facts relative to the institution which is turning our Baptist youth away from the faith historically held by Baptists.

There comes to me at this moment a scene of a small family gathered together and the father in the midst, sobbing, as he told me of sending his children to Franklin college with a simple faith in God and His Holy Word to have that faith shaken by the false teaching in the class rooms. I recall another father who came to me and related how that his daughter became an avowed evolutionist at Franklin. A mother informed me that she was obliged to take her daughter out of Franklin and send her to the State University for said the mother, "I do not want my daughter to have to say that she was taught such things in our Baptist college."

Of course there have been many who have gone out from the college to take their place in the world and have filled it most acceptably. God bless every one that has done so and remained true to the faith.

A former student told me recently in Indianapolis that he was much grieved about the situation at Franklin. He wept as he related how the most promising ministerial student was now recognized as the best dancer in the college.

While President of the Indiana Baptist State B. Y. P. U. I appealed to the young people to go to Franklin, and here in our Association I have helped raise money for the college; at that time I was considering entering Franklin College for further training, but after talking to some of the students about the college, I gave up the idea. I am strong for education but not for an education that shakes one's faith in the Bible as the Word of God. On April 2nd this year Dr. W. G. Spencer, president of the college, called the writer by long distance telephone, asking for a service in our church, for the purpose of presenting the work of the college and making an appeal for our young people for students and no doubt funds for support. In this conversation I told him that

there were some questions in our minds that should be settled before we would agree to have this representative come. I told him I had in my files a letter from a former president that Theistic evolution was taught in the college and I also had a picture taken from the Indianapolis Star showing a dinner dance given by a group of Franklin College students in one of the Indianapolis Hotels. After the telephone conversation I came to my study and took the matter to the Lord in prayer for I wanted to know just what He would have me do. I felt impressed to write Dr. Spencer a letter, which I did the same day. I said in my letter: If these conditions, which I realize existed before you came to the college, have changed during your administration and you can send us a representative that will assure us of that, we will be glad to have him come and will give him a service. This was to have been the following Sunday, known as "Franklin College Day." No one came and I received no reply. In a copy of the College Circular Bulletin sent out by the President, I noticed an announcement that some of the churches had not been visited on the set day, but that they would be visited within the next four or five weeks. I wrote Dr. Spencer again on April 27th excerpts of which letter were as follows: "As I have not received a reply to my letter of April 2nd relative to the coming of a representative to present the work of the college before our people and because of the importance of the matter I am writing you again."

"I am sure you will not think it unreasonable for me to ask you three questions which you can answer with one word, which will make your reply very simple and enable us to reach an understanding. Does the College teach the Bible to be the Verbal Inspired Word of God? Is Theistic Evolution taught in any of the classes? Do the Social Activities of the College include dancing? These questions are being asked because of the interest I have in our young people. I have not sent you a list of the names of graduates from our High School as you requested. If these matters can be satisfactorily settled I will be glad not only to send you the names, but personally urge them to come to Franklin." Dr. Spencer called to see me, but I was not at home. On May 22nd, he wrote as follows: "Some time I want to sit down and visit with you about it, but I don't think we will get anywhere writing to each other about it. I am sure some things you would understand and appreciate if we could visit about them." Now there is no reason why these questions should not have been answered by letter as well as in private conversation.

On July 27th I wrote Dr. Spencer again, as follows: "I am sorry that I was not here when you called, as I would be glad

to talk to you personally about the matter mentioned in my previous letters. I cannot understand, however, why you feel as you do and that you cannot answer the three questions I asked. Now the reason that I am insisting upon an answer is that Franklin College is a Baptist College. I am sure you will agree that a college that seeks to draw from the Baptist churches their young people for students, and their funds for support, should teach the same doctrines the churches believe and the same that have made the churches what they are today. I know you are familiar with our doctrines and that one of the most important, if not the most important is: That the Bible is the Very Inspired Word of God; by that we mean the Verbally Inspired Word of God. If we do not have a verbally inspired Bible then it cannot be depended upon for the rest of our doctrines. If the Bible is verbally inspired, which we believe it is, then man was created by a definite and specific act of creation as recorded in Genesis and did not come through any process of Evolution. This is what Baptists believe and what we believe the college should teach our young people. I know there is a tendency to drift away from these beliefs, but I thank God that Baptists still hold to them.

