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The Sunday School Times

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Entered as second-class matter at the post-office department, Ottawa, Canada.

Published weekly by The Sunday School Times Co., 323-327 N. 13th St., Phila., Pa.

Philadelphia, August 31, 1929
Volume Seventy-one No. 35

\$2.00 a year; in clubs, \$1.50
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SOME few things are still made to sell and not to serve, but today the majority of articles that are advertised in a steady, conservative manner, are made to serve and save, in time and money. The advertisements are for your guidance in buying. You will find that the weekly advertising columns in the TIMES offer many things of interest to you.

Hope

By Eleanor Amerman Sutphen

ONCE Joy and Sorrow walked beside me,
Then Sorrow gently slipped away,
For lo! when Joy shone through the teardrops,
God's blessed rainbow crowned my day.

EDITORIAL

God's Part, and Ours.

One of the perils of the victorious life is laziness, —laziness either in thinking or in doing, or in both. We come to see the blessed truth that living victoriously in Christ is a matter of faith, just as is salvation. Then somehow we get into the slovenly habit of thinking that, since it is God's power and strength on which we are to rely, there is nothing left for us to do. A speaker at one of the conferences at America's Keswick this year said, "God does for us one hundred percent of what God alone can do. But he expects us to do one hundred percent of what we alone can do." God has seen to it that we have his written Word for doctrine, reproof, correction, and instruction, but we must read it, and study it, and meditate upon it, and obey its admonitions. God will see to it that we awake in the morning in time for our quiet time, if we ask him, but it is up to us to get out of bed and bestir ourselves. In the twentieth chapter of Second Chronicles there is a remarkable illustration of this great truth. The Moabites and the Ammonites had gathered in great numbers to invade Judah. Humanly speaking it was an impossible situation. Yet the enemy was defeated without Judah having to strike one blow. God, by setting their enemies one upon the other, did for them what they could not possibly have done for themselves and thus delivered them. Yet, if we read the account carefully, we shall find that there were a number of steps that Judah did take to bring about this victory. First, there was a recognition of God and of his mighty power. Jehoshaphat prayed, "O Lord God of our fathers, art not thou God in heaven? And rulest not thou over all the kingdoms of the heathen? And in thy hand is there not power and might, so that none is able to withstand thee?" (v. 6.) Then there was a remembrance of what God had already done for his people, for Jehoshaphat reminded God of how he had delivered them in the land of Egypt and as they came up through the wilderness. Then there was a reminder of God's promise to hear and answer when they came to him and cried for help (v. 9).

Then came a recital of the need of the present moment, as Jehoshaphat told God of the overwhelming forces that were arrayed against Judah (v. 10). Then there was a request for deliverance (v. 12); then a realization and confession of helplessness and weakness and lack of knowledge (v. 12). Then came an absolute reliance upon God's power, as the men of Judah went out to meet the foe, yet prepared to strike no blows (vs. 16-20). And finally there came a rendering of praise as they went, singing to God and thanking him for his goodness and mercy. All of this was no idle drifting into victory, but rather an alertness and keenness that put most of us to shame today. Shall we not then ask God to show us how we may "gird the loins of our minds" (1 Pet. 1:13) and go forth in his strength unto the pulling down of the strongholds of Satan.

Praying Through

It is not enough to pray and stop, when God wants us to keep on praying. We may not be able to understand the mystery of prayer. But God understands, and he has told us to pray. He has pledged his word that if we pray, meeting his simple conditions of answered prayer, he will answer. One of these conditions is praying through. Our Lord "spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1). The Keswick Calendar quotes from a Christian man's letter: "We have received answer enough to our preceding prayers if we are enabled to pray again. If God had been in a hurry with you, where would you have been?" A Christian father told his pastor one morning, with a shining face: "My last boy was converted this morning at our altar of family worship." There had been no special meetings or revivals, and the pastor asked how it had happened? The father replied: "It was the same old way. I prayed all night for my boy, and this morning at the family altar he surrendered." Those who pay the price in prayer receive

at God's hand such rewards that any price is seen to be small. The letter quoted above continued: "He waited for you. . . . Wait now for Him."

