

The
INCREDIBLE
SCOFIELD
and His
BOOK

JOSEPH M. CANFIELD

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Joseph M. Canfield

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CONTENTS

Introduction.	1
1. Reputation	3
2. The Yankee Heritage	5
3. The Start of the “French Connection”.	15
4. The War Between the States.	19
5. Antietam — And All That!	25
6. In Between.	33
7. Scofield’s French Connection.	41
8. In Kansas — Playground of the Secret Six	47
9. The Senator and the District Attorney.	59
10. The District Attorney Resigns	65
11. Missing His Day in Court.	71
12. The Role of Tom McPheeters	81
13. The Heir of the Plymouth Brethren, or, “Meet Me in St. Louis”.	93
14. The Press and the Minister	99
15. A Bill of Divorcement	109
16. The Fate of the First Family	115
17. Pastor and Benedict	121
18. The Doctrinal Statement of a Minister	129
19. A Growing Ministry	137
20. Peripatetic Pastor	145
21. The Balmy Niagara Bible Conference.	155
22. Into the Mauve Decade	169
23. Under the Elm Trees (Massachusetts).	179

24. “Dr. Scofield” and Mr. Moody	195
25. The Dispensational Norm, or, “Rightly Dividing the Word of Truth”	209
26. Defender of the Faith.	215
27. Across the Bounding Main	231
28. The Road to Oxford.	239
29. Accepted by Oxford.	251
30. The Scofield Reference Bible.	263
31. A Touch of Fame.	277
32. Scofield Postpones the Kingdom — and Sinks the Titanic	295
33. Prophecy Enters Good Society	313
34. How Scofield Emasculated the Great Commission, or, My Hope Is Built on Nothing Less Than Scofield’s Notes and Moody Press!	323
35. A New School and a New Church	327
36. The 1917 Revision of the Scofield Reference Bible	339
37. “Paul and Timothy,” or, the Role of Charles G. Trumbull.	353
38. Gathered Unto His Fathers	361
39. The Perils of Probate	369
40. Canonizing a Dispensational Saint	375
41. In Conclusion	389

Introduction

“The Christian Church still awaits a definitive comprehensive study of the entire subject of the second advent of Christ as it is revealed in the New Testament, including *a careful investigation of the history of interpretation* and the influence of this profound truth in the creeds and literature of the church, and in the lives of believers in the Lord Jesus Christ.” (Emphasis added)

So said the late Dr. Wilbur M. Smith in his column “In the Study” in *Moody Monthly*, March 1957. Such a study has not appeared, and the voluminous literature on the subject generally concerns itself with interpretation, not with the history of interpretation, its newness, or its traditions. Another area is almost completely overlooked — the lives of prophetic teachers and thinkers. While the cult leaders William Miller and Joseph Smith have been examined and dissected, we know virtually nothing about some men whose teaching is considered part of the Protestant mainstream.

The libraries of Evangelical schools have more than a shelf on D. L. Moody, and one can learn of Calvin, Luther, Wesley, Whitefield, Robert Murray McCheyne, and even J. Gresham Machen. The prophetic teacher J. N. Darby’s writings are always found on the shelf, but we really do not know the man himself. And

while we might expect a shelf, or a roomful, of studies on Cyrus Ingerson Scofield, one of the most popular men in Evangelical history and author of the *Scofield Reference Bible*, the Christian public knows almost nothing about him.

At the time of writing, *The Life Story of C. I. Scofield*, by Charles G. Trumbull (Oxford University Press, New York, 1920) is the only published book available on Scofield. Referred to in the present work as “Trumbull,” it proved an important source of material. In 1960, William A. BeVier, a then master’s student at Southern Methodist University, completed his thesis entitled, *A Biographical Sketch of C. I. Scofield: A Thesis Presented to the Faculty of the Graduate School of Southern Methodist University in Partial Fulfillment of the Requirements for the Master of Arts with a Major in History*. “BeVier” (as it is referred to here) has not been published. It is found in the libraries of some Evangelical schools and has important details of Scofield’s life.

In 1942-43, Arno C. Gaebelein wrote a series of articles for *Moody Monthly*, “The Story of the Scofield Bible.” Gaebelein included certain biographical notes not published elsewhere. (The articles were later issued as a pamphlet by Gaebelein’s publishing house, Our Hope.) This I refer to as “Gaebelein.”

Those three items represent the only prepared sources on Evangelical Dispensationalism’s most popular figure. Is it any wonder that as a partial response to Wilbur Smith’s challenge, an investigation was undertaken into the life of Cyrus Ingerson Scofield?

Chapter 1

Reputation

“To everything there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die.”

(Ecclesiastes 3:1, 2a)

A photograph taken late in Cyrus Ingerson Scofield’s life shows a heavy-jowled man with a white moustache and a full head of white hair. Scofield’s commentary-Bible is the most widely circulated in Christendom. In Dallas, Texas, a church is honored to bear his name. Religious advertisements, articles, and books spread his reputation all over the world.

Writing about him in the summer of 1919, Charles G. Trumbull, a leading religious editor and author, noted:

Dr. Scofield loves all nature—not only men and women and children, but the whole created world, still so beautiful in spite of what Satan and sinners have done to mar God’s work.¹

A famous preacher-orator of the South, George W. Truett, commented:

¹ Charles G. Trumbull, *The Life Story of C. I. Scofield* (New York: Oxford University Press, 1920), 125.

Every one felt that he was a prince of true men. And what a friend he was. A man who would have friends must show himself friendly. Along with these qualities he was kindly, full of good will and cheer which radiated from him as the light from the sun. When with him you knew you were in the presence of one who knew what he believed. Christ was real to him.²

A layman said of Scofield's teaching:

He had every mark of a true Christian. He studied and comprehended the Bible in a way possessed by few men and passed on his prophetic knowledge in such a simple form that he who runs may read.³

It is that prophetic teaching which made his major work, the *Scofield Reference Bible*, significant. Speaking of its impact, a recent commentator said:

The various millennial currents were most effectively solidified in the *Scofield Reference Bible*. The significance of the Scofield Bible cannot be overestimated.⁴

And, as the layman noted, the millennial currents were solidified in a simple form. The prophetic teaching is why we today remember Cyrus Ingerson Scofield. As another author wrote, "In the calendar of Fundamentalist saints no name is better known or more revered."⁵

However, that depiction is about all the modern Christian community knows about the man.

2 Tribute of Dr. George W. Truett, spoken at a Memorial Service for C. I. Scofield, in Dallas, Texas, on Sunday, November 27, 1921, as reported in the *Dallas Morning News*, November 28, 1921, 7.

3 Statement of George W. Dealey, spoken at a Memorial Service for C. I. Scofield, in Dallas, Texas, on Sunday, November 27, 1921, as reported in *ibid.*

4 Dwight Wilson, *Armageddon Now!* (Grand Rapids, MI: Baker Book House, 1977), 15. Reprinted by ICE, Tyler, Texas, 1991.

5 Ernest R. Sandeen, *The Roots of Fundamentalism: British and American Millenarianism, 1800-1900* (Chicago: University of Chicago Press, 1970), 222.

Chapter 2

The Yankee Heritage

“Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.”

(Isaiah 51:1b)

On October 8, 1837, Elias and Abigail Scofield, who later became the parents of Cyrus Ingerson Scofield, accepted the deed to a tract of land in the towns of Clinton and Newberg, Lenawee County, Michigan, in the valley of the Raisin River. They were part of a wave of Yankees and Yankee culture that spread out from New England, finally spending itself on the shore of the Pacific.

Lenawee County was part of the “Old Northwest” — the territory taken from the British by George Rogers Clark and organized by the Northwest Ordinance of 1787. But it had not been easy to make the “taking from England” stick in the Raisin River country. The British held Detroit right up to the War of 1812.

The Indians remained loyal to England. During August 1812, there were two encounters between poorly led American troops and the Indians along the Raisin River. Both encounters ended in ignominious retreat for the Americans, with dead and wounded left to the Indians and British. The end of the war in 1815 left the settlers in the area destitute. The Indians, without support from the

British, raided and killed. It took several years for Territorial Governor Lewis Cass to bring order. By 1835, the Territory of Michigan was ready to seek statehood. But a dispute with Ohio over a strip of land between and just to the west of present-day Toledo, Ohio, and Monroe, Michigan, held up admission until the dispute was settled. Admission was finally achieved on January 26, 1837.

Cyrus Ingerson Scofield was born into that Yankee wave that cleared all before it.

1. The Scofield Migration West

The Scofield line's migration west started in 1639 when Daniel Scofield appeared in Connecticut. According to family tradition as related by C. I. Scofield, Daniel had come from Lancashire, England.¹

By the time of Scofield's grandfather, the family had made its first move — a short one — in a westerly direction. Elisha Scofield was born March 20, 1765, in Bedford, Westchester County, New York (near Connecticut).

Elisha served in the Revolutionary War. In 1781 he enlisted in Capt. Richard Sackett's Company. He reenlisted in 1782 and served as Corporal.² On April 24, 1785, Elisha, now a citizen of the new republic, married Abigail Ingerson (the first Abigail Scofield).

The second family move was in a northerly direction. The Scofields stayed in the town of Greenfield, New York, for about twenty years. A list prepared in June 1790 by the First Congregational Church of Greenfield, New York, in Saratoga County, shows Elisha as a member. All of their fourteen children, both those born in Bedford and those born in Greenfield, were baptized in the Greenfield Church.

¹ Trumbull, *op. cit.*, 14.

² Genealogical data for this period of the Scofield family was supplied by Mrs. Ruth Scofield Kennedy of Birmingham, Michigan. Mrs. Kennedy is connected with another branch of the Scofield clan but developed information on Cyrus's ancestors in connection with her own research. The Kammerers of Gettysburg, Pennsylvania, provided additional information.

Elias (Cyrus's father), the eighth child of Elisha and Abigail Ingerson Scofield, was born June 19, 1798, in Greenfield and was baptized on the 5th of August in the First Congregational Church.

Sometime prior to 1812, the Elisha Scofields moved to LeRay, Jefferson County, New York, just north of Watertown and close to Canada. The region is known as "The North Country," and, as its name suggests, it is subject to severe winters and heavy snowfall.

On February 5, 1823, Elias Scofield married Abigail Goodrich (the second Abigail Scofield). Abigail was born on November 17, 1802. The couple became the parents of Cyrus Ingerson Scofield and six other children.³

Their first child, Emeline Eliza Scofield, was born February 12, 1826. The second, Harriet Marion, born February 23, 1828, was the last child born in New York State.

2. C. I. Scofield's Childhood Home

Thomas Goodrich, Cyrus Ingerson Scofield's maternal grandfather, was part of a group from Jefferson County that had acquired land in the Raisin River Valley near the town of Tecumseh, Michigan, in 1823, when Michigan was still Michigan territory and Indian troubles were still present. Goodrich went back to Jefferson County in 1824 to move his family to the new lands. After sailing ten days across Lake Ontario, they crossed the country to Buffalo with their teams. At Buffalo, they boarded a schooner that was to prove unseaworthy. It took eleven days to cross Lake Erie to Monroe, Michigan. The first Goodrich family home was an abandoned cabin near Tecumseh.

Demand for lumber was high and the supply seemed limitless, as the land had to be cleared. So Thomas Goodrich erected a sawmill along the Raisin River above Tecumseh. In the 1820s, the country was still rough frontier. The Indians were still around. From a family history comes this experience of Scofield's Grandmother Goodrich:

³ Data from Mrs. Kennedy and the Kammerers.

One day when he was absent an Indian came to his house, and seizing his daughter Deborah, dragged her out and tried to make her drink some whiskey. Her mother followed, and the Indian asked her to drink also. Pretending to do so, the Indian released the daughter and they both escaped to the house and barricaded the door, while the younger children sought safety in the garret. The Indian tried to break down the door, but failing, began to split it with an ax, and the mother and daughter retreated to the garret, pulled the ladder up after them, and guarded the opening with clubs. Finding himself defeated, the Indian started for the house of Ira Goodrich, who with his wife and children were all sick. Deborah ran three miles to the mill where her father was at work, and gave the alarm, and he and others ran to the rescue.⁴

Things did settle down. On April 21, 1831, Goodrich wrote to Abigail and Elias:

Surely when I left Jefferson County I expected you to make us a visit before this time if not to have settled here. Our country continues to settle rapidly we have 3 sawmills in this town and we can hardly supply the demand for lumber there is a thriving village begun 2 miles above us up the River on the Ohio Turnpike. No country furnishes better encouragement for carpenters and joiners than this I belief you could find constant employment for each if you were here....⁵

To encourage the younger couple, Thomas urged, "Sell and come here and leave that frightful climate."⁶ Winters in Jefferson County are severe, far worse than in southeastern Michigan.

Elias, Cyrus Ingerson's father, had become adept at the woodworking trades and later reported his occupation as millwright to the United States Census. There were undoubtedly more letters from Thomas Goodrich in Michigan than the one from 1831 quoted. The western pull was strong, and, in 1833, Elias, Abigail, and the two girls left New York State for Michigan. Elias appears to have gone to work with his father-in-law at the mill as

4 From "The Goodrich Family," a family history. Supplied by Mr. Richard B. Kammerer of Gettysburg, Pennsylvania, grandson of Laura Scofield Eames, sister of C. I. Scofield. The incident is reported on p. 374.

5 The original letter is in the possession of Richard B. Kammerer.

6 *Ibid.*

soon as the family arrived in Clinton. A third child, Laura Marie Scofield, was born November 3, 1833. Victor Scofield, the first son, born November 7, 1835, lived just over two years. He died November 23, 1837.

Thomas Goodrich died April 25, 1836, after barely twelve years on his new lands in the west.

In 1837, Elias Scofield decided to obtain his own land. The Goodrich lands had passed to the younger Thomas Goodrich (Abigail's brother). Thus on October 8, 1837, Thomas Jr. and his wife Betsy Goodrich conveyed to Elias Scofield a plot of land in the towns of Clinton and Newberg, in Lenawee County, Michigan.

Elias Scofield divided his time between woodworking and cultivating his plot of ground. He continued to participate in lumbering and working of the sawmill. (In light of these trades, it is quite remarkable that in the eulogy written for C. I. Scofield at the time of his death, Luther Rees, a long-time associate of Rev. Scofield, said that Elias was an officer in the regular Army, stationed near Detroit.⁷ However, it has not been possible to locate any Army facility in or near Lenawee County. The National Archives has not located any record of military service for Elias Scofield, and in the 1840s Clinton would hardly be considered near Detroit.⁸)

A second son, Oscar, was born to the Scofields on April 30, 1838. He also had a short life, dying on June 17, 1840. The fourth and last daughter, Victorine Ophelia Scofield, was born on March 15, 1841.

The last child of Elias and Abigail Scofield, Cyrus Ingerson Scofield, was born August 19, 1843. Abigail failed to recover from the effects of delivering Cyrus. She apparently spent the late summer and early fall of 1843 in a lingering state of illness before dying on November 15, 1843.

Elias was left with a motherless babe and four daughters, ages 17, 15, 8, and 3. Emeline probably took charge of the household, and

⁷ *Central American Bulletin*, September 15, 1921, 118.

⁸ Letter to the author from the National Archives, October 12, 1976.

it is likely that the Goodriches and other neighbors helped out until Elias remarried.

Scofield was to relate this story of his boyhood to Charles G. Trumbull when Trumbull was writing his sketches:

One day, when a little chap six or eight years old, he felt that his many sisters were shamefully neglecting him; so “Bub”—as his sisters called him—and a little friend decided to run away from home.

They traveled all day, and at nightfall they encountered some woodchoppers who hospitably asked them to spend the night before their great log fire. The following morning, somehow, the youngsters did not go farther, but retraced their steps, dirty-faced and homesick. Their stomachs had a sense of need, too; so they decided to stop at a farm-house and ask for something to eat. This they did at several farmhouses, but could not get up courage to ask for more than a drink of water, hoping each time that there might be an accompanying cookie. Nothing but water came their way.

Finally the two little runaways reached home. No special welcome awaited them, for the sisters had decided that they would act as though nothing unusual had happened. The son of the family was quite nonplussed, having expected an enthusiastic welcome.

The boy’s father took him on his lap and gave him an extra tight hug, much to the boy’s delight. And years afterward the father told him that he had not slept a wink that night when his “wandering boy” was not under the home roof with him.⁹

Not long after the runaway incident, Elias brought a stepmother into the home. He married Rebecca Fidela Passeus. (Remarkably, Scofield the preacher never mentioned a stepmother.)

3. Episcopalian Influence

Most of the genealogical data utilized in this chapter came from records of Congregational churches in New York State.¹⁰ The Yankees who went west sometimes took their churches with them.

⁹ Trumbull, *op. cit.*, 5.

¹⁰ Congregational data accumulated by Mrs. Kennedy.

The Congregational meetinghouse, familiar at home, did at times reappear in the newer settlements.

The Elias Scofields must have made a change in churches. In later years, C. I. Scofield was to say that his parents were “nominal Episcopalians.” It will be noted that his sisters were Episcopal communicants throughout their lives.

The search for additional Scofield details included surviving records of the two Episcopal parishes closest to the Scofield farm. Some records of St. Patrick’s Episcopal Church, Clinton, and St. Peter’s Episcopal Church, Tecumseh, are in the Bentley Historical Collection of the University of Michigan Library, Ann Arbor. (St. Patrick’s parish was merged into St. Peter’s in 1844.) Those surviving records do not show the name Scofield in the entire period between Elias’s arrival in Michigan in 1833 and the Civil War.¹¹ Note that in the period we are considering there were births, marriages, and deaths, all of which would have been recorded for faithful communicants. Trumbull’s use of the term “nominal” is probably accurate.

When C. I. Scofield related the story of his boyhood to Trumbull, Scofield said that he had been influenced by a cultured Episcopal rector who was a graduate of Rugby and Oxford in England.¹² The names of rectors who served parishes in Lenawee County in the early nineteenth century were checked. The list had only one who was born across the Atlantic, the Rev. William Lyster.¹³

Lyster’s connection with young Scofield, if Lyster was the one mentioned by Trumbull, was rather limited. Records show that Lyster was rector at Tecumseh only in the 1830s, before Scofield was born. During Scofield’s boyhood, Lyster had charges at

11 The records are preserved in the University of Michigan, Bentley Historical Library, Michigan Historical Collection, Ann Arbor, Michigan. The material was checked for the author by Mary Jo Pugh, Reference Archivist.

12 Trumbull, *op. cit.*, 2.

13 The Assistant Archivist of the Archives and Historical Collection of the Episcopal Church History Society (Austin, Texas) read the story as related by Trumbull. She pointed out that William Lyster was born in Ireland, graduated from Trinity College, Dublin, and pursued a theological course at the University of Edinburgh. He was ordained in England. Her comment was that the Trumbull story was “a little scrambled.” (in a letter from the Episcopal Church Historical Society, April 10, 1978).

Cambridge Junction, Michigan; Christ Church, Detroit; and Trinity Church, Monroe, Michigan. He was also a traveling missionary visiting Episcopal churches in Southern Michigan. It is possible that in the latter role he may at times have spent a night in the Scofield residence in Clinton. The contact with young Scofield would have been brief.

4. *Cultural Influence*

Scofield's parents had come to maturity in a part of the United States that was stirred by social and religious ferment of remarkable intensity. The Episcopal influence may have been insignificant in comparison.

The 1831 letter of Thomas Goodrich gives a hint of the way in which some of the fervor touched a family:

You must write immediately after receiving this & let us know everything about Jefferson County and how anti Masonry this town has been called the Masonic Town But the 4th day of April we tried the test & elected the anti Masonic ticket throughout to the mortification of 30 or 40 Brethren of the Mystic Tie We cable tanned the whole with their eyes open.¹⁴

The center of the Anti-Masonic Movement was along the Erie Canal in New York State. Goodrich's letter gives us a hint that it was also extremely active in "The North Country." Rev. Jedidiah Morse's revelation of the role of Masonic Lodges in the French Revolution and the disappearance of William Morgan, the exposé of Masonic secrets, were all fresh in people's minds. Goodrich, identified as a strict Baptist, would not have been enthusiastic about the various "wild-fires" (campaigns of revival meetings) spreading through what is referred to as the "Burned-Over District."

The Anti-Masonic furor was but one of many excitements which kept people in upstate New York so concerned about particular issues that they lost sight of the true vision of America as well as the vision of a Church Triumphant.

