

For 'Pastors' Aid'—a Ministers' Number

The Sunday School Times

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7. February 12.—Elisha and the Shunammite Woman	2 Kings 4 : 8-37
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10. March 5.—Jehovah's Mercy to a Heathen City	Jonah 3 : 1 to 4 : 11
11. March 12.—Amos Warns Israel. (Temperance Lesson.)	Amos 6 : 1-8
12. March 19.—The Downfall of Israel	2 Kings 17 : 1-18
13. March 26.—Review	

IT IS well within bounds to say that it costs The Sunday School Times at least twenty thousand dollars a year to keep the paper as free as possible from current advertising that the publishers believe would be unworthy of your consideration. Very few papers have such a world-wide company of loyal, thoughtful, and appreciative readers, or such a year-in-and-year-out list of worth-while advertisers.

No Stones to Throw

By Edith L. Mapes

THEN it is true that he has failed,
And so has justly been assailed,
Deserves to be condemned and blamed?
Yes, certainly, he should be shamed.
Just wait until I find a stone!
Nay, softly,—let it not be thrown.
For Jesus seems to look at me;
My heart o'erflows with sympathy;
Unworthiness, compassion,—oh,
I too have sinned! No stones to throw.

EDITORIAL

Is God First?

In how many lives is God really first? He blesses such lives as he can bless no one else. The life that is not overwhelmingly blessed by God is the life that is preventing this by putting other things first. A widow in famine times was saving a bit of food for herself and her son, as the last food she expected to have before they died of starvation. God through his prophet asked her to use that precious food to provide a meal for the prophet first, and

afterward to use whatever was left for herself and her son. And God made her a wonderful promise as he made this request. She put God and his will first in her life, and her faith and action have lived down through the centuries. For "The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah" (1 Kings 17:16). If we say that we would do that if God made any such promise to us as he made to that widow, we show that we are not reading and believing God's Word; for the promises to us are there. Is God really first in our life?

Without Waiting for the Sequel

God is writing a continued story in our lives. It is sometimes hard for us to wait for the next chapter! And sometimes a present chapter in the story seems very disappointing indeed. Are we willing to trust him while we wait? Miss Lilia Trotter, of the Algiers Mission Band, has written: "He himself," the Master Husbandman, "knew what he would do in the repression, cutting down, cutting back the new growth, 'that it may bring forth more fruit,' and his 'thou shalt know hereafter' carries us on till the day that is nearing, when his sequel shall be seen. . . . So till then he shall have our trust, unquestioning, illimitable. 'For He is worthy.'"

Leaving God Out of Creation

Revelation emphasizes the name of God in its account of Creation. This is in striking contrast with the emphasis of science, which largely seeks to eliminate God from creation. In the Genesis account of creation (Gen. 1:1 to 2:3), God is mentioned forty-six times. Everything is ascribed to direct acts or volitions on his part. God "created" six times, "moved" once, "said" ten times, "saw" seven times, "divided" twice, "called" five times, "made" seven times, "set" once, "blessed" three times,

"ended" once, "rested" twice, and "sanctified" once. The scientific world has been startled recently by the deliverance of Professor Bateson, of England, said to be the foremost Darwinian of the world to-day, who tore down the very pillars of the evolutionary theory of the origin of species. It is sad, however, as the Rev. Dyson Hague says in the Toronto Mail and Empire, that Professor Bateson could not say "a further and nobler word" and declare that "where the wisdom of men is at end, then the wisdom of God steps in." In the face of the admission of scientists like Professor Bateson, our current literature, even our schoolbooks, run riot with the thought of the "cave man" and his wife falling upward from the ancestry of the ape. Would that more of these candid scientists would take the leap of faith, for it is "by faith we understand that the worlds were framed by the word of God."

When Satan "Cuts In"

Satan is a great "hold-up artist." He never can thwart God, but he can delay God's work, because there are so many individuals who will yield to Satan rather than to God. In a frank message to his own congregation, the Rev. John Van Ness, of the Narberth (Pa.) Presbyterian Church, preached a sermon recently from the text, "But Satan hindered," from 1 Thessalonians 2:18. He said that the literal meaning in the Greek of that word "hindered" was to "cut in," and declared that there could be no better illustration of just what the word meant than the way some reckless chauffeur often cuts in ahead of an automobile that has the right of way, in a dangerous dash that threatens wreckage to machinery and even loss of life unless the driver of the automobile interfered with shows presence of mind in the handling of his car. Satan is trying to cut in across the path of God's purposes to-day as perhaps never before, although he has always been busy, not only in Paul's day, but before and afterward. Are we letting him use us to cut in anywhere?