Malnutrition

Four evils come from lack of food. They are weakness, pain, lowered resistance, and mental depression. All of these things at first make it hard and then impossible to carry on one's daily work. The energy gradually lessens, unaccountable pain is felt, the body is open to disease, and, because of physical disturbance, the mind is often unable to see things in their true light. Solid nourishment is what is needed. The spirit as well as the body needs food, and many Christians today are suffering spiritually from the lack of it. The Bible is the right nourishment for the spirit. When it is neglected, spiritual weakness, pain, lowered resistance, and depression are the result. There is no strength for service. If one is asked to speak there is a feeling of emptiness, and one thinks, "I have nothing to give." The thoughtless remarks and perhaps really unkind words of others cause a nagging and lasting pain. Doubts and error that Satan slips into the mind find lodgment, for there is no "It is written" to drive them out. The mind is depressed by shadowy troubles. Relief is often sought in exciting or humorous reading, in a continual rush of work, or in the conversation and companionship of bright and interesting friends. But such cures are temporary and unsatisfying. The only lasting and sure remedy is offered in the gracious invitation of Isaiah 55:1, 2 —generally understood to be for the unbeliever, but full of truth for the Christian—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

That Daughter of Caleb

ONCE again the old jewel box is opened; its chains and necklaces slip through our fingers. Dearly loved they are because of the touch of old memories that clings to them, but dull and unburnished with age and disuse,—all but the gems. These flash and gleam still as they did in the heyday of their magnificence.

So it is in the jewel box of the Book. Long chains there are of genealogical and chronological chapters, which sometimes may seem a bit shineless and monotonous, until we accept them as a necessary setting for the jewels that are most surely there,—jewels of such beauty and value that the study of them beneath the microscope of prayerful meditation is very worth while business indeed.

One of these gem passages is found in Joshua 15:18, 19, a little two-verse narrative about that daughter of Caleb. Her name, Achsah, means "anklet," which as we know, was then an important part of feminine adornment. And since there was character in these old names, we may be sure that as a Christian, Achsah would have adorned the Gospel of our Lord Jesus Christ. She must have stood out as a compelling figure among the thousands of commonplace Israelites of that time, just as the Achsahs of this day stand out, occupying a large place of power and usefulness in Christian communities now.

Othniel, the splendid young soldier, was to have this Achsah girl for his own, as the promised reward for his capture of Debir, the City of Books. And the matter was being arranged by Father Caleb when there occurred this marvelous bit of dialogue, so full of spiritual meaning:

"And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What

wouldest thou? Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs."

Perhaps Achsah thought her dowry too inadequate for so noble and heroic a husband. The Oriental peoples are often so under the iron rule of custom in respect to weddings and dowries, that sometimes the children of the third generation are forced to finish payment on the marriage debt of a grandparent. If then an earthly husband may expect so much, what have we to bring to our Ishi, the Lord of Heaven and the Bridegroom of our hearts? Not that we may dream for a moment of meriting his great salvation,—God forbid! But a life span is all too short in which to redeem the time, cultivate the gifts, and use the talents that the Holy Spirit has given to us.

Whether or not she thought of the dowry part of it, this wonderful woman did feel cramped with the smallness of her personal inheritance. And out of the fullness of her heart, she asked for its extension, a request that was instantly and blessedly granted. But let us look a bit more closely at this Achsah. Let us make our Asiatic bow and sue for acquaintance, for she is one of God's noblewomen. Three characteristics are hers, all of which are just as requisite in us if we too would receive from our Father in Heaven.