14 Letter copied from the original by the Kammerers of Gettysburg, Pennsylvania.

Whitney R. Cross related the upstate New York situation to the movement West:

Much of the isolation, optimism, crudity, superstition, and credulity characteristic of a young section thus remained during the second quarter of the century. If these were the primary causes of isms, however, western New York should have been much less “burned” than other territories farther west, instead of itself earning the designation, “Burned-over District.” In fact, this region during the era of its renowned enthusiasms progressed rapidly from its pioneering characteristics toward new ones of an eastern stamp. The survivals of earlier manners have some part in explaining its habits of mind, but the newer traits seem more important.

Westward migration continued through this area for many years. Some Yankees during the thirties went directly to Michigan or Illinois, but others stopped here to buy out earlier settlers who moved on in turn. Still others had stopped earlier in eastern New York and now moved on within the state. The transients headed for more distant parts were ordinarily the restless, the less educated and propertied, the more optimistic folk, who preferred a rough frontier to the adjustments which civilization required. Ambition for material success when inadequately satisfied in New York drove them on; so they probably had less religious inclination than did the persons they left behind, who had achieved a degree of worldly position and could well look to their eternal welfare.¹⁵

Obviously, we do not know enough about the Goodrichs and the Scofields to make direct application, but this description does establish that there was instability in the social climate in which young Cyrus was molded.

The movement to Michigan had some distinctives that, in molding young Scofield, a lad from a motherless home, may account for the man of later years. The Scofields were also in a new religious milieu running counter to the family conditioning of generations past, further destabilizing his home environment.

Kevin Phillips, a political commentator, writing in 1968 noted:

¹⁵ Whitney R. Cross, *The Burned-Over District* (New York: Harper and Row, 1950), 113ff.

To a degree little appreciated by most Americans, the cultural patterns of the Northeast and the coastal South traveled due west across the pre-Civil War Mississippi Valley so that the county-by-county partisanship of, say, Indiana, can be largely explained in terms of Yankee, Middle Atlantic or Southern settlement. A number of pre-Civil War travelers and observers discussed this phenomenon, and one of the best descriptions is that written in 1834 by a contemporary emigration counselor named Baird: "The emigration to the Valley of the Mississippi seems to have gone in columns, moving from the East almost due West, from the respective state.... From New England, the emigrant column advanced through New York, peopling the middle and western parts of that state in its progress; but still continuing, it reached the northern part of Ohio, then Indiana and finally Illinois. A part of the same column... is diverging into Michigan"¹⁶

Baird, quoted by Phillips, continues:

The above mentioned fact furnished a better key than any other that I know of, to furnish a correct knowledge of the diversity of customs and manners which prevail in the Valley of the Mississippi.¹⁷

Phillips's point is that the farther north the stream of migration, the more politically liberal it was. The source of this pattern was the Unitarian takeover of church and state in Massachusetts.¹⁸

Cyrus Ingerson Scofield's heritage was northern and Yankee.

16 Kevin Phillips, *The Emerging Republican Majority* (New Rochelle, NY: Arlington House, 1968). Phillips's analysis of events up to the time of his writing is excellent, especially in pinpointing the role and political complexion of "Limousine Liberals." His role as a political prophet was devastated by the wonderful folks who gave us Watergate. Phillips quoted R. Baird, *View of the Valley of the Mississippi* (Philadelphia, 1834), 100-101.

17 *Ibid.*

18 E. E. Gordon, *The Leaven of the Sadducees* (Chicago: Bible Institute Colportage Association, 1926), 1.

Chapter 3

The Start of the “French Connection”

*‘For the joy of human love,
Brother, sister, parent, child,
Friends on earth and friends above,
For all gentle thoughts and mild,
Lord of all, to Thee we raise,
This our hymn of grateful praise.’*

Folliott S. Pierpont

A wedding was celebrated in Clinton, Michigan, on March 19, 1850. Emeline Eliza Scofield¹ married Sylvester Vilray Papin of St. Louis, Missouri. The Episcopalian rector probably performed the ceremony, but we cannot be sure because the parish records are incomplete.

Sylvester Papin, born in 1820, originally planned on an Army career. He applied for a commission to West Point; it arrived while he was prostrate with an illness that lasted fourteen months, so he

¹ The relationship between Emeline and Cyrus was extremely important during several crucial periods in Cyrus’s life. But except for statistics, little appears to have survived about the oldest Scofield girl. We do not know her as a person. More knowledge of Emeline’s personality might help clear up some details in our study and help round out the picture of Cyrus.

had to decline the commission. After his recovery he became a student of law. By 1847 he was a clerk in the city recorder's office.²

Papin came from a prominent French family in St. Louis. The Choteau Clan to which he belonged had played an important part in the fur trade in the West. The Clan had reached St. Louis from Canada in the years before the American Revolution. By the middle of the nineteenth century, the Clan was firmly in control of the world's major fur market.³ They had protected their interests by securing land grants from the governments that had exercised nominal sovereignty over the lands west of the Mississippi. After several generations they had successfully blended their French Catholic background with nineteenth century Middle Western culture.

The Choteau Clan was so prominent in the history of St. Louis that much data on the family has been preserved. But the various sources are silent as to when and where Emeline and Sylvester met. Journeys in the 1840s were not easy. Sylvester's post as a city employee would not require traveling on business, especially to a backwoods corner of Michigan. Unwed girls were less likely to leave home than they are today. The most likely explanation is that Emeline in some way reached St. Louis and met Sylvester after Rebecca came into the Scofield home.

After the wedding, the couple settled in St. Louis. They lived in a home on Pine Street between 12th and 13th Streets. By the time the 1851 City Directory for St. Louis appeared, Sylvester had been appointed to the post of city register, heading the Department in his office in City Hall.⁴ A son, Sylvester Vilray Papin II, was born in 1859.

Much occurred in Michigan during this time as well. By the early 1850s, the Scofield homestead in the town of Newberg had emerged from the pioneer wilderness. Father Elias was involved in working both the sawmill and his land. The house was managed by

² Data supplied by the Missouri Historical Society from City Directories in their collection.

³ *Encyclopedia of the History of St. Louis* (St. Louis: Hyde & Connard, 1889), in the collection of the Missouri Historical Society, St. Louis.

⁴ *Ibid.*

stepmother Rebecca, helped by three growing girls — virtually young ladies.

Cyrus was at an age where he could handle a lot of chores, that is, if he could work them in between school, hunting, and fishing. In an earlier work on Scofield, it is reported that in the evenings the boy Cyrus liked to read in front of the open fire (no doubt only after lessons and chores were finished). The story was that he avidly devoured historical works and even tried to work out a chart system to show world history.⁵

In 1939, Dr. Wilbur M. Smith related this comment by Scofield about his boyhood reading:

I gave much of my earlier life to the study of the two greatest of merely human writers, Homer and Shakespeare, and while my understanding undoubtedly profited by that study and I found keen and intellectual delight in it, these books held no rebuke for my sins, no new power to lift me above them.⁶

This intellectual ability was much more typical of mid-nineteenth century America than the sophisticates have been willing to admit.⁷

In the mid-1850s, there appeared in Clinton one William Henry Eames, a native of Auburn, New York, trained in dentistry.⁸ He started a practice to fill the needs of Lenawee County. Laura Scofield became the object of his affections, and she reciprocated.

A double wedding was held in Clinton on February 4, 1855. There was no regular rector in charge of St. Patrick's at the time, so we do not know who officiated.⁹ Harriet Marion Scofield married

⁵ Trumbull, *op. cit.*, 1ff.

⁶ "The Spirit and Method of Bible Study, Addresses by the Rev. C. I. Scofield, D.D., and the Rev. Wilbur M. Smith, D.D.," *Silver Anniversary Memento of the Philadelphia School of the Bible*, October 1, 1939, 34.

⁷ A reference of Dr. Cornelius Weygandt upon finding a copy of Don Quixote at an auction of a farm in Pennsylvania is appropriate: "... another bit of evidence to the great mass rolling up everywhere throughout our country to prove that 'the States' a hundred years ago were far more cultivated than most of us have realized."

From Cornelius Weygandt, *The Dutch Country* (New York: D. Appleton-Century Co., 1939), 97. *The Dutch Country* is one of twelve books by Weygandt (Professor of English at the University of Pennsylvania) describing the culture, lares, penates, flora, and fauna of that America which was finally extinguished by World War II.

⁸ Information supplied by Richard Kammerer.

⁹ For information on the state of the charge at St. Patrick's from the Bentley Historical Collection, see chap.2, n. 13.

Franklin Estabrook, and Laura Marie Scofield married William Harrison Eames. Harriet lived but a little over a year after her marriage, passing away on February 28, 1856.

William Eames was touched with that American desire to move on, but instead of going west, he went south. Perhaps he felt that more fulfilling opportunities awaited him in Tennessee. On July 15, 1858, he purchased property on Main Street in Lebanon, Wilson County, about thirty miles east of Nashville.¹⁰ Despite assertions in the Dispensational community to the contrary, William and Laura Eames were the only part of the Scofield family to establish a home in Tennessee.¹¹

In 1859, Rebecca Scofield died, leaving Elias a widower for the second time. Rebecca's will filed for probate at Adrian, Michigan, in November includes bequests to Victorine and Cyrus Scofield.¹² The 1860 Census shows Elias Scofield living in the village of Tecumseh, married again, this time to thirty-two year-old Elizabeth, a native of Vermont.¹³ Cyrus, in a letter written in 1862, confirmed his father's continued residence in Michigan. Elias remained in Michigan until his death in 1870.

Victorine Scofield was enumerated in the 1860 Census in Wilson County, Tennessee, living with Laura and William.¹⁴ By April 1861, when Sumter was fired upon, Cyrus was "visiting his sister in Tennessee."¹⁵ He never returned to live in Michigan.

10 Copy of deed supplied by Registrar of Deeds, Wilson County, Lebanon, Tennessee.

11 Trumbull, *op. cit.*, 6, which conflicts with p. 7.

12 Copy of will from Register of Wills, Lenawee County, Adrian, Michigan.

13 *United States Census for Michigan*, 1860, Lenawee County, 117.

14 *United States Census for Tennessee*, 1860, Wilson County, District No. 10, 175.

15 Quoted from a letter considered in chap. 4.

Chapter 4

The War Between the States

“To every thing there is a season, and a time to every purpose under the heaven... a time of war, and a time of peace.”

(Ecclesiastes 3:1, 8b)

In his days as pastor and Bible teacher, Scofield was to make much of his Tennessee roots. Those roots were put down during his stay with Laura and William in Wilson County. Historian Donald Davidson describes life in the region just before the start of the War Between the States:

Middle Tennessee extended from its irregular eastern boundary to the Tennessee River on the west, and included the mountainous Cumberland plateau, the oak barrens of the Highland Rim, and the rich bluegrass basin which was the chief seat of its diversified and highly prosperous agriculture. On the north it had easy commercial access to Louisville and Cincinnati; on the south it linked with North Alabama, and through the gateway of Chattanooga, with Georgia and the Deep South. In Middle Tennessee were more plantations, and yet not many large plantations. The small farmer flourished along with the planter. Like the Bluegrass of Kentucky, the region represented a westward extension of the Virginia tradition, in which the planter set the tone of society and was willing to live up to his responsibilities. Yet he did not make

any too absurd pretensions to aristocracy. The rough-and-tumble tradition of Old Hickory and the negligible distance between planter and farmer forbade that. Middle Tennessee was decidedly proslavery, and had some secessionist tendencies, but it liked the Whig program too.¹

Scofield experienced that way of life for part of his seventeenth year.² The commitment to war in early 1861 disrupted life in Wilson County. Eventually the war led to actual destruction. William Eames's practice of dentistry was destroyed.

That left Cyrus somewhat at loose ends. In the material sent by Scofield to Marquis Publishing Company for inclusion in *Who's Who in America* in 1912, he claimed that he was preparing privately for entrance to the university when the war broke out.³ In relating his story to Trumbull, Scofield said that the war closed the schools. He followed a pattern noted throughout history; he decided to enlist in the Army. He was seventeen, going on eighteen. He was described as tall, athletic, looking older than his chronological years.⁴ At the start of the War, the Confederacy set a minimum age of twenty-one for military service. This did not bother Scofield. Nor did it faze hundreds, possibly thousands of others. Giving his age as twenty-one, Scofield enlisted on May 20, 1861, in the 7th Regiment of Tennessee Infantry. He was assigned to Company H, along with other men from Wilson County.⁵ This assignment is the only evidence so far located which supports his claim to residence in Wilson County, Tennessee.

The fact that Tennessee was organizing troops and accepting enlistments as early as May 1861 is evidence of popular support for resistance to the North. Tennessee did not adopt its Ordinance of Secession until July 2, 1861.⁶

1 Donald Davidson, *The Tennessee: Frontier to Secession*, Rivers of America Series (New York: Rinehart and Co., 1946), 296.

2 It could never have influenced him as Trumbull suggests (Trumbull, *op. cit.*, 7). The few months he was there could never have countered the cultural molding which he received in Michigan.

3 *Who's Who in America*, vol. 7 (Chicago: Marquis Publishing Co., 1912).

4 Trumbull, *op. cit.*, 8.

5 Company records in Tennessee State Archives.

6 Dates of the Secession Ordinance are a matter of record. Scott's Specialized United States Postage Stamp Catalog, Confederate Section (New York: Scott's Stamp & Coin Company).

The story of the 7th Tennessee was included in *Tennessee in the Civil War*, part 1. Portions are reproduced here with the permission of the Tennessee State Archives and Library, Nashville:

The regiment was organized at Camp Trousdale, Sumner County, where it was mustered into Confederate service in July, 1861. On July 15 it entrained for Virginia, reaching Staunton, Virginia, on July 25, 1861. Along with the 1st (Maney's) and the 14th Tennessee Infantry Regiments it formed what was known throughout the war as the Tennessee Brigade, Army of Northern Virginia, under Brigadier General Samuel R. Anderson. The 7th and 14th Tennessee were together from the original formation of the brigade until the surrender at Appomattox.

After a stop of several weeks at Big Springs, Virginia, the brigade participated in the unsuccessful Cheat Mountain Campaign in West Virginia.

After the return to Big Springs, they were ordered to join Brigadier General John B. Floyd near Raleigh Courthouse, from there moved to Major General Thomas J. Jackson at Winchester in December, 1861. Here Shumaker's Battery was attached to the brigade. With Jackson, on January 4, 1862, they participated in the expedition to Bath, Virginia, to destroy the railroad bridge near that point.

On February 9, 1862, Maney's 1st was ordered to Tennessee, and the 7th and 14th along with the 3rd Arkansas Infantry were placed in a brigade commanded by Major General Theophilus H. Holmes, commander of the Aquia District. On February 24, 1862, the 7th and 14th were ordered to Manassas to join General Joseph H. Johnston's Army. On March 8, 1862, Turney's 1st Confederate joined the 7th and 14th Regiments to form Anderson's Brigade at Evansport (now Quantico), Virginia. These three Tennessee Regiments remained in the same brigade throughout the war, being the only Tennessee Regiments to spend their entire term of service in the Virginia Theater.⁷

On April 8, 1862, Private Scofield was detached from Company H and entered as a patient in the Chimborazo Hospital in

⁷ *Tennesseans in the Civil War*, part 1 (Nashville: Civil War Centennial Commission, 1964), 188-190.

Richmond, Virginia.⁸ Records of individual patients and their treatments at this military hospital have not been located. We are not sure of the reason for his admission. Since it is a matter of record that disease killed more men on both sides of the war than were killed in battle, it is probable that he had taken ill. Further, no mention of a war wound ever appears in the narrations. Scofield returned to duty May 1, 1862.

Whatever bodily ills called for treatment, we must note that Scofield gave little thought to his spiritual needs. Yet, Chimborazo Hospital had a ministry that was caring for the spiritual needs of the patients right at the time Scofield was there.

In his book *The Great Revival in the Southern Armies*, William W. Bennett tells of fruitful ministry in that place, and at the time of Scofield's confinement.⁹ Bennett quotes a Rev. Joseph P. Martin: "We have lately had sixteen conversions."¹⁰ This in early 1862, the time of our present concern. Rev. Dr. Ryland reported (as noted by Bennett):

I have conversed with, addressed, and prayed for many hundreds of invalid soldiers during the month and given each a tract, or a religious newspaper, or a New Testament, and have received from *all* great respect, and from *many* the most tender expressions of gratitude.¹¹

Scofield appears to have been unaware of such activity and was at that time unmoved by things spiritual. He returned to duty in time to join his company in the Battle of Seven Pines. The Tennessee archivist reports:

In May, 1862, Colonel Hatton was promoted to Brigadier General and given command of the brigade. Lieutenant Colonel Goodner was promoted to colonel; Major John K. Howard to lieutenant colonel; and Captain John A. Fite to major. At the Battle of Seven Pines, May 31, 1862, General James J. Archer assumed command of the brigade.

⁸ *Confederate Archives*, chap. 6, file 21, 40 and File 64, 41.

⁹ W. W. Bennett, *The Great Revival in the Southern Armies* (Harrisonburg, VA: Sprinkle Publications, 1976 reprint).

¹⁰ *Ibid.*, 80.

¹¹ *Ibid.*, 152.

The brigade was placed in Major General Ambrose P. Hill's Division, and in June, 1862, consisted of the 5th Alabama Battalion, 19th Georgia Regiment, 1st, 7th and 14th Tennessee Regiments, and Braxton's Battery. As such it was in the engagements at Mechanicsville and Gaines' Mill June 26-27, where the 7th suffered 72 casualties, and had every field officer either killed or wounded. Here Lieutenant Colonel John K. Howard was killed.¹²

On July 8, 1862, Private Scofield sent the following letter to the Confederate Secretary of War, George H. Randolph (grandson of Thomas Jefferson). The transcription is from the original in the National Archives, Washington, DC:

Hon. Geo. H. Randolph.

Sir,

Desiring to obtain an exemption from the Conscription Act and an order discharging me from the service of the Confederate States I would respectfully call your attention to the following statement of my reasons and motives.

I am a native of the State of Michigan and my Father still resides there. I am a minor and at the time I entered the service of the South I was visiting a sister in Tennessee and joined the Seventh Tennessee as a volunteer in May '61. I have never voted in the Confederate States nor in any manner exercised the rights of citizenship. My reasons for wishing discharge are that my health never good is broken by exposure and fatigue in the recent series of engagements with the Enemy before Richmond and I have fought in three battles for the South and have no intention of deserting her cause but after a short time to enter Guerilla service in East Tenn.

Hoping my reasons and motives merit a favorable reply I have the honor to be

Respectfully

Your obdt Servt

Cyrus I. Scofield Co. H 7th Tenn Regt.¹³

The letter is especially interesting because it invalidates the claim made by Trumbull that the family as a whole had relocated to

¹² *Tennesseans in the Civil War*, 189.

¹³ Original in the National Archives, Washington, DC.

Wilson County, Tennessee.¹⁴ It specifically declares that Elias was still living in Michigan, most likely in Tecumseh, as noted in the 1860 Census.

The letter was received in Richmond on July 9, 1862, and the wheels of bureaucracy started to spin some red tape, along with actual decision making, of which more anon.

The 7th Tennessee was part of a movement that did not stop for red tape. The archivist notes:

In August, 1862, Hill's Division was ordered to join Major General T. J. Jackson's Corps, and was in the Battle of Cedar Run on August 9, where the regiment suffered 34 casualties; of Manassas Junction, August 26; and of Manassas Plains, August 28. At Second Manassas, the regiment was commanded by Major S. G. Shepard.¹⁵

After Second Manassas (or the Second Battle of Bull Run, as it was called by the Federals) the path of the 7th Tennessee led to actions more spectacular than any previously experienced.

¹⁴ Trumbull, *op. cit.*, 9.

¹⁵ *Tennesseans in the Civil War*, 189.

Chapter 5

Antietam — And All That!

“Thou therefore endure hardness, as a good soldier of Jesus Christ.”

(2 Timothy 2:3)

By the end of August 1862, General Robert E. Lee was ready to invade the North. The 7th Tennessee, by then in Major General Ambrose P. Hill’s Division and attached once again to Major General T. J. (Stonewall) Jackson’s Corps, was one of the regiments in Lee’s Army of Northern Virginia.¹

In Richmond, the bureaucracy had taken action on Scofield’s letter of July 8, 1862. At the end of August, word reached Company H of the 7th Tennessee that an “alien,” a resident of Michigan, was in their midst. Release of Private Scofield was ordered. A note to that effect was entered in Regimental Records on August 30, 1872.² The discharge did not take place immediately. It must have seemed the height of folly to release an effective soldier in the face of a major engagement. This was especially true since the Army of Northern Virginia was having difficulty keeping a full complement of men.