If We Would Teach Teachers

RECENTLY a young woman was thoroughly discouraged and felt like giving up her class of boys because she could not interest them or hold their attention. The pastor asked her if she would read a book that would help her. On her promise to do so the book was given her. It dealt with the laws of teaching. Her mind began to kindle, and she asked for more books. Within a year or two she had led each of the boys to Christ, and she was the idol of the boys.

It is an art to teach teachers, and one of the most difficult of all arts. A teacher is not equipped for his task by being assigned to it. He thus gains no new endowments of nature or of grace. He will, of course, learn teaching by teaching. But that is a slow and painful operation on pupil and teacher. Teaching to-day is one of the great professions of life, and great schools exist primarily for the training of teachers for the public schools of the land.

Some teachers take their calling too easily and drop out of line and lose their places. Others keep abreast of the best thought of the day and so keep ahead of the pupils and the new demands of the age. Summer schools for teachers are thronged with those who wish to enlarge their intellectual equipment. Most of the denominations conduct training schools for the better training of Sunday-school teachers. The International Sunday School Association has a great training school at Lake Geneva, Wis. The Sunday School Times exists primarily for the help of Sunday-school teachers who desire the best that modern consecrated scholarship can offer for the exposition of the lessons, though others besides teachers may read it with profit.

There has been great improvement in the work of Sunday-school teachers in the last quarter of a century. About thirty years ago Dr. John A. Broadus, long active as a member of the International Sunday School Lesson Committee, was heard to say

in an address that he sometimes wondered if the whole Sunday-school business was not a humbug when he contemplated the careless way in which so many teachers treated the lessons. It was bad beyond a doubt. There is still room for improvement, though it is better, one is glad to be able to say.

One of the many proofs of the wisdom of Paul is precisely his concern for better teachers of Christianity. He urged Timothy to give attention to the teaching, and one of the ways was to give attention to the reading (1 Tim. 4:13). The reading comes before the teaching. The teacher is often dull because he does not know enough to be interesting.

There is nothing that so stimulates the mental faculties as diligent study of the Bible. There the soul of man touches the mind of God. The greatest thoughts in the world enrich the mind and enlarge the soul. But the teacher must take his work seriously and give time to preparation for his whole task, not simply for the lesson in hand. Sunday-school teachers are usually busy men and women, but these are the very ones, as a rule, who make time to get ready for their work. B. F. Jacobs was an instance of this zeal of the business man, and John Wanamaker is another.

Paul urged Timothy to teach teachers who would teach others (2 Tim. 2:2). Paul had taught Timothy. He was to find faithful men and women and "deposit" (a banking figure) with them what he had learned from Paul. These new teachers would then be qualified to teach others also. So it is not a new discovery that teachers of Christianity must be taught. The office of teacher is recognized by Paul as one of the gifts of God for the church (Eph. 4:11, 12; 1 Cor. 12:28). Christ is called Teacher in the Gospels more frequently than preacher. The later Christians had "catechists" who taught the "catechumens" or pupils. This very word is em-

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the way Moses put the matter. Nevertheless, this is just what he meant. And he proved himself by his attitude and words a greater Greatheart than all the men with whom he had to do.

And what an effect such an example must have had on the young Joshua. You can not live with a man of Moses' mental and spiritual caliber, and remain on the twopenny order of things. Sooner or later—provided you are half a man—you will begin to deal, spiritually speaking, with sovereigns and guineas instead of pence. For it is a fact that example is both contagious and infectious. Little men produce little men. Big men produce big men. It is a case of, Like master, like pupil. It is not surprising, therefore, that Joshua, later, got to doing big things as Moses had done. We do not need to mention these. From his crossing of Jordan to his death at

Shechem he was always on the large order of things, doing great things in great ways.

It will be good for us if we journey back a few thousand years and keep company for a while with Moses and Joshua. There is more to be learned in their tent in the wilderness than there is in most modern university and seminary halls. Those two oldtime saints knew God and were great like God; and in their presence we shall become like them and the Jehovah they served. But mark it, if you want to remain big, you will need to ask the Lord, when you come back to your modern times and ways, that he will both put and keep his spirit upon you as he did upon them. For it will be the case with you, as it was with them, that you will only find greatness in the greatness of God.

PRINCETON, N. J.

When I Learned from Dr. Scofield

Finding what real spiritual blood-transfusion is!

By Lewis Sperry Chafer

MY FIRST meeting with Dr. Scofield was in the fall of 1901. Being at that time in regular evangelistic work I had moved to Northfield, Mass., for my home center, and Dr. Scofield was then pastor of the Northfield church, and director of the Northfield Bible Training School. My first year at Northfield was one of severe testing, for it pleased God to cut off my calls for work and my income. The purpose of this testing was not as clear to me then as now.