"Now I do not want to be unreasonable with my requests and I do not believe I am. I have prayed much about this matter. Because of the importance of it am asking you again for an answer to these questions. If an answer is not received within a reasonable time we will take it as an admission that the college does not teach the Bible as the Verbally Inspired Word of God; also that Theistic Evolution is taught in some of the classes; also that the Social Activities of the college include dancing. I am sure you will agree that we will be justified in taking such a position."

Two months have passed and no reply has been received. It seems clear that by refusing to answer, the position of the college on these matters is clearly stated.

I assure you there has been no pleasure in writing this article, but I know I have done just what the Lord would have me do. Knowing these things and the seriousness of it all, I could not conscientiously keep them to myself. What will the college do? That remains to be seen. I hope and pray that the college on this Centennial Anniversary will decide to turn back to the Bible and be willing to accept it and teach it as the Verbally Inspired Word of God and will so declare its position to the Convention when in session there as well as to Baptists everywhere, and so begin the second hundred years right.

What will the Convention do? That also remains to be seen. If the college refuses to take the stand on the Bible as the Word of God and the Convention wants to be

true to the Word, there is only one thing to do and that is refuse to support the college with their young people and funds, until such time as the college is willing to accept our Baptist Beliefs and believe and teach the Bible as the Word of God. John in his Second Epistle 10 and 11 verses tells us our responsibility. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.

NEWS ITEMS

First Church, Butler, Pa.

Rev. J. J. Van Gorder, Pastor

The annual business meeting of the church was held Wednesday evening, August 8. The entire staff of old officers was re-elected without a dissenting vote. We take this as an evidence of the satisfaction of the church with the work as carried on by the official family and also evidence of the unity of the Spirit.

From the standpoint of membership the closing year has been the most fruitful of the present pastorate of more than eleven years. 55 new members were received by baptism; 11 by letter; 9 on Christian experience, making a total of 75 new members during the year. At the same time approximately twenty-six hundred dollars were given for missionary work. While this is far short of pre-depression times yet we thank God for the liberality of many of our people who give out of the abundance of their poverty.

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Buffalo, New York. There are five Regular Baptist Churches in Buffalo and vicinity. Three of them, Calvary, Williamsville and The First Church, have organized Bible classes under the auspices of The Moody Bible Institute Correspondence Department. The courses to be studied will be The Introductory Bible Course, A Prophetic Course on Mountain Peaks of Prophecy and a Course on Christian Evidences. Already there are over 100 enrolled to study the Bible this winter under this new Bible Institute method.

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Temagamie Indians. Last year we told you of a visit by Pastor H. A. Keithley and the Editor of The Bulletin to the Indians of the Georgian Bay district of Northern Ontario. In that Reservation is a tribe of five hundred Indians without a Gospel message. We are happy to announce that through the co-operation of the Toronto Baptist Seminary, Rev. and Mrs. McAsh, graduates of that institution, have taken up their residence on Bear Island, Temagamie, Ontario, and are ministering to the Ojibway tribe. No church or association has underwritten their salary for the two

years; it is a work of faith and they will appreciate hearing from you. Send your money either direct to Rev. McAsh or to our treasurer, Rev. R. F. Hamilton, Central Baptist Church, Gary, Indiana.