¹ *Ibid.*

² The note was placed on the Discharge Certificate.

On September 5, 1862, Jackson's Corps, including the 7th Tennessee and Private Scofield, crossed the Potomac at White's Ford, a few miles beyond Leesburg, Virginia, and camped on the Maryland side. On the 9th, Lee ordered Jackson to envelop Harper's Ferry from the Virginia side.

John Greenleaf Whittier, a poet who served the Bostonian elite, described the movement of the troops:

*Up from the meadows rich with corn
Clear in the cool September morn,
The clustered spires of Frederick stand
Green-walled by the hills of Maryland. Round about the orchards sweep,
Apple and peach tree fruited deep. Fair as the garden of the Lord
To the eyes of the famished rebel horde, On that pleasant morn of early fall
When Lee marched over the mountain wall. Over the mountain winding
down,
Horse and foot into Frederick town....*³

The poem goes on to describe, as Whittier understood it, the march of the troops, including the 7th Tennessee, Company H, and Private Scofield.⁴

The troops passed through Frederick and camped within a mile of Boonsboro. Late in the day, they had a brush with a squadron of Federal Cavalry. Next morning (the 11th) the troops moved to Williamsport. Here they reforded the Potomac. A. P. Hill took the direct turnpike while Jackson took a side road to approach Martinsburg from the west. As Jackson and Hill approached, the

3 John Greenleaf Whittier, "Barbara Frietchie," *Whittier's Poems* (Boston: James R. Osgood & Co., 1872), 239.

4 But Whittier made central to his poem an incident that did *not* occur as the troops marched up Patrick Street. Whittier claimed that an American (Union) Flag displayed by one Barbara Frietchie was shot off its staff. It was allegedly recovered by Barbara, who berated Jackson. Jackson, in turn, supposedly ordered the flag respected by his troops. The poem was for years taught to every schoolchild outside the South.

Despite the wide circulation of the Frietchie story in his day, we do not find Scofield mentioning it, for it never happened. The fact is that Mrs. Frietchie was not even in Frederick on the day Jackson marched through. A Mrs. Mary S. Quantrell did display a flag, but neither Jackson nor his men took any notice of it, and Mrs. Quantrell never met a Bostonian poet.

In an article of July 21, 1886, in the *Philadelphia Times*, the story of Barbara Frietchie was completely exploded by reporter George Seilheimer. When faced with the evidence produced by Seilheimer, Whittier refused to withdraw the poem, but insisted on its credibility. Note that in the poem, Whittier was quite hard on Stonewall Jackson, part of the Bostonian effort to downgrade the Confederacy and all those associated with it.

Federals left Martinsburg and crowded into the blind alley that was Harper's Ferry.

On the morning of the 12th, the Confederates entered Martinsburg, Virginia (now West Virginia). Jackson was greeted with enthusiasm and secured the sympathies of the residents. Stonewall was not deflected from his purpose by the blandishments of Martinsburg society. He departed late the same day in the direction of Harper's Ferry. On the 13th, Bolivar Heights was occupied and the town of Harper's Ferry surrendered.

Late on the 14th, A. P. Hill gained a foothold on the enemy's left and placed some artillery at the base of Loudon Heights on the right bank of the Shenandoah River. Scofield was reported to have been an orderly. No doubt he was extremely busy during this action. The investiture was successful. On Monday, Harper's Ferry surrendered. Jackson left Hill in charge at the Ferry. He headed toward Sharpsburg to reinforce Lee who was facing McClellan at Antietam Creek.

It was not until the morning of the 17th that A. P. Hill was able to get away from Harper's Ferry with three brigades and 2,500 men. Meanwhile General Ambrose Burnside, with a corps of 14,000 men, had been waiting to make an advance. Around 1 o'clock he crossed the bridge that now bears his name. By 3 o'clock he was ready to advance against the feeble line of Confederates opposing the Union hordes.

A. P. Hill had been marching his men over the seventeen miles from Harper's Ferry, Private Scofield among them. They had started the day by wading across the Potomac. By the time they neared Antietam Creek, they were tired and footsore. Just as Burnside's advance began to roll, Hill, picturesque in his red battle shirt, appeared with 2,500 men.

Hill was always strongest at the critical moment. Advancing with his battle flags, his line moved forward. General D. P. Jones and his brigade of 2,500 men had been bearing the brunt of Burnside's push. As Hill's men advanced, Jones and his troops rallied. In the din of musketry and artillery on both flanks, the Federals broke over the field. Hill, without waiting for other brigades, met the Blue

line and stayed it. The Blue hesitated and by hesitating were lost. Burnside was driven back to the Antietam and under the shelter of his heavy guns. As the day ended it was evident that Hill again had struck with the hand of Mars.⁵

With the conclusion of the battle, a deathly silence descended on the scene. Both sides were too exhausted to do more than hunt for wounded and dying. Lee had no choice but to return to Virginia. On the 19th, he led his troops across the Potomac at Boteler's Ford (Shepherdstown).

As Lincoln often painfully noted, the Federals usually made no attempt to pursue the Confederates after a major engagement. And most modern historians so report this battle. However, Antietam was different. Fritz-John Porter's Corps had been held back and on the 19th were fresh and rested. Someone, possibly someone outranking McClellan, sent Porter after the retreating Confederates. Late on the 19th he reached the Potomac at Boteler's Ford and engaged General Pendleton who was covering Lee's rear.

Pendleton lost some artillery to Porter's men. Seeing his danger, he sent word to Lee and Lee dispatched A. P. Hill to support Pendleton. With Hill were the remains of the 7th Tennessee. The Confederates had the advantage of position. Rushing down the slope on the Virginia side, they forced the Federals into the river at the Ford and scored a victory over Porter, ending the threat to Lee's movement.

Shepherdstown (Boteler's Ford) was the last engagement in which Scofield was involved. But he never mentioned it.⁶ The 7th Tennessee had gone into Maryland with effectives numbering less than one hundred. Of that number, over thirty were killed or

⁵ The story of the troop movements (and that of Barbara Frietchie) was based on material in *North to Antietam: Battles and Leaders of the Civil War*, vol. 2 (New York: Thomas Yoseloff, 1936). Also, Col. Robert R. McCormick, *The War Without Grant* (New York: Wheelwright, 1950), chap. 9. Also the works on the Civil War by Carl Sandburg and Bruce Catton.

⁶ Shepherdstown (Boteler's Ford), the last action in which we have any assurance Scofield was involved, is the "mystery engagement" of the war. It may have been ordered directly from Washington to produce a "real victory" to justify Lincoln's issuing of the Emancipation Proclamation. Since it was in no way a success, it has been passed over, virtually unnoticed by historians until recently. That the mature Scofield failed to mention it could be one of the indications that Scofield was quite well aware of what "the Establishment" wanted.

wounded at Sharpsburg. The remains of the regiment, after Shepherdstown, made its way back to Martinsburg to rest and recuperate.

Settled at Martinsburg, on the 26th of September the Regiment took care of some “business.” Lt. Andrew Allison issued a certificate of discharge to Pvt. C. I. Scofield of Company H. The certificate noted that Scofield was under age, and not a citizen of the Confederacy, but an alien friend. It also noted that his enlistment had been but for one year.⁷

Scofield was given a mileage allowance for his return to Tennessee. The certificate of discharge is the last entry located in the Confederate records regarding Cyrus Ingerson Scofield.

In later years when Scofield had become well known as a Bible teacher, he allowed to circulate a story that he was decorated for bravery at Antietam.⁸ Trumbull wrote, “The Cross of Honor was awarded to him for bravery at Antietam.”⁹

The simple fact is that, except for one instance that took place some time after Scofield left the Confederate service, the Confederacy gave *no* decorations for bravery.¹⁰ Luxuries like decoration were something that the hard-pressed Confederacy could hardly afford. Actually, reports of the battle at Antietam Creek make no mention of decorations being given by either side as a result of the action in September 1862. Typical is the study, *The Landscape Turned Red: The Battle of Antietam*, by Stephen W. Sears

7 Certificate in National Archives, Washington, DC.

8 For example: A. C. Gaebelein, “The Story of the Scofield Bible,” *Moody Monthly*, October 1942, later in book form (New York: Our Hope); Frank Gaebelein, *The Story of the Scofield Reference Bible* (Oxford); William A. BeVier, *A Biographical Sketch of C. I. Scofield: A Thesis Presented to the Faculty of the Graduate School of Southern Methodist University in Fulfillment of the Requirements for the Master of Arts with a Major in History* (n.p., 1960), 7; Charles Kenney, Rev. C. I. Scofield, D.D., *Soldier, Lawyer, Pastor, Author* (Gospel Herald, 1934); Warren Wiersbe, “Insight, Scofield and Ryrie,” *Moody Monthly*, February 1977.

9 Trumbull, *op. cit.* This was related to Trumbull by Scofield but is at variance with fact.

10 Col. Harold B. Simpson, Confederate Research Center, Hillsboro, Texas, advised the writer in a letter dated June 1, 1976: “The Cross of Honor to my knowledge was given by the UDC to Confederate veterans. There was no CSA decoration by this designation. In fact, the *only* Confederate medal struck for valor was the so-called Jefferson Davis medal awarded to Lieut. Dick Dowling and 46 others for the defense of Sabine Pass in September 1863.”

(1983), which, while relating the battle in detail, omits reference to any decoration.

Note also that the Cross of Honor was not an award of the Confederate Government. After the United Daughters of the Confederacy was organized and functioning, it decided to give recognition to those who had served the South honorably during the War Between the States.¹¹ It was not until 1900, thirty-eight years after Sharpsburg, that the UDC started going through the records to seek out veterans or their survivors in order to present the Crosses.

The official description of the award as supplied by the UDC is:

The Cross of Honor dated 1861-1865. Foreground: A Crusader Cross in bold relief, each bound to the other by the Battle Flag of the Confederacy and linked by the entwined monogram, UDC, to ribbon. It is attached to a laurel leaf as a special mark of valor for those who distinguished themselves in feats of courage. The color of the ribbon signifies the war in which recipient served. The Bronze dolphin or star indicate Overseas Service. Motto: 'Fortes Creantur Fortinbus'—'The brave beget the brave'. Crosses of Military Service are the most prized awards bestowed by the United Daughters of the Confederacy. Guard it safely, wear it proudly. It represents your Confederate Heritage and your patriotism and service to your Country in time of war.¹²

While it is evident that the UDC wanted to reward the brave fight of the men in Grey, it was not quite a decoration in the manner usually described in Scofield biographical comments. We have found no record of Scofield having attempted to correct the story.

Scofield's spiritual apathy at Sharpsburg-Antietam contrasts sharply with incidents reported by Bennett. Bennett gives us a report of Rev. W. J. Mills, Chaplain of the Florida Regiment:

A young man said to me after the battle (Sharpsburg): "When I was going through the battle, I put my trust in God, and he

11 In a card dated May 28, 1976, Mrs. K. F. Crippen, Office Manager of the United Daughters of the Confederacy, advised that the first Southern Cross of Honor was bestowed on April 26, 1900, more than thirty-seven years after Sharpsburg-Antietam.

12 The description of the decoration is from a circular from the UDC.

has brought me through untouched, and I am grateful to Him.” And the tears stood in his eyes as he spoke. He was an uncovered man when he went into the fight. Last night at preaching, while referring to the incidents of the battle and how God preserved them, many tears fell, and many countenances spoke louder than words undying gratitude to the God of all grace.¹³

13 Bennett, *op. cit.*, 201.

Chapter 6

In Between

“Behold, I show you a mystery!”

(1 Corinthians 15:51a)

As September 1862 came to a close, nineteen-year-old Cyrus Scofield was somewhere in Virginia. Discharged from the Confederate Army at his own request, he had his mustering-out pay, in Confederate money, of course. The mileage allowance for return to Tennessee could not be fully used as intended, since Nashville and Lebanon were in Federal hands. To get from Martinsburg to almost anywhere else in the Confederacy, Scofield had to make his way up the Shenandoah Valley and then to Richmond.

Actually, from the day the Discharge Certificate was issued at Martinsburg until an event in St. Louis about four years later, not a single definite record of where young Scofield was or what he did has been located. Recurring bouts of illness, prevailing even into his old age, suggest that his health never did really recover.¹ It is unlikely that during the war years he was strong enough for a guerrilla role. In addition, East Tennessee was a hotbed of pro-Union sentiment inside the Confederacy. It would have been

¹ See letter referred to in chap. 4.

suicide for a Confederate guerrilla to be operating with papers indicating Union citizenship. And we have no stories describing how the hand of Providence operated to protect a guerrilla in East Tennessee so that the Scofield Bible might be given to the world in years to come. A term as guerrilla should have provided a quiver full of such instances.

Stories did circulate that Scofield served in the Army of Northern Virginia until the end of the war. For instance, BeVier refers to sources, all secondary, which declare that Scofield's military service lasted until 1865.² The references are in material written before Trumbull, but based either on interviews with Scofield or on stories circulated during his ministry. Trumbull, while repeating the story of service throughout the war, introduces, possibly inadvertently, a note that may support the blank in official records. He wrote, "Before he was nineteen young Scofield had been under fire in eighteen battles and major engagements."³ Scofield had reached the age of nineteen while the Army was in Virginia preparing to enter Maryland, just after Second Manassas. The "eighteen" engagements conforms to the record of the 7th

2 BeVier, *op. cit.* BeVier here cites *The Congregational Year-book Statistics for 1921*, Eleanor W. Nichols, ed. (Boston: Jordan and More Press, 1921), 482: "Scofield served as a private, Company H, 7th Tennessee Infantry in the Army of Northern Virginia under General Lee; was decorated with the Confederate Cross of Honor." This citation correctly relates the facts of record, but in a manner which gives an impression quite at variance with fact for the casual reader. Typically, Scofield was no closer to Lee during his Service than most GPs were to Eisenhower during World War II.

BeVier also notes that L. D. Hill wrote in 1901: "Scofield fought in the 7th Tennessee Regiment in all of the great battles of this great fighting body (including Gettysburg), and served throughout the war" (L. D. Hill and D. Philip Lindsley, *A History of Great Dallas and Vicinity*, 2 vols. [Chicago: Lewis Publishing Company, 1909], 282). The assertion by Hill and Lindsley is contrary to fact. Scofield was not in the 7th Tennessee after September 1862.

BeVier cites Frank Gaebelein as saying that Scofield "served throughout the Civil War with distinction, being awarded the Confederate Cross of Honor" (Frank Gaebelein, *op. cit.*, 7). Actually, the Gaebeleins, father and son, can be shown to be quite careless in recording facts about the man who introduced the systems so important to their beliefs and ministries.

Note that BeVier's sources are all secondary sources, depending largely on Scofield himself. They are not confirmed by data in official record sources. BeVier himself may not be entirely sure. He concluded this part of his theses with: "... and it may be Trumbull's account, which Scofield approved and which was published during his lifetime is accurate" (BeVier, *op. cit.*, 8.). Although BeVier is not quite convinced, he assumes that Trumbull is a reliable source and accepts the line approved by the Dispensational Establishment, a line which conflicts with official records.

3 Trumbull, *op. cit.*, 8.

Tennessee. That Trumbull mentions no action after Antietam (Sharpsburg) seems to confirm that there was no further military service by Scofield after the discharge of September 26, 1862.

Scofield did not really help to clear waters that were quite muddled. In 1904 he addressed a gathering of Confederate veterans in Dallas.⁴ We know of the address only in the form of sermon notes.⁵ There is a reference to his first glimpse of Gen. Stonewall Jackson. All personal references are to the days prior to Sharpsburg. The few references to the later days of the war are to matters of general public knowledge. On the second page of his notes, we find:

Since Gustavus Adolphus
Cromwell no army so many converted men
Northern Virginia 63-64.

This refers to an aspect of the war left out of official histories. A revival of almost unprecedented proportions took place in the Army of Northern Virginia in 1863 and 1864. The sermon notes are correct — there had been nothing like it since the early days of Cromwell's command. But since there is no record of service after 1862, it is plausible that Scofield's reference to the Confederate Revival was secondhand.

Mention has been made of *The Great Revival in the Southern Armies*, by William W. Bennett.⁶ Originally issued in 1877, this could have been the source of Scofield's comment on the revival. It would have been required reading for any cleric who wanted to keep up a "Confederate image."

Probably the C. I. Scofield of 1863 was neither receptive to nor touched by the Confederate Revival, especially in light of his lifestyle in the 1870s. He admitted that prior to his conversion in 1879 he was ignorant of things Christian.

⁴ The date of the gathering has not been established and the full text does not appear to have been published.

⁵ Notes of this talk are among Scofield sermon notes in the Moodyana Collection, Moody Bible Institute, Chicago. Material donated by the Rev. Wendell P. Loveless.

⁶ See chap. 4. The book was reissued in 1976 by Sprinkle Publications, Harrisonburg, Virginia.

Bennett noted, in a chapter headed “Autumn of 1862” (a date immediately after Scofield’s discharge):

The revival, at this period of the war, was undoubtedly greater and more glorious in the army in Virginia than in any other portion of the Confederacy....⁷

Even the impending collapse of the Confederacy in 1865 failed to cut off blessing. Bennett again is our authority:

Up to January 1865, it was estimated that nearly *one hundred and fifty thousand* soldiers had been converted during the progress of the war, and it was believed that fully one-third of all soldiers in the field were praying men and members of some branch of the Christian Church.⁸

None of this appears to have touched young Scofield, supporting our contention that he was not directly exposed.

BeVier assumed that Scofield’s service did continue, but in some regiment whose record-keeping was incomplete.⁹ However, Col. Harold B. Simpson of the Confederate Research Center in Hillsboro, Texas, advised the writer that up to December, 1864, records of the Army of Northern Virginia were substantially accurate.¹⁰ Scofield’s name is simply not listed in any Army of Northern Virginia records after September 1862.

Furthermore, consider Scofield’s status if he stayed in the Confederacy and was not in the military. His papers identified him as a citizen of the Union, an “alien friend.” At the start of the war, the Confederacy issued an order that:

Every male alien of fourteen years or over was ordered to leave the Confederacy within forty days, suffer expulsion, or be treated as a prisoner of war. If he returned, he was to be treated as a spy. The law defined as aliens all citizens of the United States who acknowledged Federal authority or declared allegiance to it.¹¹

⁷ Bennett, *op. cit.*, 211.

⁸ *Ibid.*, 8-9.

⁹ BeVier, *op. cit.*, 8.

¹⁰ Letter from Col. Harold B. Simpson to the writer, June 1, 1976.

¹¹ Quoted from S. I. Neiman, *Judah P. Benjamin* (Indianapolis: Bobbs Merrill, 1963),

On the basis of his Discharge Certificate, Scofield could have been in trouble.¹²

While we really do not know where Cyrus was and what he was doing, we do have an idea how the war affected some other members of the family. As Grant moved south, there was a northward movement into St. Louis and other border cities. From the story of St. Louisan James B. Eads, we learn of the situation in St. Louis:

Even more distressing were the homeless, wandering refugees who trickled incessantly into town from the invaded southern territory, sent north by the Union generals because they had become "a serious impediment to military movements." They landed from boats, herding together at the wharves; they came in wagons and hastily fashioned carts; they plodded afoot, their worldly goods in bundles slung over their shoulders, babies in the arms of stumbling women. Nothing, it seemed to James Eads, had ever pulled at his sympathy like this human flotsam. It had been streaming here for months. "The greatness of their numbers appalled us, one St. Louisan wrote of the refugees."¹³

The burden of providing for them had, at first, been thrown by the War Department upon local southern sympathizers, but James Eads had protested against this, reminding the military authorities that the war was "an accursed contest between brothers." He had

12 At one point in his story, Trumbull relates as a "Confederate reminiscence" a story involving Scofield and Senator Roscoe Conkling (R-NY) at a formal dinner in Washington (Trumbull, *op. cit.*, 128). But Conkling did not become a senator until 1867. (The Conkling incident will be considered in later chapters.) The unsatisfactory reporting by Trumbull at this point may indicate an effort to cover a hint that slipped out that Scofield was crossing Union lines, in and out of Washington during the war.

If Scofield was twelve miles from Appomattox (as he told Trumbull) on April 9, 1865, his role would *not* have been one that required a uniform of faded, frayed butternut. (Trumbull, *op. cit.*, 8-9, places Scofield twelve miles from Appomattox, but does not indicate which side of the lines he was on.) Scofield was undoubtedly an accomplished story teller. He may have regaled Trumbull with a plethora of stories about the war, entirely factual. There may have been a number of crossings into Washington between September 1862 and April 1865. If so, he would have been carrying false papers and could have been in a role that Trumbull feared would not have enhanced the Dispensational image. In the interest of "image-building," the Conkling story was slipped into the edited narrative, but it was not inserted in chronological order.