First, a seeking heart. She was unsatisfied with present attainments. She knew her need. This feeling was not vague and undefinable, but was crystallized into definite and sincere desire. Perhaps here lies a reason for so much failure in our Heavenward approaches. We ask, and with some measure of earnestness, but the burden is soon forgotten. There is no real seeking heart back of our asking, no inward ache such as cried through

tention to this truth, in a sermon on Matthew 4:4. "The Word of God includes two notions, one of revelation and one of commandment. Whenever God speaks by any of his voices, it is first to tell us some truth which we did not know before, and second to bid us do something which we have not been doing. Every word of God includes these two. Truth and duty are always wedded. There is no truth which has not its corresponding duty, and there is no duty which has not its corresponding truth. We are always separating them. We are always trying to learn truths as if there were no duties belonging to them, as if the knowing of them would make no difference in the way we lived. That is the reason our hold on the truths we learn is so weak. When every truth is rounded into its duty, and every duty is deepened into

its truth, then we shall have a clearness and consistency and permanence of moral life which we hardly dream of now."

We are not to be hearers of the Word only, but doers also (Jas. 1:22).

Surely, "The law of Jehovah is perfect, restoring the soul" (Psa. 19:7). God ever is able to answer our prayer, "Strengthen thou me according unto thy word" (Psa. 119:28).

E. W. Bullinger's words, written years ago, are probably more true today than when they were written: "The root of all the evils which abound in the spiritual sphere at the present day lies in the fact that the Word and the words of God are not fed upon, digested, and assimilated as they ought to be."

COVINGTON, VA.

corrected; and talents improved. The preparation and delivery of sermons needs careful training. The experienced preacher can share his experience with the neophyte and save him many a failure and his early congregations many a regret. The young minister needs to be familiar with the best methods of church work. He should understand the organization of the local church that he may be an efficient pastor. He also needs to understand the relation in which that church stands to the denomination of which it is a part, that he and his people may be loyal to its claims and have their proper share in its work.

Missions.—Finally the minister needs to realize the magnitude of the enterprise in which he is engaged, which is the fulfillment of the Great Commission. He needs to know the need of the world, both at home and abroad; that whether he goes as a foreign missionary or whether he stays in the homeland he may be a missionary at heart, summoning his people to do their part to hasten the coming of that glad day when every knee shall bow to the Christ of whom he is the servant and ambassador.

It is not possible at present to publish a complete list of the faculty for the year 1929-1930. Dr. Robert Dick Wilson will be in charge of the Department of Semitic Languages and Old Testament Introduction. He will be assisted by the Rev. Allan A. MacRae, a recent graduate of Princeton Seminary, who has for two years been studying the ancient languages at the University of Berlin. Old Testament History and Exegesis will be taught by the present writer. Dr. J. Gresham Machen will occupy the New Testament Chair. He will be assisted by the Rev. N. B. Stonehouse, Th.D., an alumnus of Princeton Seminary who recently received the degree of Doctor of Theology at the Free University of Amsterdam. Noted preachers and pastors will be invited to give instruction in Homiletics and Pastoral Theology until a permanent incumbent for this chair can be secured; and experienced missionary leaders will present the cause of missions.

Westminster Seminary will be located temporarily at 1528 Pine Street, Philadelphia. This building, which has been placed at the disposal of the seminary, is centrally located and will provide classrooms, library, assembly room, and dining hall. Lodgings will be secured for the students in the vicinity; and the effort will be made to give them such financial aid as will meet the ordinary need. Applicants for admission must be able to present a college diploma or an equivalent certificate of the completion of a regular course of academic study. They should apply as early as possible to the Registrar, the Rev. Paul Woolley, 18 South Sixth Street, Philadelphia.

Westminster Seminary has as yet no endowments; and the gifts and pledges that have been already received are meeting only the immediate and most pressing need. It is hoped and confidently expected that this great adventure of faith will appeal to many of God's people in all parts of the country and that they will rally to its support. Contributions should be sent to Mr. Morgan H. Thomas, Treasurer, 18 South Sixth Street, Philadelphia.