Until that time I had never heard a real Bible teacher. True to my ministerial training, I had gathered sufficient material of a most unscriptural character to compose enough sermons to supply an evangelist in the usual series of meetings. Naturally these sermons were prized exceedingly. My first hearing of Dr. Scofield was at a morning Bible class at the Bible School. He was teaching the sixth chapter of Romans. I am free to confess that it seemed to me at the close that I had seen more vital truth in God's Word in that one hour than I had seen in all my life before. It was a crisis for me. I was captured for life.

After the lesson, I met Dr. Scofield and he opened his great heart and took in one more ignorant student. In doing this, he exhibited a characteristic which was peculiarly his own. I refer to his boundless patience and tireless courage in the work of making the Word of God plain to all classes of people according to their need. He, differing from many who teach, seemed to teach from the student's position toward himself. Others, it seemed to me, taught from their own position in the truth toward the student. They were inclined to dwell on the last thing they had found in their own Bible study, whether it was the next truth the hearer needed or not. Dr. Scofield seemed to fathom my ignorance and to be able to tell me the next truth I needed to know. He seemed never to dream of displaying his own knowledge, or of teaching merely to refresh his own soul in the truth. He was absorbed in the work of imparting to others and with incomparable skill he was able to select, from what seemed a limitless storehouse, the truth they needed. Though he had explained a Bible question a thousand times, his dogged patience was unimpaired if he found one to whom it had not been explained before. This was not a cultivated patience; it came from the heart. It was the normal working of the teacher's gift when enriched by the enabling power of the Spirit of God. This absorbing interest in the exact need of others characterized all his public teaching and preaching. I am reminded of an incident which will illustrate this.

Unannounced, Dr. Scofield attended the morning service in the Northfield Church one Sunday, some years after he had resigned that pastorate. He was invited to preach, and consented. It was at the opening of the summer season in Northfield, and the usual congregation was greatly augmented by the presence of many notable Christian workers. It was evident that a great sermon, or exposition of Scripture, would be acceptable. Dr. Scofield, however, seemed only to be conscious of a group of about four hundred students who were seated in the gallery. He knew full well that to many of them the way of salvation in Christ was not clear. Losing sight of all else, he gave one of the simplest, yet most effective Gospel appeals I have ever heard.

The force of this incident is strengthened by the fact that, at the close of that meeting, one of the greatest Bible teachers of the world said to me regarding the address: "Dr. Scofield can do better than that: it was not worthy of his great ability." Nevertheless, I still hold the conviction that Dr. Scofield was sufficiently free from personal ambition to be willing to forget himself in the deepest need of those to whom he ministered. He gave no passing thrill that day to people who had lost their keen joy in the simple Gospel; but those students listened with rapt attention, and, I believe, many were saved. I, myself,

received a new vision of what the Gospel really is, and an added inspiration to impart it to others.

This utter lack of self-interest and self-promotion was disclosed at another time by a reply he made to me when I attempted to sympathize with him because he was about to speak to a very small congregation. Said he: "When I think how my Lord lost his sense of weariness, hunger, and thirst in his passion of soul to reach one fallen woman at Jacob's well, who is Scofield that he cannot be eloquent without a crowd?"

Dr. Scofield always had time for the beginner, as few great men do. During these many years of unbroken fellowship which has been akin to that of a father and a son, I have had increasing evidence of his passion to teach.

I had passed one great crisis in my life when, as a Christian young man, I yielded to the will of God and received his ordination to preach his Word. I came to a second crisis a few years later. Dr. Scofield had resigned from the church in Northfield and returned to his pastorate in Dallas, Texas. I had accepted an invitation from the church in Dallas to conduct a two-weeks' series of evangelistic meetings. The meetings were held in due time, and Dr. Scofield attended every service.

Perhaps my doctrine was not as bad as it might have been; but I am now aware that my preaching for those two weeks was, of necessity, a peculiar torture to him. I know now that there are few things more painful to one who knows the truth and is jealous for it than to hear it distorted and mangled. Those meetings were counted a success because of the goodly number who accepted Christ; but in spite of all that, Dr. Scofield invited me to meet him alone in his study the day following the close of the meetings. He had a duty to perform.

We both suffered under his unveiling of my ignorance of the fundamental truths of the Bible; but he, like a skillful surgeon, was true to my deepest need. The operation was a success. I left that fellowship, not disheartened with my too evident failure but with a new, unbounded ambition and ideal which was no less than a purpose to be a life-student of God's Word, and to prepare for the ministry of a Bible teacher. A few concocted sermons which were woefully incorrect in doctrine—my only stock in trade—were swept away forever, and, strange to say, because of a new unfolding of life and service, I did not feel their tragic loss. Who can estimate the value of one hour of such spiritual surgery?