13 Galusha Anderson, *The Story of a Border City During the Civil War* (Boston, 1908), as quoted by Florence Dorsey in *Road to the Sea: The Story of James B. Eads* (New York: Rinehart and Company, 1947).

put a check for a thousand dollars in his letter to start a fund for the homeless. After that, a Sanitary Commission had been organized to provide refugee care. This care was meager enough, funds were always running out, and the tragedy of the haggard newcomers weighed upon the heart of the tired boat builder as he went his rounds in quest of money or credit.¹⁴

The William Eames family and Victorine Scofield were among the refugees.¹⁵ Still extant is the pass issued by the Federals to give the Eames safe passage northward. Whatever hardships were endured between Lebanon, Tennessee, and St. Louis, there were relatives in St. Louis who could help William, Laura, the children, and Victorine. Sylvester and Emeline Papin may have put the refugees up temporarily and assisted in getting them settled.

William Eames opened an office for the practice of dentistry in 1863. The evacuation had not been without tragedy for the Eameses. Their third child, James, died on March 15, 1863, only seventeen months old. Childhood ailments could have been aggravated by the hardships of the trek north from Tennessee. The day that little James passed away, Laura Scofield Eames was confined. On the 14th she had given birth to their fourth child, Harriet Loretta Eames, who lived until 1944. Victorine Scofield was married on July 23, 1863, to Thomas B. Annan. Thus the

¹⁴ Dorsey, *op. cit.*, 82.

¹⁵ In the more progressive, socially minded twentieth century, this sort of thing has become so commonplace that it hardly causes raised eyebrows. (Typically, the displacement of Germans from the areas ceded to Poland in 1945. See Alfred M. de Zayas, *Nemesis at Potsdam* [London: Routledge and Keegan Paul, 1977].) That it could happen in the United States in the mid-nineteenth century indicates how far the American Dream had already been prostituted. Much of the responsibility for this may be placed on "The Secret Six" and their aims.

"The Secret Six" were Rev. Theodore Parker, Thomas Wentworth Higginson, George Luther Stearns, Frank Benjamin Sanborn, Samuel Gridley Howe, and Gerrit Smith. Except for Smith, who was an upstate New York man, they were respectable "proper" Bostonians whose money made it possible for them to, by propaganda and hired assassins, push the issue of abolition of slavery to a breaking point without regard for consequences or effect, merely to impose their own wills on others. The story is told in Otto J. Scott, *The Secret Six: John Brown and the Abolitionist Movement* (n.p.: Uncommon Media, 1993). The Secret Six were at various times aided morally and actually by Senator Charles Sumner, Ralph Waldo Emerson, and Henry David Thoreau. John Brown of Osawattomic and Harper's Ferry was their best known tool. Some of their henchmen were in a few years to nurture the fledgling Scofield in politics in Kansas.

effects of the evacuation were sloughed off with the passage of time, and St. Louis became the focal point of family interest.

The shooting of President Lincoln on April 14, 1865, was a dramatic announcement that the war was ended and the country embarking on a new phase of existence.¹⁶ Otto J. Scott says of the end:

A half-million dead and a million crippled was a heavy price, but the people paid even more. The South was in ruins and the relations between the races disrupted beyond words, while the voice of *The Liberator*, Garrison, said the anti-slavery cause was won.¹⁷

The end of a war usually means that the men who fought and survived turn their thoughts toward home. But, for young Scofield, where was home? Despite his later claims of roots in and loyalty to Tennessee, he had no real ties left there, nor would conditions in Wilson County have been attractive. Historian Donald Davidson has described the area in 1865:

By the end of the war Tennessee property, by one reliable estimate, was reduced fifty per cent in taxable value. But such an estimate was hardly a measure of the damage. Physical establishments of every kind, in country, town and city, had suffered even where they had escaped gunfire or the torch. Homes had undergone the abuses of military residence or had deteriorated from vacancy or lack of repairs. School buildings, colleges, churches, courthouses, asylums had been wrecked or damaged by their appropriation for use as barracks and

16 Both Louis Weichmann, who was involved directly in the assassination drama, and Chicago chemist-historian Otto Eisenschmil, who has done definitive research on the assassination, place major blame on Lincoln's Secretary of War, Edwin M. Stanton, but offer no hint of Stanton's possible encouragement by others. Samuel Carter III notes in *Yankee Magazine*, February 1976, a meeting early in 1865 between Samuel Gridley Howe (one of the Secret Six) and John Wilkes Booth. That may have been only because of Howe's interest in the theatre. But since Howe had firm ideas about the social value of assassination for political gain and also flexible moral values, we cannot be sure of the innocence of the meeting.

17 Otto J. Scott, *op. cit.*, 320, in the Times Books, New York, 1979 edition. In concluding his story, Scott says of the Secret Six, "They were, of course, fools. Their rejection of the accumulated wisdom of the human race led them to repeat ancient follies and to inspire others down grisly paths toward goals they considered noble. Their tactics were closely watched from Europe, and later emulated." "As to the movement they spawned, its rhetoric is lofty and its methods base, but—despite noisy triumphs—its destiny is doomed by its dead fruit."

hospitals. Often they had been the center of hot fighting. Railroads were patched up, worn-out remainders except where they had been maintained by the Federal army for its own purposes. Turnpikes were battered, and highway bridges were gone. Mills and factories had been burned, or essential parts of their machinery had been destroyed or carried off. Fences had largely gone to make campfires or hasty breastworks.¹⁸

Not the place for a young man with ambition.

Lenawee County may have seemed something of a backwater. Elias's residence, with a stepmother closer in age to Cyrus than to Elias, could have meant a most uncomfortable situation.

The presence of three sisters and their husbands in St. Louis, one husband having roots as deep as the city itself, made Cyrus's choice easier. It was evident that in St. Louis there were connections that would help Cyrus get started on his way in the world.

It was in St. Louis that the official records have the first definite date in Scofield's life after Martinsburg, four years earlier. That date was September 21, 1866.

¹⁸ Donald Davidson, *The Tennessee*, vol. 2, *Civil War to TVA*, Rivers of America Series (New York: Rinehart and Co., 1948), 108.

Chapter 7

Scofield's French Connection

"There be three things which are too wonderful for me, yea, four which I know not:... and the way of a man with a maid."

(Proverbs 30:18, 19b)

In 1865, the year Cyrus located in St. Louis, that city was the world's center of the fur trade. John Jacob Astor returned the trade to the French families who had dominated it in the days when St. Louis was under the Fleur-de-lis.¹ Scofield's connection with a branch of the Choteau Clan, of fur trade fame, gave him an entry into a way of life far different from the old frontier conditions of Lenawee County or the leisurely pattern of pre-War Wilson County.

Since fashionable Parisian furriers used much of the fur, ties with France were extremely close. Both fashions and ideas current along the Seine reached St. Louis with amazing rapidity. (This was the Paris of the latter days of Napoleon III and Eugenie.) Scofield,

¹ E. N. Feltskog in his 1960 edition of *The Oregon Trail* by Francis Parkman (University of Wisconsin Press) on page 490 (footnote to 76) notes a substantial decline in the fur trade after 1846. John Jacob Astor, in the face of the fashion-induced decline, had gotten out of the fur trade, turning it back to Scofield's in-laws and the other members of "The Clan." In the twenty years from the time of Parkman's adventure to the time Scofield arrived in St. Louis, the fur trade, while still profitable to the Clan, had further declined. Hence the interest of the in-laws in turning from fur trading to dealing in lands.

moving in a group that tried to keep abreast of developments in Paris, soon learned French. He reputedly retained proficiency in that language to the end of his life.

When Scofield reached St. Louis, his brother-in-law, Sylvester Papin, was president of the St. Louis Board of Assessors.² Thus, he had connections that could open many doors. He chose to place Cyrus in his own office where he could direct the course of Cyrus's training for a career in the law. Through this position, Cyrus was given a great advantage in his start in the law.

In view of later events, Sylvester may have felt that Cyrus as a lawyer would be of value to the Papin-Choteau Clan in legal matters connected with their many business activities.

With the tide of westward migration pushing the frontier toward the setting sun, it was becoming evident that the fur trade would not be a permanent source of wealth. The interest of the Choteau Clan and its branches was shifting toward capitalizing on the lands to which they had been given vague titles long before the American flag flew over "The Great American Desert."

If Trumbull is correct³ that Scofield was in Washington during the days when Grant was moving south,⁴ Scofield would have had contacts at a very high level. Since Washington had to be considered in turning French and Spanish land grants into merchantable American land titles, Scofield may have been more useful to the Clan than he himself imagined.

It should be noted that in the 1860s, none of the learned professions, law included, were the "closed shops" that they are today. So while Scofield was earning at least a nominal wage for tasks performed around the assessor's office, he started to become familiar with the law, especially regarding land grants, titles, deeds, and conveyances.

In Trumbull, we note:

2 St. Louis City Directory, 1865. Sylvester and Emeline were living on Dillon Street near Hickory. No doubt Cyrus had a room there when he first arrived from the war and other related endeavors.

3 Trumbull, *op. cit.*, 128.

4 Bruce Catton, *Grant Moves South* (Boston: Jas. R. Osgood & Co, 1872), 200. Study of Grant and his campaigns in Virginia.

In order to get together money for his legal education, he started in at once as a clerk in an office for the examination of land titles—a line closely related to the law.... After less than two years' work in this office, his devotion to this technical branch resulted in his appointment as chief clerk, being chosen from among the considerable number of young men in the office.⁵

Since most lawyers, especially away from the seaboard, obtained their education in practice, not the classroom, it is likely that Scofield (and Sylvester) never contemplated law school.

Trumbull, on the same page of his work, implies that Scofield's further apprenticeship was served in the office of a practicing law firm, a point not confirmed by available records. It is also suggested that Scofield with great nobility declined an offer of financial assistance from Sylvester.

The "open shop" attitude that prevailed in those days made it possible for Scofield to engage in legal matters quite soon. Case No. 3887 of the Circuit Court of St. Louis County, December term, 1866, included the name of Cyrus I. Scofield in the action of William H. Powers to recover the sum of \$1,600 for goods and merchandise delivered to Owen Clary and Company.⁶

However, Scofield's life was not all work. In the typically French society, there were dinners, dances, and parties. It wasn't long before Scofield met Leontine Cerré, youngest daughter of widowed Helene LeBeau Cerré. The Cerrés were one of the prominent French families and part of the "clan." Besides the widow and Leontine, the household at 139 S. Fourth Street included son Henry and another daughter, Sara-Helene.⁷

Leontine's grandfather, Jean Gabriel Cerré, was born in Montreal, August 12, 1734. By 1755 he was established at Kaskaskia (Little Paris in the Wilderness) in what is now Illinois. In 1764, he married Catharine Giard, of a family established in Kaskaskia since at least 1729. In 1778, Jean Gabriel Cerré had a

⁵ Trumbull, *op. cit.*, 10-11.

⁶ From Records of the Court.

⁷ From St. Louis City Directories of the period. Checked by Mrs. Arthur W. Felt, Researcher, Missouri Historical Society, letter to the writer, February 3, 1978.

confrontation with George Rogers Clark. Clark had been told that Cerré was an enemy. However, Clark secured Cerré's goodwill. (Later Clark devoted 1/25th of his memoirs to adventures with Cerré.) While Cerré accepted Clark's amnesty in 1778, he soon moved to St. Louis outside American jurisdiction and bought, on July 17, 1779, Block 13 of the Village of St. Louis, being the block bounded by the Mississippi River and what are now Main and Vine Streets and Washington Avenue.⁸

Records indicate that he was a responsible man of affairs during the last years of the French and Spanish regimes. Cerré lived to see the Stars and Stripes fly over St. Louis, dying on the 4th of April 1805.⁹

His son, Michael Sylvestre Cerré, Leontine's father, was born in St. Louis, April 17, 1803. He accompanied Col. Bonneville on his exploration of the West and was noted by Washington Irving in his relation of the expedition. On April 10, 1839, he married Marie Helene LeBeau (born January 17, 1819).

Michael Cerré served in the Missouri legislature, was Clerk of the Circuit Court, and at the time of his death was sheriff of both St. Louis City and County. His obituary, in the *St. Louis Daily Evening News* of January 5, 1860, gives us a picture of the man:

Mr. Cerre was very generally known to and esteemed by our citizens. He was a native of St. Louis and a member of one of its oldest and most respectable families. He was one of the early fur traders here, and among the first of those who visited New Mexico for the purpose of trade. He could relate many interesting incidents of his experience of life on the plains and in the mountains at that day, when the region which he roamed through had scarcely yet felt the pressure of the foot of the white man. For some years past he has been retired from regular business, devoting his attention to the care of his property, and occasionally serving in offices to which the partiality of his fellow citizens had called him. He was a person of active temperament and habits. His disposition was kindly

⁸ Unpublished manuscript on the Cerré family. Copies in Missouri Historical Society and personal files of John H. Mize, Jr., Atchison, Kansas.

⁹ BeVier, *op. cit.*, n. 16. Also Washington Irving, *The Adventures of Captain Bonneville* (New York, 1937).

and his manners frank and cordial. All those who were brought in near and friendly relations to him felt a warm attachment for him. It is not often that a community loses from its midst one who[se loss] is more regretted.¹⁰

Leontine Cerré, born October 27, 1847, was evidently quite taken by the dashing young Tennessean from Michigan named Scofield. His Army discharge of four years earlier gave the description of “five feet eleven inches high florid complexion hazel eyes.”¹¹ There was probably little noticeable change by 1866. The romance between Cyrus and Leontine developed into an engagement, then marriage. The nuptials were solemnized on September 21, 1866, before a justice of the peace. A civil marriage ceremony was probably required since Scofield as a non-Catholic could not be a party to a full nuptial mass in conformity with the strict Catholic standards of the day. Being a non-Catholic was apparently no bar to Scofield’s acceptance by the Clan. The lack of religious ceremony seemed to bother no one at the time.¹²

Cyrus and Leontine first lived at the northeast corner of 7th and Pine Streets in St. Louis.¹³ But the couple may not have been any more settled than modern young executive couples. Their first child, Abigail Leontine Terese Scofield, was born July 13, 1867, in St. Joseph, all the way across the State of Missouri. Since Victorian ladies rarely did much, if any, traveling while pregnant, it seems probable that the couple were located in St. Joseph at the time.

Their daughter was to use Abigail and to be more familiarly known as Abbie. She was baptized July 28, 1867, in St. Joseph’s Cathedral, St. Joseph, Missouri. The godfather was Sylvester, Cyrus’s brother-in-law; the godmother was Sara-Helene, Leontine’s sister.

By the time the next child arrived in October 1869, the Scofields were back in St. Louis, but involved in relocating to Atchison, Kansas. Marie Helene was baptized October 17th in St. Therese de

10 *St. Louis Daily Evening News*, January 5, 1860, as quoted in the Cerré manuscript.

11 Discharge Certificate.

12 Marriage Certificate.

13 St. Louis City Directory, 1868.

Avilla Church, St. Louis. William Henry Eames and Valentine Butterfield were sponsors.

Eames and his wife, the former Laura Scofield, had endured displacement during the War Between the States. However, they were never mentioned by Scofield in relating the story of his life. Dr. Eames became a prominent dentist in St. Louis and taught for many years at the Missouri Dental College. The Eames's occupied "Selma," a noted mansion overlooking the Mississippi. One of their children, Col. William Eames, became a prominent architect.¹⁴

The move of the Scofield household to Atchison was completed shortly after the christening of Marie Helene.

14 Information from the files of the Missouri Historical Society. See chaps. 3 and 5.

Chapter 8

In Kansas — Playground of the Secret Six

*“We looked for peace, and there is no good; and for the time of healing,
and behold trouble!”*

(Jeremiah 14:19)

To fully understand the environment in which Scofield practiced law and engaged in politics, the reader properly should read *The Secret Six* by Otto J. Scott.¹ This work, already referred to, shows how the very legitimate desire to end chattel slavery was misdirected by six wealthy men (who had given up the Christian faith) into a bloody conflict that divided the nation and upset relations between the races beyond repair.

The story is relevant to the life of Scofield because “The Secret Six” selected Kansas (a territory in the 1850s) as the place to push their aims and try their ideas. The result was that Kansas became known as “Bleeding Kansas.”

The Secret Six themselves remained safe in Boston, Massachusetts. Henchmen and followers were used for the bloody

¹ *The Secret Six* is one of the most outstanding works of revisionist history to be published to date. Remarkably, no standard periodical, no matter how serious, no matter how conservative, has taken notice of Scott’s work. It has been noticed only in the seemingly “underground” conservative press. Its findings are too devastating to standard historical beliefs.

deeds. The minions of the Secret Six remained dominant in Republican politics in Kansas until almost the end of the century. Cyrus Ingerson Scofield was personally intimate with those minions who had cut a swath of destruction and who continued to hold the ideals that originated in Boston. Otto Scott has noted that he is doubtful that anyone in politics in Kansas during period could ever have become a genuine Bible teacher.

As Kansas settled down after Appomattox, squatters moved to unoccupied lands. Squatters were a problem that almost all holders of extensive land grants in the West had to contend with. Knowing how common the squatter problem was, Scofield, in relating his role in the Regis Loisel land case (the case involving the Papin family interests), described it in terms of squatters and their ejection from lands illegally occupied.² (That case is the only proceeding we positively know Scofield handled after his admission to the Bar).

An apposite exchange between Scofield and Luther Rees, sometime pastor, securities salesman, and Scofield's associate in the pastorate, was related by Rees in his memorial piece at the time of Scofield's death. Rees had quoted from the Establishment poet John Greenleaf Whittier's "The Story of the Kansas Emigrants":

They cross the prairies as of old
 The Pilgrims crossed the Sea,
 To make the West as they the East,
 The Homestead of the free.³

To which Scofield had replied:

They crossed the prairies in a band
 To try to steal some railroad land!⁴

Sometime after mid-1869, Scofield reached Atchison, Kansas. Here develops a problem in date setting. As noted in Chapter 7, daughter Marie Helene was born October 4, 1869, in St. Louis and baptized October 17.⁵ Before the end of 1869, Scofield had spent

² BeVier, *op. cit.*, 10; Trumbull, *op. cit.*, 11.

³ "The Story of the Kansas Emigrants," *Whittier's Poems* (Boston: Jason Osgood & Co., 1878), 200.

⁴ *Central American Bulletin*, September 15, 1981, 1.

⁵ See chap. 7.

some time in a Kansas law office (that of John J. Ingalls) to qualify for admission to the bar (but only that of the lower courts) in the State of Kansas.

The most likely explanation is that since Leontine's pregnancy was well advanced by the time the decision to go to Atchison was made, she did not travel until after the baby was born. Thus Cyrus would have gone ahead, located a residence, and started making legal and social connections. Leontine, Abigail, and the new baby with the rest of the household followed late in October or in November.

Cyrus found a residence in Atchison on the south side of Kansas Avenue between 9th and 10th Streets.⁶ The United States Census for 1870, in addition to the four Scofields, shows Henry Cerré, Leontine's brother, nineteen years old; Catharine McGuire, a servant, age thirty-six, and a native of Ireland; and Mary Brice, a negro servant, age ten, born in Missouri.⁷

Now a household of this size could not operate and be maintained on the earnings of a tyro, fledgling lawyer. Either Leontine's dowry was remarkably income producing and Scofield was drawing on anticipated land sale commissions, or else the Loisel-Papin interests were supporting the entire ménage in anticipation of the land case settlement and the resulting sales.

Scofield had been empowered by the Loisel interests to engage the best legal counsel available. His selection, John J. Ingalls, was a reasonably successful transplanted New Englander, exactly the type that the Loisel interests would use without ever fully admitting him to the innermost circles. Born December 29, 1833, in Middleton, Massachusetts, Ingalls was a graduate of Williams College, class of 1855, and no doubt well permeated with Sadducean leaven.⁸ He came to Kansas in 1858 to serve the Secret Six and helped tip the balance in Kansas permanently in favor of Boston and all that it meant.

⁶ Atchison City Directory, 1870, 81.

⁷ *Federal Census of Atchison*, vol. 3, sec. 2, 35, July 2, 1870.