PHILADELPHIA.

Teaching by Object Lessons

By Ruby Almond

Many symbols of the Word of God are given in the Bible. When the symbols themselves can be held up before children they get a clear idea of what the Bible should mean to them. These object lessons make possible such teaching. The two lessons here given constitute the concluding article in the fine series begun some months ago on "Teaching by Chemistry."

The Peek-a-Week Club

REQUIRED: A hand mirror and a Bible.

GIST OF THE MESSAGE: God never expects you to do anything without his help. This mirror in my hand tells me only one thing—what I look like. God has given us another sort of mirror which tells us first what we really are inside and second what we ought to be. This is God's special mirror for us. (Hold up the Bible in your free hand.) I see you are surprised to have a book given you as a mirror. The only way to find out if it is a good mirror or not is to use it.

What does it tell me on this page? (Open and read 1. John 4:20.) "If a man say, I love God, and hateth his brother, he is a liar." Did I hear you say this morning, "I hate Susie Jones, she is so stuck up"? Yet you think you are a Christian.

When you came past the shoemaker's house this morning on the way to Sunday-school, did you hold your little chin high and look down on those Italians? Very likely you did not call them Italians either, did you? This mirror that God has given you says, "An high look, and a proud heart . . . is sin" (Prov. 21:4).

When Bob played you a mean trick yesterday, what did you do? God's mirror says, "Doest thou well to be angry?" (Jonah 4:4)

How well this mirror tells us what we are! It is just as good at telling us what we can be and what

The New Presbyterian Seminary—

Its courses, faculty, and location

By Oswald T. Allis, Ph.D., D.D.

WHY start a new Presbyterian Seminary? This question is being widely debated since the announcement was made that Westminster Seminary would open its doors this autumn. The answer to the question is simple. The General Assembly of the Presbyterian Church in the U. S. A. meeting at St. Paul, Minn., in May of this year made a radical change in the organization of Princeton Seminary—the oldest, largest, and most outstandingly conservative of the institutions under its control. It abolished the old Board of Directors, which for more than a century had kept the seminary loyal to the Standards of the Church. It established a new board of control and made that board "inclusive" of the different shades of opinion represented in the Presbyterian Church—conservative, pacifist, liberal—with the conservatives in a decided minority. An "inclusive" board opens the way to an "inclusive" policy; liberals on the board means liberals on the faculty. With Princeton an inclusive seminary, conservatives in the Presbyterian Church have felt it imperative to found a new school for the unquestionably conservative training of an evangelical ministry. Consequently the reorganization of Princeton is directly responsible for the organization of a new seminary. The institution which is thus started will be independent of Assembly control, not because those who are active in the movement are disloyal to their church, but because in order to be loyal to the standards of their church, they are forced to free themselves from the domination of its liberalized machinery.

Westminster Seminary will be first of all a school for the study of the Bible. To know the Bible is the great need, as ignorance of it is the great lack of many Christians and even of many Christian ministers. Books about the Bible were never more numerous. But many of them display woeful ignorance of its contents or an attitude of hostility to it. The Bible is a very simple book. The little child can say, "Jesus loves me! this I know, for the Bible tells me so." But the Bible is also a very profound book; and contains things hard to understand. A sword is dangerous in the hands of the unskillful; and the sword of the Spirit has a sharp edge. If the minister is to wield that sword effectively, he needs careful instruction. Such instruction must include:

Apologetics.—The Bible is distinctly a supernatural book. It speaks of God as Creator and Ruler of the universe and of man as made in the image of God; of man's fall and God's plan to redeem, a plan involving prophecy, miracle, incarnation, atonement, resurrection; of regeneration, sanctification, and eternal life. These are "foolishness" to the "modern" man. Holding an evolutionary philosophy that treats special creation as a myth, miracles as legendary, and God as a doubtful hypothesis, he cannot but reject the pervasive supernaturalism of Scripture. The very first verse of the Bible is a stumbling-block to him. It is the function of Christian Apologetics to show the reasonableness of Christian faith.