The best preaching comes out of a study—

1. Of the Bible as a whole, with especial regard to the Dispensations as unfolding the progressive purpose of God.

2. Preach straight through a book, centering each sermon on the pivotal verse of the chapter, paragraph, incident, etc., which is the subject of the day. Tell the congregation what portions of the book to read during the week. This will build congregations far better than theme or text preaching.

3. But there are great texts in the Bible, and these should be treated: (1) In the light of the context; (2) In harmony with other declarations of the Word on that subject; (3) As a message.

4. There are great themes in the Bible. For example, make preaching, say, center on Christ from Christmas to Easter; then on the Holy Spirit for a month; then on the church—her relationships (that is, as Christ's body, bride, etc.), her mission, and her future. The kingdom is another theme, the Bible revelation of God another, etc.

5. Any preaching that comes out of Commentaries is poor and thin. See Jeremiah 23:30.—Dr. Scofield in a letter to Dean W. L. Pettingill, of the Philadelphia School of the Bible.

And how few are fitted to undertake such an operation!

Under God, it has been my privilege in the years that have passed to be associated with Dr. Scofield for weeks at a time in institutes and conferences, and, as our summer homes were but a few miles apart, to have had many days of fellowship in the times of recreation and quietness. Out of all of this there are very many lasting impressions. I mention only one: I have never left his companionship without being conscious that my own spiritual life was renewed. It was real spiritual blood-transfusion. Out of his inner life there flowed rivers of living water. My spiritual faculties were quickened. I always saw farther into the unseen. I heard the voice of God more clearly. I felt anew the power of an endless life.

Dr. Scofield's letters were as spiritually virile as his personal contact. I have preserved his letters from an uninterrupted correspondence covering many years; not out of mere sentiment, but because of the spiritual dynamic they contain.

Dr. Scofield knew God personally as his own Father with more reality than any other person I have ever known. That living consciousness of God was no doubt the key to his freedom from every artificial pose and counterfeit in the spiritual life. It too, was as great a corrective as human resources could provide for the spoiling of the spirit of pride and vain show in another.

There is a counterfeit spirituality abroad which, while honestly attempting to avoid the carelessness of the world, is nevertheless self-made, self-imposed, and designed after the pattern of a cramping, standardized, unscriptural ideal of holiness. It dresses in black but for its unsightly extremities—spiritual pride and mock humility—which are unclothed and bare. It walks in the shadow, and its dominant note is self-crucifixion; which, being interpreted, is supposed to mean a stultifying of personality, a stupefying of joy, and a sacrifice of the liberty in grace. Its heart-beats are regulated by a crude blend of digitalis and bromide with a cruel excess of the bromide. Opposed to this, there is a Scriptural spirituality which is the natural manifestation and fruit of the indwelling Spirit. It walks in the light, its dominant note is victory through Christ, and its heart-beats are true because they are the throbbings of the life of God.

Dr. Scofield discerned these distinctions and fearlessly contended for a true spirituality by both precept and example. He walked with God in the light of his Word. He now walks with God in the light of the Lamb.

EAST ORANGE, N. J.

Where the Whole School Hears the Sermon

THE Sunday-school of which the writer was a member has for many years successfully adopted the following inducement to secure the attendance of children at church morning service:

At the close of Sunday-school, prior to which the Primary Department is dismissed, the scholars, accompanied by officers and teachers, proceed to church from the auditorium. Arriving at the side entrance, the organ begins and members of the school are seated near the pulpit, the boys on the left, and the girls on the right.

During the preliminaries, the pastor announces the children's hymn, in which the school leads. This is followed by a sermonette, anecdote, or address, sometimes dramatically illustrated. It will be noticed that the "Children's Sermon" takes priority over the "People's Sermon."

The school class-books register church attendance as well as lessons and other work, and credits are recorded, upon which valuation is computed, and annually, on "Prize Day," Bibles, hymnals, or other suitable books at the option of the children, are presented. This occasion is looked forward to with much delight. These rewards are purchased from reliable institutions and selected by a discriminating committee elected by the school, thus insuring the absence of questionable literature.

In addition thereto, a special book is awarded each scholar present every Sunday. In cases where it is clearly impossible for a child to be at school, such as sickness or other unpreventable cause, the records indicate the equivalent of continuous attendance.

Not only has this method attracted a practically one hundred percent Sunday-school attendance at church, but also influences parents to be at morning worship. The practise of officers and teachers sitting with the children invites reverence and creates added interest. It increases fellowship.

The question of financing these awards is covered by one Sunday's church collection, on Children's Day, which also provides for a day's trip to the seaside.

Worthy of special mention is the spiritual development. At the annual evangelistic campaign the majority of professed conversions are from the Sunday-school. These young people, already deeply interested in church affairs, immediately enter a more active sphere of church administration, and become in deed and in truth the pillars of the Church of God on earth.—Howard Stickland, Morenci, Ariz.