⁸ Basic data on Ingalls from "Who Was Who in America," checked with Otto J. Scott, *op. cit.*

Ingalls, true to his New England heritage, had been active in territorial politics. He became a state senator in 1861 after Kansas achieved statehood. His advance in politics assures us that he was aware of the bloodshed in Kansas sponsored from Boston, and he must have accommodated to the morals that this implied. During the War Between the States, he was judge-advocate of the Kansas Militia. After the war, he edited the Atchison newspaper, *Freedom's Champion*, and practiced law.

Scofield was most likely sponsored for admission to the Bar by Ingalls. Since the Regis Loisel case (as the Papin family matter was referred to) was not to be heard immediately, Scofield entered into some sort of law partnership with Ingalls. Of course, as a qualified lawyer, his value to the family in the land case was enhanced.

As lawyers often do, Scofield went into politics. His position aligned with that of his partner Ingalls. In 1871, Scofield was elected as representative to the Lower House of the Kansas Legislature from the 4th District (Atchison).⁹ The term of office at that time was one year. Commenting on Scofield's election, the *Atchison Patriot*, which had opposed him, said:

Mr. Scofield is a gentleman of fine address and a scholar and we have no doubt he will reflect credit upon this city in the legislative halls.¹⁰

Scofield was assigned to the Committee on the Judiciary and became its chairman. The *Kansas Daily Commonwealth* (Topeka) commented on February 9, 1872:

C. I. Scofield, the chairman, although a young man and inexperienced in the halls of legislation, has proved himself well qualified for the position.¹¹

During 1872, the land case came up for hearing in the Second District Court, the court sitting in Nemaha County under Judge Hubbard. The genesis of the Loisel lands case was a grant of land made March 25, 1800, by Don Carlos De Hault De Lassus, Spanish lieutenant governor of Upper Louisiana, to Regis Loisel, a "fur

⁹ BeVier, *op. cit.*, 12.

¹⁰ *Atchison Patriot* (Atchison, KS), November 9, 1871.

¹¹ *Kansas Daily Commonwealth*, February 9, 1872.

trader” and a resident of St. Louis (then in Spanish territory). Regis Loisel was the grandfather of Sylvester Papin, Emeline Scofield’s late husband (who died in 1870).¹²

Loisel died October 2, 1804, leaving his property, including the rights to lands in the grant to his daughters, Clementine Loisel and Josephine Loisel. Beginning with the execution of the bequests in Loisel’s will, portions of the grant were sold, transferred to descendants, legitimate and illegitimate, executors and others. The intermarriages among individuals who became parties to the case were so involved that one is reminded of the folk song “I’m My Own Grandpaw!”

In 1858, Congress confirmed the Spanish grant to “Regis Loisel, or his legal representatives.” That any bill, especially one of a private nature, relating to Kansas could get through Congress in 1858 suggests that the Clan had connections of the best order, far beyond what one might expect from fur traders, even ones with French connections. The Regis Loisel case was simply to determine, out of the welter of sales, transfers, marriages, and bequeathals, who actually were the legal representatives. Squatters, if involved at all, appear to have been inconsequential to the main court action.

Since persons who had secured valid titles had occupied some of the land in the original scope of the Spanish grant, the surveyor general of the United States, on September 6, 1866, certified the location of 38,111.16 acres of land, equivalent to the original grants. The lands were located in Nemaha, Marshall, Jackson, Pottawatomie, and Marion Counties, Kansas. Brown County, mentioned by BeVier, does not appear in the settlement.¹³

The action, entitled *Munford vs. Papin*, was not to evict squatters. The folks from St. Louis, including Cyrus and Leontine, were defendants, not plaintiffs. Nor were the plaintiffs squatters in any usually accepted sense of the term. Some of the Munfords had

12 The pamphlet “Judgment and Decree of the District Court of Nemaha County (Kansas, Vesting the Title to the Loisel Lands in the various parties of Interest” (Kansas City, MO: Kansas City Times Steam Book and Job Printing House, 1872). Copy in the Library of the Kansas State Historical Society, Topeka.

13 BeVier, *op. cit.*, 12.

married into the Loisel Clan, giving them status as claimants just as valid as that of Scofield. Additional land rights had been purchased from the estates of childless deceased members of the Clan. Morrison Munford himself was connected with the *Kansas City* (Missouri) *Times*.¹⁴

The decision, rendered May 24, 1872, was not a one-sided victory for the people represented by Scofield. Judge Hubbard ordered equal apportionment of the costs of the trial between plaintiffs and defendants.

With the decision given, thousands of acres of land in counties of northern Kansas were made available for settlement and development. A booklet, relating the history of the case and describing the lands, noted that most of the tracts were available for sale from Morrison Munford in Kansas City, Missouri.¹⁵ The remaining plots could be secured from either Scofield in Atchison or from Theophile Papin, one of Sylvester's surviving brothers, in St. Louis.¹⁶

At this time, Scofield, in addition to serving in the Legislature, ran a law office that was also a land office. Whether he did a land office business from his establishment is difficult to determine without examination of the dates of original transfer of particular tracts, tract by tract.

In June 1872, Scofield's first son, Guy Sylvester, was born. Little Guy was destined to a short life, dying December 23, 1874.¹⁷

With the land case out of the way, Scofield went back to politics. The 1872 election campaign was conducted by the Republicans with a fervor most unusual for a state that seemed so solidly Republican. Samuel C. Pomeroy, United States senator for the previous twelve years, was up for reelection. He would have to face the new Legislature that would convene in January 1873. (This was years before the 17th Amendment, so the senator was selected by the state legislature, not by popular vote.) Quite remarkably, the

¹⁴ See footnote 12.

¹⁵ *Ibid.*

¹⁶ *Ibid.*

¹⁷ *The Choteau Family: A Genealogy of the Descendants and Collateral Branches*, completed by Beatrice Clark Turner (St. Louis: privately printed, 1906), 106.

Republican Campaign Committee made no endorsement of Pomeroy and “forgot” to mention him in the early days of the campaign. Being senior senator, Pomeroy was still a power. In many areas hostility to him was intense. His reputation was getting a bit ripe from his handling of land deals that seemed questionable. But even without official blessing, Pomeroy was active in the campaign that on election day produced a major Republican victory.¹⁸

Early in the campaign, Scofield’s renomination to the Legislature in the 4th District had been blocked. Some sources blamed Pomeroy. But Ingalls felt that Scofield’s presence in the Legislature was essential. So Scofield filed from Nemaha County using Seneca as his base.¹⁹

A non-contemporary newspaper account noted that Scofield established residence in Seneca, such being in conformity with accepted American political mores.²⁰ Trumbull states that the move to Seneca was made because of the Regis Loisel case.²¹ But Scofield’s interest in the 8th District (Seneca) did not develop until after Judge Hubbard had decided the land case.

Here appears another discrepancy. In 1976, reference sources in Seneca reported no record of residence for C. I. Scofield in the crucial period.²² Further, the Atchison City Directory for 1872-1873 lists Scofield in the same office and residence as does the previous edition.²³

18 The fate of Pomeroy is typical of those who serve conspirators like the Secret Six. It never pays to get caught. Once Pomeroy’s shady deals became public, he was useless and dropped like a worn-out shoe.

19 *Kansas City Journal*, August 3, 1921.

20 Pomeroy (Samuel Clark) was born January 3, 1816, in Southampton, Massachusetts. He spent two years, 1836-1838, at Amherst College (Sadducean leaven). He then located in Monroe County, New York, near Rochester, where, according to Whitney Cross, he would have remained under the same cultural influences prevailing in Massachusetts. (Scott notes the importance of Rochester in the abolitionist movement.) In 1854, he was selected by the New England Emigrant Aid Society to lead a group of 200 to Kansas. He entered the territory on September 8 at Kansas City. But the rough work of breaking the prairie and killing Southerners was not for Pomeroy. He settled in Atchison and is reported to have traveled extensively in the East to raise support for Kansas and the aims of the Secret Six. (Based on *Kansas and the Kansans*, vol. 3, 129, and *U. S. Biographical Dictionary*, 742.)

21 Trumbull, *op. cit.*, 16.

22 Seneca (Kansas) Free Library, reply of November 10, 1976, to writer’s request dated October 31, 1976.

23 Kansas State Historical Society.

Obviously a man in Scofield's position did not keep his family in a sod hut on the prairie. The land office in Atchison was still active. Carpet bagging was then popular in other parts of the country under encouragement from the same sources that produced the Secret Six and their influence on Kansas. Whether or not Scofield established residence, he was accepted by the voters in the 8th District (Nemaha County) and elected in November 1872 as a Liberal Republican.

When the new Legislature convened on January 14, 1873, the most important business facing it was the election of a United States senator, either Pomeroy or his successor. Feeling was so intense that, except for the formalities of organization, the two houses of the Legislature could not get down to serious business.²⁴ Pomeroy, looking out for himself, had come to Topeka and set up headquarters in the Tefft House hotel.

Pomeroy and anti-Pomeroy caucuses met nightly. The antis were considering the names of then-Governor James M. Harvey, C. A. Lodge, John M. Price, and W. A. Phillips. Strenuous efforts were being made on behalf of each candidate to line up every member of the Legislature.

Realizing that his political life was at stake, Pomeroy, operating from his headquarters at the Tefft House, was making lavish expenditures for entertainment. He had engaged the main floors at all the principal hotels in Topeka. It was reported that he was buying votes like merchandise.

The contemporary press did not note Scofield's activities at this point.²⁵ (There is some difficulty reconciling press reports with what Trumbull reconstructed from his interview with Scofield

24 Based on report in the *Atchison Globe*, from file of Kansas State Historical Society.

25 We relate the activity of Scofield, but as will be shown at other points in the story, others never considered Scofield's role in anything to be as important as it was made by Trumbull and other Dispensational devotees.

For example, *Senator John James Ingalls: Kansas' Iridescent Republican* by Burton J. Williams (n.p.: University Press of Kansas, 1973) makes no mention of Scofield. In reply to a letter from this writer, Williams replied in a letter of November 17, 1988, "I do not recall any reference that Ingalls made to this person throughout his extensive and personal correspondence.... I must confess that I never ran across the story circulated in 'religious circles' that Scofield played a major (or minor) role in Ingalls' election to the U. S. Senate. I have encountered a good deal of speculation as to why Ingalls was elected, but Scofield's role is news to me."

sixty-six years later.) Indications are that Scofield was against Pomeroy but not openly committed to anyone getting overt attention from the anti-Pomeroy caucus. It is likely that some behind-the-scenes moves on behalf of Ingalls were already being made.

On the morning of January 28th, the two houses were required to cast separate votes for senator. The tally for the two houses was Pomeroy fifty, Harvey twenty-four, with fifty-seven being needed to nominate. The houses adjourned hastily and the groups went back into caucus. The caucus of the antis was enlivened by the story that Senator York of Montgomery County had gone over to Pomeroy.

According to Trumbull's story, on the afternoon of the 28th, Scofield was asked how he stood on Pomeroy's reelection.²⁶ "Against Pomeroy," Scofield replied. Then the antis, according to Trumbull, asked Scofield for a suggestion of another name. Scofield reportedly said, "Ingalls," but sought assurance that Ingalls had a reasonable chance of defeating Pomeroy.

An unidentified "anti" claimed to have evidence that Pomeroy would be defeated. He asked Scofield to try to commit Ingalls without specifics of his confidence in an Ingalls victory. Ingalls was that day still back in Atchison. A wire from Scofield impressed him with the urgent need for his presence in Topeka.

A special train on the Atchison, Topeka, and Santa Fe brought Ingalls to the Capitol. When he arrived he conferred with Scofield. He acted as though he was not as confident of defeating Pomeroy as were those who were pushing his nomination. However, confirmed politician that he was, Ingalls was willing to follow a trend. He did allow his name to be placed in nomination.

²⁶ Trumbull, *op. cit.*, 13-14. BeVier, *op. cit.*, 13-15.

The caucus balloted all night. For the first nineteen ballots, John M. Price (also of Atchison) was the leading candidate, lacking at one time only three votes for the nomination.²⁷ After the nineteenth ballot, the support for C. A. Logan was given to Ingalls, sewing up the nomination. Scofield was asked to produce Ingalls. Ingalls came into the caucus room and made an impressive speech for “clean politics” in Kansas. The group remained in session all night, even having breakfast brought in to them early on the 29th.

After breakfast, the Pomeroy faction assembled in the House Chamber. The antis came in shortly after, followed by the State Senate. The lieutenant-governor presided. Pomeroy was nominated to succeed himself as United States senator in a speech that recited his great service to the State of Kansas.

State Senator York arose and made a speech reciting his activities in Topeka in recent days, then to the utter amazement of all parties, said, “Mr. President, I rise to second the nomination of S. C. Pomeroy, but,” said Senator York, drawing out from his pocket a bundle, “not to a seat in the United States Senate, but to a cell in the Kansas State Penitentiary at Leavenworth.”²⁸ He called a page to his side and said, “Mr. President, I am sending you by the hand of this boy, seven thousand dollars in greenbacks that were handed to me last night by S. C. Pomeroy for my vote.” In the light of later developments, much of the drama may have been for political effect rather than genuine moral concern.²⁹

27 The *Kansas* volume of the *United States Biographical Dictionary* (Kansas City: S. Lewis and Company, 1879, sketch of John M. Price. Price was born in Richmond, Kentucky, on April 10, 1829). The family spent some time in Missouri, returning to Kentucky in 1845. Price was active in politics as early as 1851. He moved to Kansas in 1858. Despite his Southern border background, he immediately lined up with the Republican Party and thus with the minions of the Secret Six. The 1872-1873 campaign, when he tried first for the governorship, then for the Senate seat, was Price's last fling into politics. He subsequently devoted himself to business and secret societies. A biographical sketch of 1879 notes that he was a Mason of advanced degree. Memberships were noted for ten other secret societies. The item noted: “he [Price]... takes great interest in secret societies and associations, and as a result of this interest, and his proficiency in ritualism, he has always been honored with the highest offices these orders could bestow. As a member and officer of these various secret societies and associations, it is claimed that Mr. Price is in possession of about three hundred and seventy different pass-words, signs and tokens, more perhaps than any other man in the United States.”

28 Trumbull, *op. cit.*, 20.

29 This appears to have been the end of Pomeroy's active political role. The name Pomeroy is mentioned later in connection with social contacts of the Scofield family, especially the Atchison branch. Pomeroy died August 27, 1891, at Whitinsville, Massachusetts, which is in Worcester County. Thus we note that he remained throughout his life in one cultural milieu.

In the silence that followed York's act, Scofield arose and nominated John J. Ingalls to the post of United States senator from Kansas. Member after member rose to second the nomination.

The lieutenant-governor, tense with excitement, asked for other nominations. None were made. The vote was taken. Every vote was cast for John J. Ingalls. Many, besides York, with Pomeroy's money in their pockets dared not vote otherwise than for Ingalls. The lieutenant-governor announced: "Every ballot has been cast for John J. Ingalls. I hereby declare him duly elected senator from Kansas for the United States."

Scofield was asked to produce Ingalls. In five minutes he returned to the hall with the victor. Dazed by the unexpected turn of affairs, Ingalls made a brilliant speech of acceptance.

Chapter 9

The Senator and the District Attorney

“For rulers are not a terror to good works, but to the evil.”

(Romans 13:3a)

The new senator from Kansas, John J. Ingalls, took his seat in the 43rd Congress without challenge. He served three terms in the United States Senate. During his service, he introduced no important legislation. He was known as a witty (if not profound) orator, and he was reported as being much given to “waving the bloody shirt” (Civil War heroics). He described John Brown’s bloody acts at Osawattomie and elsewhere as,

The most brilliant and important episode of the Kansas War. It was the high divide of the contest. It was our Thermopylae. John Brown was our Leonidas with his Spartan band.¹

Such a version of Brown, with blithe justification of ruthless murder, shows that Ingalls remained empty of morality, with the

¹ John J. Ingalls, “John Brown’s Place in History,” *North American Review* (Boston, February 1884). Written after conferring with Charles Sanborn, an associate of the Secret Six, and others in order to defend Brown against charges which had been made by one Rev. David N. Utter in the November 1883 issue of that periodical. Ingalls’s article failed as a defense of Brown, but the mass of historical writing and especially history as taught in public schools and state universities has, up to now, protected the Brown legend.

same disregard for the truth that marked the ideals of the Secret Six. This man was Scofield's mentor and partner.

During Ingalls's last term in the Senate, in 1886, President Cleveland appointed Zechariah Montgomery of California to the post of assistant attorney general of the United States. Montgomery was a strenuous and able opponent of statist education. He had just completed a study of schools in which the significant point was "that the cost of public school work in the State of New York increased in inverse ratio to the number of pupils taught, while as we have seen, crime increases in direct proportion to the cost."² Such a "heretical" statement aroused the ire of Ingalls. True to his New England heritage, he tried to block Montgomery's appointment. The move failed utterly, and Montgomery served throughout Cleveland's first term. Montgomery's study went unheeded for years. It is again commanding attention, as its conclusions are even more valid 100 years later than when first published.³

Ingalls was defeated in the Populist upheaval of 1890 ("Raise more hell and less corn!") and retired to Las Vegas, New Mexico, where he died in 1901.

Senator Ingalls had not forgotten his client-partner-supporter. Almost as soon as he arrived in Washington, Ingalls submitted a recommendation to President Grant, bearing his name and the names of four other Kansans. The petition read:

We have the honor to respectfully recommend the appointment of Cyrus I. Scofield to the office of United States District Attorney for the District of Kansas.⁴

President Grant made the appointment and, in due course, Scofield gave up his seat in the Legislature and prepared to take the office of United States District Attorney, replacing Albert H.

² Zach Montgomery, *The School Question* (Washington: Gilson, 1886), 25. After being out of print for years, Montgomery's work is again available and is receiving the attention of concerned parents.

³ Reprinted in the 1970s by St. Thomas Press, Houston, Texas.

⁴ United States Department of Justice, National Archives, record group 60, March 11, 1873.

Horner. At the time of his appointment, Scofield was twenty-nine, the youngest district attorney in the country.

Scofield took the oath of office on June 8, 1873. The ex-Confederate soldier solemnly swore that he had:

never voluntarily borne arms against the United States since I have been a citizen thereof, that I have voluntarily given no aid, countenance, counsel or encouragement to persons engaged in armed hostility thereto... that I have not yielded a voluntary support to any pretended government authority, power of constitution, within the United States, hostile or inimical thereto⁵

Now that oath, as Scofield took it, was rank perjury. We know that Scofield had supported an authority hostile to the United States. His claims of military service to the end of the war, circulated in the Dispensational community, if true, would only intensify the perjury of that oath. Evidently Scofield in 1873 was not concerned about perjury.

With apparent unconcern about either the validity of his oath or his personal morals, Scofield went immediately to work in his new post. Since the West was still a bit wild, Scofield had to concern himself about the affairs of the Indians, especially in the Oklahoma Territory (then officially called Indian Territory) just south of Kansas. Two days after taking office, he made recommendations to Attorney General Williams in Washington.⁶

Reports were on hand that indicated, quite typically, that whiskey was being sold to the Indians by the whites. It was noted that the "U.S. Commissioners, Deputy Marshals, etc. are in corrupt collusions with the violators of the laws."⁷

Scofield noted that the matter of jurisdiction limited his options. His authority ended at the Kansas line, as did that of the federal agents in Indian Territory. Thus, a white man could sell whiskey in the territory, and if not apprehended, cross back to safety in Kansas. The Indians could and did cross into Kansas, commit crimes, even murder, and return to safety from prosecution in

⁵ Record group 60, June 9, 1873.

⁶ Record group 60, June 11, 1873.

⁷ *Ibid.*

Indian Territory. Scofield stated that keeping whiskey from the Indians would alleviate much of the trouble.⁸

In his recommendations, he asked for *per diem* and mileage allowances to make a trip to the border to confer with his deputy marshals and with the Indian agents. He noted that his chief marshal, Marshall Tough, was doing all in his power to handle the problem.

On July 17, 1873, the *Kansas Daily Commonwealth* of Topeka carried an editorial, "Justice in the South-West." It noted that Scofield and Marshall Tough were undertaking to enforce the law, especially on the border of Indian Territory. The article noted that there was corruption in the courts in the southern part of the state. "The law prohibiting the sale of liquor to the Indians for instance is in some sections violated with shameless openness." The editor commended Scofield and Tough because they had "very sensibly chosen it for their first scene of duty."⁹

Accompanied by an escort of cavalry, Scofield went after some men who were taking whiskey into Indian Territory for sale to the Indians. The men were desperate, and Scofield risked being shot. He was successful in rounding up some of the worst liquor traders and brought them back to Leavenworth.