Biblical Introduction.—How did we get our Bible? Have we a correct text? Are there only sixty-six "canonical" books? Did Moses write the Pentateuch? Who wrote the Fourth Gospel? Such questions are troubling the minds of intelligent laymen. The date, the integrity, the authorship of the books of the Bible here is a great battlefield where the evangelical Christian tries conclusions with the "Higher Critic."

Exegesis.—Because the Bible is the Word of God it is most important to know how to interpret it. The Bible has often suffered grievously at the hands of its "interpreters." Interpreting the Bible "scientifically" means to the Modernist restating its redemptive supernaturalism in terms of the evolutionary naturalism of science falsely so called. This is not interpreting the

Bible, but misinterpreting it, not explaining it, but explaining it away. The minister who would interpret the Bible truly needs supremely the illumination of the Holy Spirit. But he needs also the very best equipment and training. He should have a competent knowledge of the languages of the Bible (Hebrew and Greek) that he may study it *intensively* in the original, making constant use of dictionary, grammar, concordance, and of the best commentaries. Equally important is it to study the Bible *extensively*, to know it as a whole. "The infallible rule of interpretation of Scripture is the Scripture itself." The purpose of exegesis is to find out what the Bible says, not to make it say what we think it ought to say.

Biblical History.—The Bible is a book of history. It is the record of God's dealings with a peculiar people; and it culminates in the life of a unique Person. Sacred history is the most momentous chapter in the life of the world. But sacred history touches world history at many points. Egypt cradled Israel; and it cradled Jesus Christ. Roman soldiers crucified the King of the Jews; and Roman legions destroyed the city that rejected him. To know the history, the geography, the manners, customs, beliefs, of these ancient peoples is of great value to the student of the Bible. It is against the background of history that the religion of the Bible stands out most clearly as being in the world but not of it.

Theology.—The Bible is a book of doctrine. The facts of the Bible are important; the meaning of these facts is no less important. It is well to know that Christ died upon the cross; it is still better to know why he died—to save sinners. The Bible tells us both. Our age is said not to care for doctrine. If so, it does not care for the Bible, which is full of doctrine. John 3:16 is as doctrinal as a verse could well be. The great doctrines of the Bible are revealed progressively. The Old Testament is often denounced as inferior to the New. This is unjust. The Law was a schoolmaster to bring men to Christ. But the Law was no less of God than was the Gospel. It is the function of Biblical theology to study the development of revelation. The doctrines of the Bible should also be studied systematically. The truths that it reveals concerning God, man, sin, salvation, the work of the Spirit, the future life, and the like, need to be set forth in logical and orderly fashion that the glorious perfection of the Gospel may be fully manifested. Systematic theology is rightly called the Queen of the Sciences. One whose duty it will be to declare unto men the whole counsel of God needs to devote much time to the study of theology.

Christian Ethics.—The Bible is a very practical book. Its doctrines have a bearing upon life; and its ethical teachings are very clearly set forth. "Be ye holy; for I am holy" is its imperative command. The Ten Commandments, which Christ came not to destroy but to fulfill, are most tremendously applicable to the life of today. His New Commandment should govern the life of the Christian.

Church History.—In studying his Bible the student needs often to be reminded that he is not the first to con its pages, that his generation is not the first to feel the impact of the Gospel. Precious truths have been lost sight of by one age to be recovered by a later age at the cost of blood and tears. Heresies have been refuted in one age only to appear anew to trouble and mislead a later one. "New thought" may be but another name for hoary error. To know the history of Christianity enables one to test the shibboleths of the present by the wisdom and experience of the past.

Homiletics and Pastoral Theology.—To have a message is of prime importance. But hardly less important is it to be able to deliver it effectively. Oratory is a gift, but a gift that can be cultivated. Defects can be