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First Church, Worthington, Minn., Rev. F. W. Weniger, pastor. Thanks for the Bulletins received each month. I make good use of them. I have just completed five years in this pastorate. The Lord has greatly blessed us. We have been able to move forward and see souls saved right along. If our memory serves us correctly all the children of Pastor and Mrs. F. W. Weniger are graduates of the Northwestern Bible School of Minneapolis. Four sons are now engaged in Christian work, one is in the glory who for several years served as assistant pastor to Dr. Beal of Tucson, Arizona. The youngest son graduated last year from Northwestern. He is a good preacher and a good musician and we heartily commend this young man to any Baptist church desiring a pastor.

* * * *

First Church, Austin, Minn., Rev. Leo Sandgren, pastor. Our Fall work is beginning well; the annual meeting of the church has just been held with good reports in all departments. We baptized five last Sunday night. The Regional Association convenes September 24-26 at the First Baptist Church, Park Rapids, Minn., Rev. Gus Dahlberg, pastor.

The Annual Fundamentalist Rally under the auspices of The Interstate Evangelistic Ass'n will be held at the Calvary Baptist Church, New York, September 30 to October 3. The Conference Theme will be "The Bible In The Modern World." This conference promises to be a great inspiration to those who desire to be true to the Book.

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Ordination of Rev. Joseph McCaba. On Monday, September 17, 1934, a council was convened by the Riverside Baptist Church of Buffalo, N. Y., Rev. H. O. Olney, pastor, for the purpose of ordaining Mr. Joseph McCaba. Mr. McCaba is the Director of The African Christian Mission and because of not being ordained experienced some difficulties with the government authorities on the field. The council was organized by the election of Rev. H. A. Keithley as Moderator and Rev. Clarence Keen as clerk. There were twelve churches represented with twenty-nine delegates. After a satisfactory examination the council recommended that the church proceed with the ordination. The ordination sermon was delivered by Rev. L. R. Haik of Castile, N. Y., a former school mate of Rev. McCaba. The charge to the candidate was made by Rev. Clarence Keen. The prayer of ordination was offered by Pastor Olney.

Dr. James M. Gray and The Moody Bible Institute. On hearing that Dr. Gray had resigned from the Presidency of the Institute after a connection of some forty years with that institution we forwarded our congratulations on such a notable service and also extended our best wishes as he closed his desk. Dr. Gray replied almost immediately thanking us for our good wishes but assuring us that he was not closing his desk at the Institute, but desiring to be relieved of the cares of business administration Dr. Will H. Houghton has been elected president while Dr. Gray will continue in active relation with the Institute with the work of the faculty as editor of the Moody Monthly and lecturer in the field. Said Dr. Gray: You can expect to see me in Buffalo again for similar conferences as we have held in the past. Friends of the Institute will rejoice that Dr. Gray will continue with the Institute and will look forward to seeing and hearing him and his associates in Bible Conference work again in Buffalo and other parts.

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Free! Free! Free!—Several thousand copies of The Baptist Bulletin are sent out each month free of charge to pastors and churches in most every state in the territory of the North. Modesty forbids our publication of many of the letters we receive from Baptists everywhere urging our continuance in this good work, all of which we greatly appreciate but we wonder if you have sent in a contribution from your church or from yourself to maintain this testimony. Send all checks to Rev. R. F. Hamilton, Treasurer Central Baptist Church, Gary, Indiana.

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Rev. Otis Fuller of Atlantic City, N. J., has been called to the pastorate of the Wealthy St. Baptist Church of Grand Rapids to succeed Dr. Van Osdel. Our sincere best wishes go with this faithful young servant of God in his new endeavor.

DR. BUSWELL REFUSES TO BE FIRED

(Continued from page 2)

G. Craig's paraphrase of the letter of Dr. Zenos to Dr. Buswell as printed in Christianity Today.

"We have to find a way of getting rid of you. Here are four alternatives. Take your choice. The last way, a trial, you can have if you will, but we are telling you in advance that it would involve many tedious and practically useless formalities. You will have to walk the plank anyway, so why bother with them? In other words, you can have a trial if you want to, but I want to warn you that the result of the trial is determined before the evidence is heard. If you can think of any other way of ending your connection with the Presidency, please let me know. . ."