When the "rumrunners" came to trial, most of the district attorney's witnesses were Indians who could not speak a word of English. A half-breed was secured who served as interpreter. The defense tried to break down the testimony of the Indians, but the Indians, with a reverence for the Great Spirit, recognized the nature of an oath and had a respect for honesty. The liquor men were found guilty and convicted.

Trumbull reports an incident after the trial:

When, later in the day, Scofield went to the lodgings where he had his Indian witnesses entertained, he found the leading one, a stately chief named "Powder Face," squatting on a bed. As the District Attorney entered the room, the Indian quickly raised his left hand high over his head, with his right hand

⁸ *Kansas Daily Commonwealth*, July 17, 1873.

⁹ Trumbull, *op. cit.*, 23, 24.

patted his heart, and smiled—and a smile is a very rare thing to see on the face of an Indian. What it meant was, “I love you.” And the interpreter explained to Scofield, “Powder Face would die for you now, after making that sign. It is a pledge of eternal friendship.”¹⁰

However, the district attorney’s office did not run smoothly. In August, Scofield requested the appointment of a new assistant district attorney for Kansas. The incumbent was violating an executive order of the president by occupying the office of Assistant United States Attorney while also holding the post of Attorney General of the State of Kansas. Scofield recommended that one Thomas Ryan be his new assistant.¹¹

In addition to the prosecution of the liquor dealers, during the October term of the Court, Scofield conducted a vigorous prosecution of a case against Colonel Modoc Jennison, who was accused of defrauding the United States. The *Kansas Daily Commonwealth* quoted from three other Topeka papers.¹² Typical was the comment of the *Evening Call*, saying of Scofield, “do not hesitate to assure the people of Kansas that they will never have just cause to complain of his appointment.” A month later, the *Commonwealth* said:

Our readers will recollect how a majority of the papers in the state attacked him so maliciously, at the time of his appointment last spring. Many expressed opinion at the time that he would disgrace the office, but were happily disappointed.¹³

Sic transit gloria. At the time Scofield’s term of office had only a few more weeks to run. The termination, and the speculation as to the cause, made a mockery of the plaudits of the newspapers.

Trumbull, discussing this period (at the opening of his chapter 3,) states that during his term as District Attorney, Scofield made frequent trips to Washington.¹⁴ It does appear that he was on the go during his term of office. Leontine, the girls, and little Guy were

10 Department of Justice, record group 60, August 20, 1873.

11 Issue of October 17, 1873.

12 *Ibid.*

13 *Kansas Daily Commonwealth*, November 22, 1873.

14 Trumbull, *op. cit.*, 25.

left in Atchison. The time Scofield could have spent with his family must have been minimal. Little Guy was by that time ailing. The burden, physical and emotional, of the sick child would have fallen squarely on Leontine.

But Trumbull's statement of frequent trips to Washington is questionable. A check was made of the issues of the *Official Guide of the Railways* for the summer of 1873.¹⁵ From these volumes, it is apparent that a trip from Topeka to Washington would have taken at least three days going and three days on the return. This assumes that the trains ran on time and that all of the many connections were made with no delays. In 1873, this was not at all likely.

It is unreasonable to assume that anyone who had taken three or four days on the train to Washington would immediately turn around and head back to Kansas. Any business that would justify a trip would, normally in the Washington atmosphere, take several days to progress. In a Washington summer in the days before air-conditioning, things must have moved more slowly than molasses flowing uphill in a Kansas January.

In the light of Scofield's recorded activity in Kansas, the time consumed in travel and his short term of office, the reference to "frequent trips" must be added to the list of Scofield improbabilities.

That he did get to Washington at least once after Appomattox is hinted at by the references to President Grant and to a dinner addressed by Senator Roscoe Conkling (R-NY). The recorded events in Kansas would suggest that the trip occurred late in June or early in July 1873. Ingalls, invited to the dinner, was happily able to include his protégé, who by chance was in Washington.

Note that in December 1873, there are newspaper reports that implied that Scofield was outside the State of Kansas.¹⁶ He might have been in Washington again, but by December 1873, the denouement was approaching.

¹⁵ Official Railway Guides in the collection of Chicago area railfan, Arthur D. Dubin.

¹⁶ *Kansas Daily Commonwealth*, December 17, 1873.

Chapter 10

The District Attorney Resigns

“He that troubleth his own house shall inherit the wind.”

(Proverbs 11:29a)

Scofield’s term as United States District Attorney for Kansas came to a sudden end in just over six months.¹ On December 14, 1873, the *Daily Times* of Leavenworth carried a story suggesting that something was amiss in the U. S. District Attorney’s Office. A case against ex-Senator Pomeroy was pending. Reports circulated that Thomas Ryan, the assistant district attorney, was to prosecute the case instead of Scofield. There were hints that both men were somehow implicated. The article stated that an affidavit existed in which Pomeroy claimed to have paid Scofield a sum of money to keep him (Pomeroy) from being brought to trial. The *Times* editor concluded:

At first we were inclined to regard the appointment of Mr. Scofield with disfavor, but subsequently we have had high hopes for him, which were justified by his gentlemanly bearing

¹ Trumbull, *op. cit.*, 25, specifically refers to “Two years of service as United States District Attorney.” The source of his information had to be Scofield himself, who knew very well that his service lasted from his taking the perjured oath on June 8, 1873, to the letter of resignation, dated December 20, 1873, and the replacement by George W. Peck in January 1874.

and display of legal skill. We sincerely trust that an inquiry into the charges preferred by Mr. Pomeroy's affidavit will result in thorough vindication of his character.²

The other papers in Leavenworth, the *Kansas City Times*, and the *Lawrence Tribune*, came to Scofield's defense and discredited what they alleged to be rumors.³ The *Commonwealth* (Leavenworth) did indicate that Scofield was absent from the state, but advocated a complete investigation of the charges on his return.⁴

Another item on the affair, with more detail, appeared in the *Times* on December 21, 1873. Scofield, Pomeroy, and even Ingalls were involved. The incident was termed "the most infamous of all infamous political bargains ever transacted in Kansas...." The report suggested that blackmail had been paid to Ingalls and Scofield by railroads and settlers in Southern Kansas. (If that report could be substantiated, Scofield's description of the "Loisel case" to the Dispensational constituency, through Luther Rees, was unprincipled.)

The *Times*, in its December article referred to previously, claimed that the Pomeroy party would "save" Scofield and that Ingalls was demanding that Scofield resign. In the light of the 1899 story,⁵ Ingalls's fury would be understandable. Pomeroy would not have minded seeing Ingalls discomfited. The *Times* commented, "It would be strange enough to see Pomeroy cherishing the discarded pet of Ingalls."⁶ The *Times* further predicted that Scofield would not resign and that Pomeroy's case would never be brought to court because Scofield and Pomeroy had struck a bargain.

Unfortunately for the *Times's* role in prognostication, on December 20, 1873, Scofield had written President Grant:

I hereby resign the position of United States Attorney for the District of Kansas.

2 *Daily Times* (Leavenworth, KS), December 14, 1873.

3 The papers all carried the story after its original appearance in Leavenworth on the 14th. The *Kansas Daily Commonwealth's* item appeared December 17, 1873.

4 *Ibid.*

5 The story, referred to in chap. 9, appeared in "Kansas Topics," *Kansas City (MO) Journal*, December 28, 1899.

6 *Daily Times* (Leavenworth, KS), December 21, 1873.

Respectfully
Cyrus I. Scofield⁷

Remarkably, as late as January 4, 1874, the Leavenworth *Times* was reporting the resignation talk as rumors of little value. Apparently Scofield had returned to the city by this time and continued to fill the office until George W. Peck, his successor, was installed. Scofield was never again involved in politics.

In the light of reports connected with the resignation of Scofield, the righteousness displayed by the anti-Pomeroy faction a few months earlier seems to have been more for political effect than for the sake of any real moral basis. Note again that the Ingallses and the Pomeroyes remained on good personal terms with the Scofield families during the rest of their respective lives.

It must be noted that the events in Kansas were not unique in that time. As one historian commented:

Throughout the period unscrupulous national and state legislatures were openly bought and sold by the highest bidders and during Ulysses S. Grant's Administration (1869-1877) part of the Executive Branch of the National Government was viciously corrupt.⁸

A more specific note is provided by Robert L. Pierce, who notes that the national scene was governed by "a Grant Administration which many students believe was heavily influenced by the contemporary Insiders of the Master Conspiracy."⁹

Boston in that day was still a major source of capital. Boston financiers exercised major control of American business; the railroads were one major area. They encouraged the corruption of the period for their own gain.

Ernest Gordon, writing from a Christian viewpoint, is the only writer who has so far shown how these Proper Bostonians were permeated with and motivated by the values produced by

⁷ U. S. Department of Justice, National Archives, record group 60, December 20, 1873. See chap. 7, n. 16.

⁸ Richard D. Heffner, *A Documentary History of the United States* (n.p.: New American Library of World Literature, Inc., 1959), 158-160.

⁹ Robert Pierce, *The Rapture Cult* (Signal Mountain, TN: Signal Mountain Press, 1979), 50.

Sadducean leaven. Gordon notes of the Unitarian advance around Boston:

Many churches went over *en masse*, taking buildings and endowments with them. This was the case with twelve of the fourteen churches in Boston.¹⁰

Thus as the Victorian Era advanced, Proper Bostonians still went to the meeting house, but to one whose message was Unitarian. As one Bostonian, Francis J. Child, who was later enlightened noted:

I ought to say that Unitarianism which ruined papa's happiness and peace and likely his eternal joy and spoiled all my childhood, and youth, and young manhood, I have observed to be always deteriorating and disintegrating in its influence and effect, spiritually and morally. I know many instances, especially in the leading families of Boston.¹¹

The Secret Six were not unique.

Under moral influences such as noted by Child, the Boston financiers came to their desks on State Street six days a week to issue orders in the economic area which abetted that sort of corruption which marred Ingalls, Pomeroy, and Scofield. Those Proper Bostonians had the drive of the Puritan work ethic, but without the Biblical morality that keeps that drive within decent bounds.

Theologian R. L. Dabney commenting on the period said:

There never was so much prosperous wickedness as in this day. Society calling itself decent, and even religious, never was so venal and cowardly in doing homage to prosperous wickedness. But I never felt so certain in my life that it was all a disgusting vain show; and that all of it is bound to come to utter grief; while those that fear God and keep His commandments will come out all right.¹²

10 Gordon, *op. cit.*, 42. The term "Proper Bostonians" was coined by Cleveland Amory in his work of that title.

11 Gordon, *op. cit.*, 47.

12 Thomas Cary Johnson, "Thoughts When Sixty Four," *The Life and Letters of Robert Lewis Dabney*, as published in *Banner of Truth* 168 (September, 1977).

Note Dabney's reference to "keep His commandments," a directive generally overlooked at the time. It is also overlooked today, thanks in part to the efforts of Scofield.

At this point, we enter into a second period of mystery in Scofield's life, unbroken until 1877, and that did not really end until late 1879 or early 1880. Scofield was in his early thirties, responsible for the support of a family of four, who disappeared as a matter of record for three — even five — years.

Trumbull glosses over the separation period, merely stating that Scofield did not like the type of life and the associates and activities related to the office of District Attorney.¹³ Since Scofield kept in touch with the families of his associates to the end of his life, we must question at least part of Trumbull's statement.

The relatives accepted an actual separation between Cyrus and Leontine. Emeline Scofield Papin had her will drawn in 1877, signing the document on November 7th. She bequeathed equal shares of her estate to Cyrus, Laura, and Victorine. But she took legal notice of the Scofield separation by a provision that if Cyrus and Leontine were not living together, the share for Cyrus was to be divided between husband and wife.¹⁴ Emeline was well aware of the broken Scofield household.

The St. Louis City Directory for 1877 has an entry:

Scofield, Cyrus I., Lawyer
206 North 8th Street
Residence, 3029 Dickson.¹⁵

Cyrus had written Kansas off, along with Leontine. It confirms Trumbull's statement that Scofield returned to St. Louis to practice law. However, in ordinary usage, the "practice of law" means the ability to provide all legal services, including appearances on a client's behalf before courts of competent jurisdiction. Scofield himself could not offer such service. In view of his return to St. Louis with a besmirched name, it seems unlikely that any ethical,

13 Trumbull, *op. cit.*, 35-36.

14 From papers of the Emeline Scofield Papin Estate on file in the St. Louis County Courthouse, Clayton, Missouri. The document will be further discussed in chap.18.

15 St. Louis City Directory, 1877.

competent member of the bar would associate himself with the Scofield office.

Admission to the Bar of St. Louis and the State of Missouri, not obtained before he left for Kansas in 1869, was out of the question. Scofield's behavior between 1877 and 1879 made it impossible. It was never granted. "The Bench and Bar of St. Louis County," an official publication of the legal profession, shows that at no time in the nineteenth century was C. I. Scofield a member of the St. Louis Bar.¹⁶

A member of the bar in one state can usually be admitted to that of another state when he relocates. But the Scofield who resigned an office of public trust in 1873 with a cloud over his name would have been rash indeed to call on his former associates in Kansas for the appropriate recommendations. The Choteau Clan would hardly have been much help. The reputation of the dashing young Tennessean from Michigan was tarnished in 1877.

¹⁶ As checked for the writer by the St. Louis Public Library, History and Genealogy Department.

Chapter 11

Missing His Day in Court

“And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.”

(1 John 2:1b)

When C. I. Scofield gave information to the publishers of *Who's Who in America* he mentioned being admitted to the bar in Kansas, but made no mention of the bar in Missouri.¹ That entry omits a reference to something important to the story of Scofield's life circulated in the Evangelical community. But as we suggested in the last chapter, the admission of Cyrus Scofield to the bar in Missouri at any time was highly improbable, and, more pertinent, is not confirmed by any recognized reference sources.²

Trumbull's story of a successful law practice becomes very unlikely as we consider the references to the activity of Cyrus Scofield between 1877 and 1879.³ In that period, we find entries relating to Scofield in the Court Records of St. Louis showing that Cyrus, rather than practicing law, was highly in need of counsel for his defense.

1 *Who's Who in America*, vol. 7, 1850.

2 As checked for the writer by the St. Louis Public Library, History and Genealogy Department.

3 Trumbull, *op. cit.*, 26, 40.

In August and September 1877, the Circuit Court of St. Louis had on its docket, case No. 44252, *Jephtha H. Simpson vs. Cyrus I. Scofield, Emeline E. Papin and C. F. Betts*.⁴ C. P. Ellerbe was attorney for the plaintiff. The case grew out of an act of Scofield on June 6, 1877. On that day, he signed a sixty-day note for \$200 with interest at ten percent per annum. The note bore signatures alleging endorsement by Emeline E. Papin and C. F. Betts. The record of the case indicates that the note was handled by the Boatmen's Bank, still a leading St. Louis financial institution.

After the 60 days, Ellerbe, on Simpson's behalf, attempted to present the note for payment. The petition to the court affirmed that Ellerbe was unable to locate either Scofield's residence or place of business. Apparently at some time between the closing date for the 1877 City Directory and the month of August, the law office at 206 North 8th Street had been closed. Simpson's petition further declares that both Emeline and Betts declined to pay the note.

With the petition, bearing the date of September 4, 1877, is a note of service signed by James Carroll, deputy of the sheriff of the City of St. Louis, stating that the petition was served on Betts, and a further note, "The other defendants could not be found in the City of St. Louis." Emeline lived in Webster (now Webster Groves), Missouri, in the same county, and the petition was served on her by a deputy of the County Sheriff's Office.

In her answer, Emeline

...denies and says it is not true that the note sued on and filed in this case was ever delivered to her—and further says that she never assigned said note filed in this suit by endorsement in writing or otherwise, nor did she ever deliver or consent to the delivery of same to the plaintiff or any other person whatsoever. She further says that she never wrote or endorsed her name on the note sued on....

4 Papers on *Simpson vs. Scofield, Papin and Betts*, case no. 44252, supplied by Circuit Court, Twenty-second Judicial Circuit of Missouri, Civil Courts Building, St. Louis, Missouri.

She requested that she be dismissed from the suit. Emeline's denial is no doubt correct. The signature in her name seems quite probably to have been forged.

The case came up for hearing March 1, 1878. In preparation for the hearing, Emeline's attorney had subpoenaed Charles L. Bass, a teller at Boatmen's Bank, to testify in her behalf. As an outcome of the March 1 hearing, Simpson withdrew the action against Scofield and Papin, leaving Betts as defendant with \$219.30 owed as of date, with 10% interest still accruing. Copies of the note and protest were withdrawn from the case on December 8, 1879. The record gives no indication that Simpson ever got his money. A reporter was to assert a few years later that Emeline was helping Cyrus out of some of his scrapes.⁵

Scofield must have been very much in need of funds. On May 28, 1877, he made a ninety-day promissory note for \$900.00 to the order of Emeline E. Papin. The note with apparent endorsement by Emeline was delivered to James H. McLean, who became the plaintiff in case No. 46333.⁶ McLean was a doctor with an office at 316 Chestnut Street, just eight doors away from the office of Charles F. Betts. Again, this note appears to have been negotiated through the Boatmen's Bank. McLean's case for non-payment appears on the docket of the April term of court in 1878.

On June 4, 1878, Emeline filed her answer. In this case, also, she denied endorsing the note and disclaimed ability to testify regarding the facts about the note alleged by plaintiff. In the legal sense, we must consider her answer true. The endorsement that read "Emeline E. Papin" was a forgery, very likely made by Cyrus, also with the knowledge of Emeline.

The case did not come to trial immediately, due to postponements. The surviving papers indicate that Deputy Sheriff John Finn was unable to locate Scofield in St. Louis on October 7, 1878. Scofield's whereabouts cannot be determined. The case was continued on December 18, 1878, and also on March 10, 1879.

⁵ *Atchison Patriot*, August 1881.

⁶ Papers on *McLean vs. Scofield and Papin*, case no. 46333, source as above.

In anticipation of a hearing May 6, 1879, subpoenas were issued against Dr. William Eames, Timothy Papin, Sam Semple (who lived at the same address as Timothy Papin on 6th Street), and Ben L. Chase of Boatmen's Bank. The papers bear the notation following the May 6 hearing, "Dismissed on motion of the plaintiff." But that notation gives no clue as to whether McLean ever got his \$900 or whether Scofield made any effort at restitution.

The transcript of the trial in the next case strengthens the case that Scofield engaged in forgery. Charles F. Betts, under cross-examination by Samuel Reber, Emeline's attorney, said, answering a question from counsel about Scofield, "He told me that he was raising money for a Mr. Watkins or some gentleman on Main Street."

Reber: "He was raising money through you?"

Betts: "And some others, Yes, Sir."

Reber: "And he was raising money in Mrs. Papin's name?"

Betts: "Yes, sir, on her name."⁷

The accumulated documents suggest that the phrase "On Mrs. Papin's name" was a euphemism for forgery. The case at hand gives a hint that Scofield was quite an expert. He used different methods as suited the situations and the obstacles to be overcome.

The testimony of Mr. Betts was given in case No. 44326, *Frank Vollmer vs. Emeline E. Papin, et al.*, heard on May 10, 1878, before Hon. James J. Lindley, Judge.⁸ The cause of the action was a promissory note for \$250 dated June 28, 1877, bearing a signature that read "Emeline E. Papin." The endorsements were by Cyrus I. Scofield and Charles F. Betts. In the light of the testimony recorded in the case, it appears that Scofield actually made the note, writing both the signature reading "Emeline E. Papin" and his own endorsement.

⁷ The court clerk was able to supply the transcript of the testimony for case no. 44326, *Vollmer vs. Papin and Betts*, as well as copies of pleadings, subpoenas, etc. Scofield's statement was quoted by Betts, transcript, 13, as he was undergoing cross-examination by attorney Samuel Reber.

⁸ From documents supplied by the Circuit Court.

Betts was identified as a real estate broker with an office at 308 Chestnut Street, St. Louis. On the stand, he admitted to being a “note broker.” The suggestion is that Betts operated on the fringes of the business community, dealing in the leavings that the regular financial sources would not touch.

After the note was made, either Thursday the 28th or Friday the 29th, Scofield and Betts took the note to the St. Louis National Bank and several other banks as well. None of them would touch the note. By noon on Monday, the 2nd of July, Scofield and Betts had worked out a scheme for selling the note. It required Emeline’s cooperation.

Betts owed a bill of \$48 to a tailor, Frank Vollmer, whose shop was in the building of the St. Nicholas Hotel. Scofield prepared what purported to be a “Letter of Introduction” to Emeline. The two men appeared in Vollmer’s shop about one o’clock on Monday. Vollmer’s first reaction was skepticism. Responding to Vollmer’s expressions of doubt about the note, Scofield said, “Do you expect that I want to go to the Penitentiary for \$250?”⁹ Vollmer’s reply was that he was concerned about the soundness of the note as he did not want to lose his money. Since both Scofield and Mrs. Papin were unknown to Vollmer, Scofield suggested that Vollmer go out to Emeline’s home in Scofield’s rented horse and buggy and get Emeline’s assurance on the validity of the note.¹⁰

Armed with the “Letter of Introduction” Betts and Vollmer (Betts most likely at the reins) drove the twelve miles out to the Papin residence on Big Bend Road in Webster Groves. Emeline received the two men as per instruction in Scofield’s “Letter of Introduction,” excused herself, and went into another room to read it. It appears from the testimony given in court that Scofield did *not* present Vollmer as a prospective purchaser of the note. (The testimony has inconsistencies between the statements of the various witnesses, not at all unusual in such a situation.)

⁹ As stated by Vollmer in answer to a direct question by his attorney, Frank Taylor.

¹⁰ Transcript, 2, 13. According to Betts, Scofield offered either his own horse and buggy or to pay the hire of a rig from a livery stable. The idea of Scofield owning a horse and buggy at this time seems unlikely. It was probably hired as part of a stage setting to impress Vollmer.

On the stand, Emeline referred to the visit as follows:

Well, then Mr. Betts asked me repeatedly “Will you say whether this note is good” and I said I will not say whether it is good not, I said my brother informs me in this note that he will be out here on the 6 o’clock train, I remember saying that, but what I said in connection with that I don’t remember positively. I was very much agitated at the time, I thought it was a transaction that had already taken place, something that had transpired in which my brother was placed in danger and that Mr. Vollmer was brought out there as a witness or a spy or I didn’t know what.¹¹

Vollmer noted that Emeline said she did not have money available as of that day (July 2) to discount the note. It is evident that at no time did she either affirm or deny the validity of the signature (her name) on the note.

The two men left and drove back to St. Louis. They stopped at the Commercial Bank, and talked to a Mr. Nicholls, who did not know Mrs. Papin. Since it was now late in the day, the matter was held over.

On the 3rd, Scofield and Betts returned to Vollmer’s shop. Vollmer gave Betts a check for \$250 that was cashed at the Commercial Bank. Betts’s bill at Vollmer’s was considered paid. In turn, Betts gave Scofield \$100, holding the balance which Scofield owed him.

Betts was out of the city for several weeks. On his return, he again went out to Webster Groves. This time he was with a man identified only as “Mr. Anderson.” A note was the reason for this visit. In court, Betts stated that during this visit, Emeline admitted that she knew the Vollmer note was a forgery.¹²

At the end of sixty days, Vollmer tried to discount the note. On August 14, 1877, A. K. Taylor, on Vollmer’s behalf, filed suit against Papin, Scofield and Betts, the matter being assigned No. 44326 on the Docket. City Deputy Carroll was able to serve a summons only on Betts. A county deputy no doubt made service on Emeline. No record of service on Scofield was in the file, nor

¹¹ *Ibid.*, 26.

¹² *Ibid.*, 29.

did anyone make any answer on his behalf. His name was ultimately dropped from the proceeding.

Emeline answered on September 28, 1877, with a denial of Vollmer's allegation that she had made the note. The case was originally set for hearing January 30, 1878, but was postponed. In anticipation of a hearing on May 6, subpoenas were served on Betts, Charles L. Bush, a teller at Boatmen's Bank, and on Dr. James McLean, the victim in case No. 46333. Neither Bush nor McLean gave any testimony of record.

From Emeline's testimony on May 10, 1878:

Well, Mr. Betts came out there with Mr. Vollmer. I do not remember whether he introduced Mr. Vollmer to me as he says or not, but he handed me a letter. I opened it and asked to be excused as the letter directed me to do on the envelope. I retired and read the letter, it agitated me very much, so much so that I could scarcely stand. I was so completely surprised and agitated by the letter that I went back into the room and repeated something that was in the letter but I really can't say what it was. I understood from the letter that there was a note that was due and that my brother was in great danger and therefore I said...(Testimony at this point was interrupted by plaintiffs attorney).¹³

Emeline's statement suggests that she was more deeply involved in Scofield's nefarious capers than anyone had previously imagined. It is hard to know whether she considered the use of her name merely being helpful to "Little Bub" or whether she was an active and willing collaborator.

As the cross-examination of Emeline concluded, the plaintiff's counsel asked her if she knew where Scofield was. Her reply was that she had last seen him about three weeks before in Carondelet.¹⁴ Asked if he was at the house on Big Bend Road, she replied that she had not been home since Sunday (the 5th) and could not tell (the court date being Friday, the 10th).

Judge Lindley instructed the jury to find for the defendant, as it had not been proven that Emeline had actually made the note. The

¹³ *Ibid.*, 25.

¹⁴ *Ibid.*, 29. Cross examination by attorney Taylor.

jury ignored Judge Lindley and found for Vollmer with damages in the amount of \$384.41. A transcript read a century later does not tell us everything. It does not show mannerisms, inflections, and expressions that might have impressed the jury more than the attorney's pleadings based on statute.

Utilizing a bit of folk knowledge, the jury knew that Vollmer had been defrauded and was entitled to redress. And even if Emeline had not made the note, the jury may have felt that she was morally guilty, even if that guilt had not been established by evidence within terms of the statute.

On June 28, 1879, Emeline, continuing to utilize the services of attorney Samuel Reber, appealed the decision, posting a bond of \$800 with her appeal. The appeal was not heard until the October term of the Appeals Court in 1879. The Appeals Court decision of November 4, 1879, went strictly according to the letter of the law and found for Emeline. So Vollmer did not get his money back through the legal processes. We have no firm indication that Cyrus I. Scofield ever felt an obligation to make things right with Frank Vollmer.

Trumbull suggested that a good foundation of Christian teaching was implanted in the children in the Scofield homestead, whether in Saratoga County, New York or in Lenawee County, Michigan.¹⁵ The antics of brother and sister in 1877-1879 suggest that if such teaching had been implanted, during those years it was being ignored.

These glimpses of Cyrus in 1877 and 1878 as gathered from court records belie the story told by Trumbull and others that Scofield was a successful lawyer, serving a respectable clientele. According to that which is official in Dispensational circles, Cyrus was, by the time the Appeals Court rendered its decision in 1879, within the Kingdom and starting on the road to righteousness.

The *Republican*, a St. Louis newspaper, in its issue of November 7, 1879, the Friday after the Appeals Court decision in the Vollmer case, carried an item which adds confusion to the matter of Scofield's legal scrapes. It reads:

¹⁵ Trumbull, *op. cit.*, 3.

A case of forgery against Cyrus I. Scofield was disposed of in the criminal court yesterday. Mr. Scofield was arrested about a year ago and his case has been continued from time to time, and never come to trial. Yesterday it was admitted by the prosecution that a case could not be made, and as there was no proof to substantiate the charge against Mr. Scofield, who is a gentleman well known as having occupied positions of trust, a *nolle prosequi* was entered by order of Judge Laughlin. The defendant had employed Mr. Martin to defend him, and was determined in case the matter reached a trial to fight it vigorously. He had little fear of a conviction, but the happy termination of the case yesterday was a relief to him.¹⁶

The report presents a problem. If it was reporting the Vollmer case, it was in no way accurate. The inaccuracy of the report does not make up for the fact that Mr. Vollmer evidently had a very incompetent, disinterested, or incapable lawyer. If the report refers to another case, we must continue to question whether the assertion of lack of proof is correct. The charges against Scofield followed a familiar and well authenticated pattern. The timing of the dismissal of the case, the conclusion of the other cases of record, suggest that Scofield was the beneficiary of what today is referred to as “clout.”

Research for this work also reveals persistent rumors that at sometime in the 1870s, Scofield served one or more prison sentences in Canada. In the period currently under consideration, there are unaccounted for intervals when such prison terms might have been served. However, prison authorities in the Dominion of Canada, including those of the Provinces of Ontario and Quebec, have no record of any term for a prisoner named Cyrus Scofield in the 1870s.¹⁷

BeVier, in his thesis, had just discovered Leontine and the girls. He assumed that they moved to St. Louis at some time after the District Attorney's post was vacated. He assumed that among the several changes in Cyrus's life in 1879, one was Leontine's decision to leave him and return to Atchison with the girls. Conversations

16 *St. Louis Republican*, November 7, 1879. Supplied by the Missouri Historical Society.

17 Letters to the writer from appropriate Canadian authorities.

with Atchison residents assure that BeVier's assumption is unwarranted. Leontine never left Atchison.

Scofield's role as husband and father had been irregular ever since he had entered politics. Without regular employment and steady income, Cyrus did wander. The fact that Scofield's life through this period was related to and by Trumbull as though he were a bachelor suggests that he considered his roles as husband and father unimportant. Even the supposedly submissive role of a Victorian wife would find this intolerable. Leontine had even endured the loss of one of her children. We cannot be sure that Cyrus was at her side to comfort her when the little white coffin bearing the remains of Guy was lowered into the grave in St. Louis on a wintry day late in 1874.¹⁸

It must be remembered that Scofield's chosen profession, the law, could be very lucrative, but only if a man stuck to it, endured lean years, and built up a practice based on confidence and mutual trust. Scofield barely scratched the surface of the income potential of a practice in Kansas before he entered into a political career that, in its legitimate phases, was far less remunerative. From January 1874 on we have no firm evidence of any earning capacity on Scofield's part.

Scofield became involved in questionable, even criminal, activities, those already related, and other possible ones as suggested in the *Atchison Patriot* story. But late in 1879 he suddenly became acceptable in a group, a sub-culture, utterly remote from any he had known or been in before.

The very sudden quashing of the criminal charges without proper adjudication suggests that Scofield's career was in the hands of someone who had clout never available to either Ingalls, Pomeroy, or anyone of the Choteau Clan. But, that career was to be of such a nature that Leontine, the Catholic wife, had to go.

18 The death occurred on December 23, 1874. *The Choteau Family*, 106.

Chapter 12

The Role of Tom McPheeters

“Though your sins be as scarlet, they shall be as white as snow.”

(Isaiah 1:18b)

In Dispensationalist circles it is customary to give personal testimonies that include the day, the hour, and often the exact minute of one’s conversion. However, such precision is not possible in the case of C. I. Scofield, the father of Dispensationalism. It has generally been repeated that his conversion occurred at some time in 1879. Scofield so stated in *Who’s Who in America* in 1912,¹ and Trumbull also indicated this in his story.² But the only known events in 1879 relating to Scofield tend to confuse the matter. The published story, when examined, leaves us in considerable doubt about what actually happened and when.

The story published in Trumbull’s book appears to be the source of all the reports of Scofield’s conversion. It reads:

In his St. Louis law office, one day, [Tom] McPheeters came to see him. After talking a while, McPheeters got up to go. With his hand upon the door-knob, he turned and faced Scofield, saying: “For a long time I have been wanting to ask

¹ *Who’s Who in America*, vol. 7, 1850.

² Trumbull, *op. cit.*, 28.

you a question that I have been afraid to ask, but that I am going to ask now.”

“I never thought of you as ‘afraid’” said Scofield in hearty friendship. “What is your question?”

“I want to ask you why you are not a Christian?” came the unexpected reply.

Now Thomas McPheeters was an outspoken Christian himself, utterly devoted to his Lord, and a real soul-winner, at the same time a society man in the best sense of that word, mingling with the best social life of his day. He and Scofield had much in common—except Christ.

The lawyer replied thoughtfully: “Does not the Bible say something about drunkards having no place in heaven? I am a hard drinker, McPheeters.”

“You haven’t answered my question, Scofield,” the other man came back. “Why are you not a Christian?”

“I have always been a nominal Episcopalian, you know,” said Scofield, “but I do not recall ever having been shown just how to be a Christian. I do not know how.”

Now McPheeters had his answer. He drew up a chair, took a Testament out of his pocket, and read passage after passage from the precious Good News, plainly telling his friend how to be saved. “Will you accept the Lord Jesus Christ as your Saviour?” he asked.

“I’m going to think about it,” said Scofield.

“No, you’re not,” answered McPheeters. “You’ve been thinking about it all your life. Will you settle it now? Will you believe on Christ now, and be saved?”

The logical-minded, clear-thinking lawyer liked clean-cut statements and unequivocal questions and answers. After a moment’s thought he looked his friend full in the face, and said quietly, “I will.” The two men dropped down on their knees together. Scofield told the Lord Jesus Christ that he believed on Him as his personal Saviour, and before he arose from his knees he had been born again: there was a new creation, old things had passed away, behold, all things had become new.

Sometime after 1919, one B. McCall Barbour related the story, making some modifications. Barbour's story has been picked up in a tract entitled *Christ the Cure*, issued by Good News Publishing Co., Westchester, Illinois. Another version appeared in 1934 in a periodical called the *World's Crisis*. Short pieces have appeared during the years as Scofield's role has been told.

Trumbull's story places the scene of conversion in Scofield's law office. But in the last chapter, we established that there is no record, in recognized sources, of a Scofield law office in 1879 when the conversion supposedly took place. Deputies could not locate Scofield's office in 1877 or 1878. It must have passed out of existence almost before the ink was dry on the pages of the 1877 edition of the City Directory.

Another weakness in the story: Persons not admitted to the bar do not usually maintain law offices. We have established that Scofield was never admitted to the bar in Missouri. He in effect confirms this by mentioning only the Kansas Bar in his entry in *Who's Who in America* in 1912. Not only did the office not exist, but the justification for the office is impossible, legally and economically.

The "instrument" in the conversion only adds to the problem. Trumbull refers to Tom McPheeters as "an outspoken Christian himself, utterly devoted to his Lord, and a real soul-winner, at the same time a society man in the best sense of that word, mingling with the best social life of his day." And he quotes a friend of McPheeters: "His life was *all* the Christian life, in business as elsewhere."³

This evaluation is confirmed by official sources in St. Louis. It is further supported by comments of those who know his descendants. McPheeters was a man who wanted and used only the best of everything; this tied in with his love of Jesus Christ. His business interests required the best legal talent available from among the members of the bar in St. Louis.

3 Trumbull, *op. cit.*, 27, 29.

Thus we consider it very unlikely that the man involved in the forgeries noted in the previous chapter would have been given an opportunity to handle the legal business of McPheeters.⁴

The story of Scofield's conversion in the law office received wide circulation only after McPheeters died, on October 5, 1909. He could not be reached to clarify any discrepancies.

Writing about an unrelated diary of some historic importance, which appeared in 1879, the reputed year of Scofield's conversion, historian Frank Maloy Anderson (University of Minnesota and Dartmouth College) noted:

Many...statements cannot be checked upon the evidence of other sources—"controlled" in the language of historical method. If a particular diary contains a good deal that cannot be "controlled"; if there is in it a good deal that other men might well have known and reported but did not; if, in a word, too much of it escapes "control," there then appears reasonable ground for distrust.⁵

Anderson was referring to a well-known bit of Lincolniana, "The Diary of a Public Man."⁶ The matter of "control" which he discusses led him to declare that the "Diary" which had generally been accepted as the source for a number of anecdotes about Lincoln, was a combination of fact and fabrication. His conclusion was reached because so many entries in the "Diary" failed the test of control.

In the story of Scofield's conversion, we have a similar situation. Those "details" of the story that can be checked against the control

4 Our evaluation of McPheeters is based on material in *St. Louis: the Fourth City*, Pictorial and Biographical Supplement, vol. 1 (1912), made available by the Missouri Historical Society.

5 Frank Maloy Anderson, *The Mystery of "A Public Man": A Historical Detective Story* (Minneapolis: University of Minnesota Press, 1948), 72.

6 Anderson in his work reproduces the "Diary" with the following note: "The Diary is reprinted in the following pages exactly as it originally appeared in the *North American Review*. The First Installment was printed in the August issue, 1879, Vol. 129, 125-140." The *North American Review* was published in Boston. We have noted that the *North American Review* was utilized by Ingalls to sustain the John Brown legend. More to our point, Anderson's detective work suggests that the "Diary" was a combination of fiction by and experiences of Sam Ward, the often impecunious brother-in-law of Samuel Gridley Howe, one of the Secret Six. The fictional parts of the "Diary" have helped to cement in the public mind images which fit the picture desired by the Secret Six from the time that they started their conspiratorial plans.

of accepted public records do not support Scofield's story. Having applied control, note Trumbull's comment regarding the incident:

There have been all sorts of inaccurate and misleading stories of the conversion of Dr. Scofield. Passing from mouth to mouth, some of these have gained currency, and as he says himself, he long ago gave up hope of denying or correcting them. But these facts have been given here as they actually occurred, and as Dr. Scofield wishes them to be known.⁷

The principle of control does not support Trumbull, nor does it permit confirmation as factual that which Dr. Scofield wished to be known. Thus we still do not know the facts of the conversion of a man who had profound influence in an important segment of the church.

But we must give proper weight to a sarcastic statement that John J. Ingalls made in 1899:

No man can doubt the efficacy of the scheme of Christian salvation with the record of Scofield in view.⁸

Speaking of the phenomenon of conversion, J. Gresham Machen said:

[Christians] know that when on such and such a day they kneeled in prayer they were still in their sins, and when they rose from their knees they were children of God never to be separated from Him. Such experience is a very holy thing. But on the other hand it is a mistake to demand that it should be universal. There are Christians who can give day and hour of their conversion, but the great majority do not know exactly at what moment they were saved. The effects of the act are plain, but the act itself was done in the quietness of God.⁹

But to avoid bogging down on one incident, let us note: "The Lord knoweth them that are His. And, let everyone that nameth the name of Christ depart from iniquity" (2 Tim. 2:19b).

⁷ Trumbull, *op. cit.*, 29-30.

⁸ "Kansas Topics," *Kansas City (MO) Journal*, December 28, 1899, 4.

⁹ J. Gresham Machen, *Christianity and Liberalism*, 140.

BeVier assumes that Scofield's conversion took place before the start of D. L. Moody's 1879-1880 evangelistic campaign.¹⁰ Before the campaign, Moody held a preliminary meeting of ministers in St. Louis on November 25, 1879.¹¹ Intimations are that Scofield was associated with the campaign virtually from its start. Hence, the conversion should have taken place before November 25. Scofield affirmed that he was thirty-six when he was converted. He reached that age on August 19, 1879. Thus we are limited to the period of August 19 through November 24.

As late as November 6, Scofield was still involved with the courts in matters of forgery.¹² The disposition of the case does not accord with the action of a new convert trying to right matters as he embarks on his new life in Christ. The case of *Vollmer vs. Papin and Betts* (No. 44326) did not have its final hearing until November 18, 1879. The decision in that case did not, for Scofield, accord with the role and values of a new convert.

For the next several years, Scofield's life in Christian service was under the aegis of Rev. James H. Brookes, pastor of the Walnut Street Presbyterian Church.¹³

10 BeVier, *op. cit.*, 25, n. 61. BeVier relies on Trumbull, *op. cit.*, 27-28. BeVier flatly states that the conversion took place in September 1879, although Trumbull is less specific, stating that it occurred sometime in 1879.

11 From contemporary newspapers, as checked by the Missouri Historical Society.

12 *St. Louis Republican*, November 7, 1879.

13 Brookes's pastorate in St. Louis overlapped in time with the ministry of Friedrich A. Tholuck at the University of Halle, Germany. Tholuck, whose depth differs from the "prophecy buffs," taught something very different. In his study *Light from the Cross* (Chicago: Moody Press, 1952), he is quite explicit in his belief in a triumphant church prevailing on earth against Satan. He is quite specific in placing the "Great Tribulation" in A.D. 70, rather than at a time when the expressways are to be littered with driverless autos. Now the failure of Tholuck's views to remain prevalent in the worldwide exchange of Christian truth is due in large measure to the activities of prophecy buffs like Brookes, Darby, and Scofield.

Brookes had accepted a prophetic view remarkably close to that of the Plymouth Brethren and Brethren leader John Darby. It has been claimed that Brookes and Darby had been in personal contact when Darby passed through St. Louis either in 1877 or on earlier trips.¹⁴ Scofield always claimed Brookes as a “Father in the Faith.” Brookes was instrumental in bringing D. L. Moody to St. Louis for the 1879-1880 campaign.

Brookes’s view of prophecy was not universally held at that time. His insistence, imparted to Scofield, on a failing, irrelevant church and a decaying world was influenced by selective consideration of the literary output of special interests who wanted a certain prophetic view disseminated and accepted. Brookes’s prophetic direction was one result. But despite Darby’s indefatigable labors, his views were not the only expression of Biblical Christianity.

Scofield’s acceptance as a worker in Brookes’s campaign and his alleged move to a position close to D. L. Moody are a bit inexplicable. No matter what Cyrus told Brookes, if Brookes had been reading anything in the newspapers except those items that confirmed his view of Matthew 24, he should have made a few inquiries about Scofield. A check as superficial as that made by a neighborhood grocer or butcher investigating a new charge account applicant would have produced evidence demonstrating Scofield’s unfitness for Christian work until some matters had been cleared up, some restitution made.

From the Trumbull relation, we note that Scofield was, up to 1879, close to illiterate in things Christian.¹⁵ Present research confirms Trumbull. Hence, it is not possible to establish exactly what service Scofield could have rendered to the Moody campaign that began in November 1879.

Writing in 1945, Oswald Allis indicated that he felt James H. Brookes was guilty of covering up the source of his prophetic

¹⁴ Sandeen, *op. cit.*, 74, notes that Darby made five trips to St. Louis including visits in 1872 and 1877. Darby carefully avoids being specific about his contacts in that city and it is only by an inference made by Harry Ironside that the story of definite contact with Brookes gained circulation. Entirely typical of the mysterious way in which the “Failing Church” syndrome was spread.

¹⁵ Trumbull, *op. cit.*, 34-35.

ideas.¹⁶ It is likely that Brookes's cover-up went a lot farther. The unseemly haste to get Scofield's forgery cases off the court dockets without fair adjudication was a prelude to Scofield's entry into this new role as a Christian worker.

Moody remained in St. Louis through April 1880. During that time Scofield's activities in the campaign made it possible for him largely to avoid facing the reality of securing an income for himself and for the support of his family left behind in Atchison.

It seems that no one, Brookes, Scofield, or anyone else, gave any consideration to the relevance of 1 Corinthians 7:14 in the Scofield marital tangle. Was Leontine sloughed off, were the girls sloughed off as predestined to be forever outside the Evangelical faith? Or did Brookes get a view of Leontine that suggested that she was already beyond hope?

BeVier seemed convinced that Scofield's time was divided between law practice and Christian work.¹⁷ But even if Scofield's reputation had been clean, most of his law work would have had to have been limited to drafting simple documents, wills and similar instruments. But such work could produce little more than a pittance of an income. The description of the Christian work, outside the Moody campaign, suggests that originally it was something of a freelance variety without assured income.

Somehow or other, Scofield paid the rent on the room he occupied at 1000 Locust Street, St. Louis.¹⁸ But there is no evidence that he was concerned about his legal or moral obligation for the support of Leontine, Abigail, or Marie Helene. In fact, in 1881, the *Atchison Patriot* story reported that occasional amounts of money sent irregularly from St. Louis were minimal. Mrs. Scofield's financial need in this period has been confirmed in conversation with those who knew her.

It was in this period that Scofield's ideas on prophecy began to take shape. Scofield credits Brookes for those ideas. The basic seeds planted by Brookes could only have grown into young plants

¹⁶ Oswald T. Allis, *Prophecy and the Church* (n.p.: Presbyterian and Reformed Publishing Co., 1945), 13.

¹⁷ BeVier, *op. cit.*, 33.

¹⁸ St. Louis City Directory, 1881.

by Scofield utilizing idle evenings in his rented room. And those evenings were available because Leontine was working hard and long hours at De Gignac's Millinery Trimmings store in Atchison to support the girls.¹⁹

Unless Scofield had built up a cache of cash from adventures in forgery that never showed up on court dockets, in this period he must have lived on the generosity of Christians who were sympathizers with Moody's evangelism and Brookes's prophecy.

Scofield's sister, Laura Marie Eames, and her husband were prominent residents of St. Louis. Emeline Papin and the third sister, Victorine Annan, were also living in St. Louis. Two of the three were never mentioned by Scofield as he related his life story to the Fundamentalist community. We have no inkling of what they thought of the new role of their brother who had had such a chequered career.

Following his role as a volunteer worker in the Moody campaign, Scofield became involved in the work of the YMCA, then a basically Fundamentalist organization. He became acting secretary of the YMCA, St. Louis, in August 1880.²⁰ If the law practice existed, it was not sufficiently pressing to intrude on the YMCA duties.

In July 1880, Scofield joined the Pilgrim Congregational Church of St. Louis. Dr. C. C. Goodell, the pastor, was a personal friend of Brookes and appears from this distance to have been agreeable to Brookes's views on prophecy. Scofield thus resumed for another thirty years an association with the Congregationalist denomination. This had been the family religious connection from their arrival in Connecticut in the 1630s until the move to Michigan.

Not long after joining the church, Scofield engaged in a bit of public activity on its behalf. And here we have a case of stories, in later years, being told differently to different listeners. Trumbull notes a request from Goodell himself.²¹ Luther Rees was told that

¹⁹ DeGignac was a dealer in millinery trimmings in Atchison, Kansas, where Leontine first found employment when she became aware that Cyrus would no longer support her.

²⁰ Material supplied by the Missouri Historical Society. Records of the YMCA itself do not go back that far.

²¹ Trumbull, *op. cit.*, 37.

the request came from Walter Douglas of the congregation.²² Whatever the source, Scofield complied. He carried a sign (or transparency) through the streets of downtown St. Louis advertising the evening service at Pilgrim. Scofield claimed that on that jaunt he never at one time saw so many of his society friends and “drinking companions.” Those who knew of his lack of concern for Leontine were probably not impressed.

Shortly after the transparency incident, fellow congregant Walter Douglas introduced Scofield to the president of a railroad reaching the St. Louis area on the east side of the Mississippi. Douglas and Scofield suggested to the president that Scofield be allowed to conduct services for the crews of that railroad’s trains laying over between runs in East St. Louis and St. Clair County, Illinois. St. Clair County was then, as it is now, notorious for iniquity.

A bit of railroad history must be inserted at this point. James B. Eads, of St. Louis, almost single-handedly constructed the first bridge crossing the Mississippi at St. Louis. When the bridge was completed in 1874, the Eastern Roads lines (known to the trade as “Official Territory” lines) refused to use the bridge. Goods and passengers continued to be dumped on the Illinois side to be ferried across the river in the primitive manner that had prevailed for years. It was uncomfortable for the passengers, it was costly, and it was damaging to the goods. It was not even in the stockholders’ interest, as the tolls on Eads’s bridge were about half the cost of operating the ferries. The obstinacy of the Official Territory lines drove Eads into bankruptcy. Only then did the railroads evince any interest in the Eads bridge. By then, Eads had lost what he had dreamed of and worked for.²³

The stubbornness of the Official Territory executives and their backers meant that the trainmen had to spend time between runs in that sinkhole of iniquity, East St. Louis. While St. Louis near the railroad terminals was not quite like what was later to be found in

²² *Central American Bulletin*, September 1921, 3.

²³ The writer’s attention was first called to this detail of St. Louis history through Florence Dorsey, *Road to the Sea: the Story of James B. Eads and the Mississippi River* (New York: Rinehart and Company, 1947), chap. 13. The matter is discussed in more detail in “Municipal Reference Bulletin,” St. Louis, March 1927, and *Fifty Years of Transportation* (St. Louis: Terminal Railroad Association of St. Louis, n.d.). Also see Sharf, *History of St. Louis*.

Ocean Grove, New Jersey, or Winona Lake, Indiana, it was far better than East St. Louis. The railroads for many reasons would have been wise to get the trains into St. Louis at the earliest opportunity. And, of course, Eads would not have lost his bridge.²⁴ Commendable as the unidentified president's agreement was to utilize Scofield's services, it was hardly a responsible way to alleviate a basically unnecessary problem. The president's alleged compassion for his crews is in marked contrast to his complacency about bankrupting James B. Eads.²⁵ Yet, this was a harbinger of the kind of social action that was to prevail in churches where Scofield's leaven was later to spread.

The result was little that was positive until Scofield befriended a sick conductor. That provided an opening and some "brands were snatched from the burning." But Scofield's service impacted society, and the particular problem, minimally, which was a far cry from Pentecost.

About this same time, the St. Louis Association of the Congregational Church issued a "License to Preach" to Scofield.²⁶ So equipped, he organized and pastored the Hyde Park Congregational Church of St. Louis. He continued in that post until the summer of 1882. It was then that associates in the denomination suggested that Scofield might be the man for a vacancy in a Congregational work in Dallas, Texas. Dallas was, of course, farther from Atchison than St. Louis.

24 Note that with the development of modern railroading, the lines did return to terminals on the Illinois side. Today yards such as Rose Lake, Gateway, Dupo and Ackerman are important links in the national transportation system. However, in the 1870s there was no excuse to refuse to use the bridge and drive Eads into bankruptcy.

25 Dorsey, *op. cit.*

26 Trumbull, *op. cit.*, 38.

Chapter 13

The Heir of the Plymouth Brethren, or, “Meet Me in St. Louis”

“But ye, brethren, be not weary in well doing.”

(2 Thessalonians 3:13)

When in 1879 Scofield moved from forgery to Christian work, he found a niche in Christendom off the mainstream of recognized denominations. Scofield credits Presbyterian James H. Brookes with being his spiritual father. But he affiliated himself with the Pilgrim Congregational Church, pastor, Charles H. Goodell. That crossing of denominational lines was to occur at an accelerated rate in the years to come, much of it due to the influence of Scofield.

Scofield “happened” to be in the one city in North America that had been singled out by John Nelson Darby for concentrated planting of the seed of Darby’s special brand of Bible teaching. Oswald Allis notes that the Brookes Dispensational beliefs so closely resembled

...those of the Brethren that it seems clear that they were largely derived from them, [yet] Brookes gave no credit for them to Darby or any of the Brethren. This may be due to the

fact that there were associations with the name of Darby which Brookes wished to avoid.¹

During the summer of 1872, Darby wrote of the situation in St. Louis that he was “in pretty full intercourse with those exercised, among whom are more than one official minister.”² Harry Ironside claims that Darby preached in Brookes’s pulpit. His statement is the only testimony we have of a link between Darby and Brookes.³ That link, however, has been accepted as official by all concerned with the history of the movement.

The fact that Darby visited America went largely unnoticed in Dispensational circles for many years. Even today we cannot really trace Darby’s movements on this side of the Atlantic. An attempt to use the datelines of his published letters to build an itinerary was inconclusive and produced nothing definitive. Note that it is evident that between the time the Gold Spike was driven at Promontory Point, Utah, in May of 1869, and Darby’s last visit in 1877, he made more trips across the Great Plains on the new Union Pacific Railway than most Americans. The unusual nature of Darby’s movements has been noticed by others. For instance, Robert L. Pierce in *The Rapture Cult* comments on “Darby’s unusual mobility, for his day and time, and his seeming lack of financial problems.”⁴ All of which is most strange.

This has had some notice in Brethren circles. A Brethren writer, using in British manner the pen name of “Touchstone,” commented:

What strikes us as amazing is the swiftness in which doctrines unknown previous to Darby became so widely accepted as to be regarded as almost fundamental to the Christian faith.⁵

1 Oswald T. Allis, *op. cit.*, 133. Allis in turn quotes from Harry A. Ironside, *A History of the Plymouth Brethren* (Grand Rapids, MI: Zondervan, n.d.), 196. Allis notes that Ironside was in contact with the Brethren and seems to have had some access to facts not generally circulated. Ironside’s claim is probably correct, but we find no justification for all the secrecy.

2 *Letters of J. N. Darby*, vol. 2, (London: Morish Co., n.d.), 180.

3 Sandeen, *op. cit.*, 75.

4 Pierce, *op. cit.*, 49.

5 G. D. C. Howley, “A Short-Lived Journal,” *Witness* (July 1972): 261. Howley, then editor, has admitted to the article, using in typical British fashion the pen name “Touchstone.”

The deeper the investigation, the more the mystery.

If one accepts official stories, and assumes only religious influences, the Brethren movement appears strongly British in origin. Actually, it grew out of the intellectual ferment spun off by the French Revolution.⁶ Among the names in the movement were Lacunza, Maitland, Newman (John Henry and Francis), Froude, Irving, Carlyle, Lady Powerscourt, Henry Drummond (the eccentric banker), the Frere Brothers (J. Hatley and J. Hookham), and Joseph Wolff.

A number of the figures (Darby and Drummond, especially) had contacts on the Continent that are not fully explained even today. It was on the Continent where Brethrenism was spawned.

As Otto J. Scott and Ralph L. Rusk have noted, aiders and abettors of “The Secret Six” (see chapter 8) visited several of those listed.⁷ All were very secret and remained so for contemporaries.

Thus we have the mystery of Brethren origination, and the mystery of Darby and Brookes in St. Louis. There are other strange coincidences. Darby concentrated on an area in the United States that had strong connections in areas that had hatched ungodly ideas. It was in that city that he profusely scattered the seed that flowered into Dispensationalism. Is it another coincidence that the blossoming of Darby’s movement in its American form was entrusted to a man based in St. Louis who had a “French connection”? That man was C. I. Scofield.

Scofield spoke of Darby as “the most profound Bible student of modern times.”⁸ Scofield could have studied Darby’s voluminous writings. There is room for the possibility that they may have met. Dave MacPherson in *The Great Rapture Hoax* is quite sure that they did.⁹ There was a period between Scofield’s resignation as District Attorney and his career in forgery when they could have. Darby’s

6 Otto J. Scott, *op. cit.*, 94, in the 1978 Times Books edition, and Ralph J. Rusk, *Life of Ralph Waldo Emerson*, 191-193. Emerson visited Irving and Carlyle. The role of the “Sage of Concord,” as Emerson is often called, should be corrected by some real debunking.

7 Dr. C. I. Scofield’s *Question Box* (Chicago: BICA, n.d.).

8 Dave MacPherson, *The Great Rapture Hoax* (Fletcher, NC: New Puritan Library, 1983), 79.

9 A good analysis of “The Church in Ruins” is in Clarence Bass, *Backgrounds to Dispensationalism* (Grand Rapids, MI: Eerdmans, 1960), chap. 4.

last letter from North America on his last visit was written from Montreal just before he boarded ship for the final return to England. The date was just a few days after Scofield had taken Frank Vollmer with the forged note. A meeting during the 1877 visit would have occurred during the time Scofield was using the Boatmens' Bank to pass his carefully made notes. But what were the beliefs, the distinctives, that Brookes appears to have appropriated from Darby and that Scofield learned either by direct contact or from Brookes?

The first is that the Church is in ruins. To Darby, the Church had failed and was beyond hope. Darby further held that every previous system set up by God had failed and that the Church would go the same way.¹⁰ This view impugns the character of God, suggesting that He is incapable of getting men to obey Him and to carry out His will. In this light the wonderful devotional writings of Darby seem like mere words. Darby's vision is not Christian but a westernizing of the Manichaeian heresy that flowed out of the Orient.

Just as Darby's teaching divided the Church, so too it divided the Scripture and its application. Darby divided Scripture and time into periods called "Dispensations" in which he claimed that God dealt differently with man than He did in the period before or after. He made a rigid division between the Old and New Testament, except when he needed the Old Testament for purposes of his eschatology. Today followers of Darby's system tend to neglect the Old Testament and even parts of the New.

There was another dichotomy between law (Old Testament) and grace (New Testament). The effect of this dichotomy was to shift the moral scale in the direction of antinomianism. Darby called for a separation from the "world" in any form, including dress, pleasure, education, and association. But his stricture against law has made conformity to the "world" easier, and even quite normal.

10 Harold Rowdon, *The Origins of the Brethren* (London: Pickering & Ingles, 1967), 304.

Howard Rowdon in his *Origins of the Brethren* notes the Brethren view of separation as applied to the political realm. (This was never adopted in America to quite the degree it was in Britain.):

In fact, politically the Brethren attitude was negative. Newton argued that since the principles of national life were “essentially opposed to those of Christ” there was no alternative for the Christian to “protestation against evil and separation from it.” No middle course is possible since “we cannot give ourselves two personalities” by acting in a Christian way as private individuals, and in an unchristian way as citizens.¹¹ Again, the study of prophecy demanded a course of separation from a world which was hastening to destruction.¹² “Is it fitting,” asked J. L. Harris, “for heaven-born men to be worldly legislators and politicians?”¹³ It was, of course, agreed that subjection to “the powers that be” is mandatory; but it was held that there was Scriptural warrant for a Christian attempting to secure privilege by political means, or administering political authority.¹⁴ Scripture authorized Christians to exercise authority “in three special relations of Father, Husband, Master...but never as kings, magistrates, or as holding any authority in the world.”¹⁵ The resignations of positions already held which were inconsistent with those convictions was both enjoined and practiced. Further, it became customary for Brethren to decline the right to vote.¹⁶ As for the obligation to submit to “the powers that be,” this was enjoined “entirely independent of their character and of circumstances.”¹⁷

Darby’s eschatology focused on the “Imminent Return,” disregarding the implications of the Lord’s words in Mark 13:32: “But of the day and that hour knoweth no man, not the angels which are in heaven, neither the Son, but the Father.” Darby and his followers expected the end of the age in the nineteenth century.

11 Rowdon, *op. cit.*, quoting *Christian Witness* 4: 265.

12 Rowdon, *op. cit.*, quoting B. W. Newton, *Day of the Lord*, 21. The lecture that was published in that pamphlet was given soon after 1840.

13 J. L. Harris, *Christian Witness* 1: 458-459.

14 P. F. Hall, *Discipleship*, H. Craik, *Pastoral Letters*, 75 (letter of October 9, 1835).

15 Rowdon, *op. cit.*, quoting P. F. Hall, *Discipleship*, 29.

16 A. Miller, *The Brethren (Commonly so-called)* (London, n. d.).

17 J. L. Harris, *op. cit.*, 1: 459, quoting Hall, who deplored “the evil spirit of insubordination now so prevalent on all sides.”

Writing in 1901, Blair Neatby in his *History of the Plymouth Brethren* said:

If any one had told the first Brethren that three quarters of a century might elapse and the Church be on earth, the answer would probably have been a smile, partly of pity, partly of disapproval, wholly of incredulity. Yet so it has proved. It is impossible not to respect hopes so congenial to an ardent devotion; yet it is clear now that Brethrenism took shape under the influence of a delusion, and that delusion was a decisive element in all of its distinctive features.¹⁸

That includes features circulated in meetings in St. Louis.

Several writers, including Ernest Sandeen, have suggested that Darby did not understand the social position of the church and the nature of denominations in America.¹⁹ Sandeen also suggests that Darby was concerned because those who accepted his teaching did not “come out” of the world as those who accepted did in Britain. But the situation in America was different, and Darby’s program as carried out by the English Brethren could not have produced in America the results Darby wanted. Darby was not stupid.

Duncan McDougall suggests that a primary purpose of Darby’s program was to detach spiritual, devoted people from the mainstream of Christendom.²⁰ The results have been disastrous for the Church, society, and government in Britain. But 1877 was not quite the time for this in America.

The beliefs that Scofield overtly embraced were neither a return to first century Christianity nor a development of the Faith for which the Reformers and Puritans fought and gave their lives. It was a new thing of most strange origin.

18 W. Blair Neatby, *A History of the Plymouth Brethren* (London: Hodder and Stoughton, 1901), 3.

19 Sandeen, *op. cit.*, 79.

20 Rev. Duncan McDougall, *The Rapture of the Saints* (Blackwood, NJ: O. F. P. M. Publishers, 1970), 44, 47.

Chapter 14

The Press and the Minister

“Tell it not in Gath, publish it not in the streets of Askelon.”

(2 Samuel 1:20a)

Scofield had received a fair amount of attention from the press during his short political life in Kansas. His sudden disappearance from the scene at the beginning of 1874 must have left editors wondering. Some may have known stories that discretion made it inadvisable to print. But the contrast between the politician of 1873, the scalawag of 1874, and the minister of 1881 was entirely too good for the press to ignore. A reporter from Atchison, working on a Scofield story, made his way to St. Louis in the summer of 1881.

His story, originally printed in the *Atchison Patriot* and picked up by the Topeka *Daily Capital* on August 27, 1881, is as follows:

CYRUS I. SCHOFIELD [*sic*] IN THE ROLE OF A CONGREGATIONAL MINISTER

Cyrus I. Schofield [*sic*], formerly of Kansas, late lawyer, politician and shyster generally, has come to the surface again, and promises once more to gather around himself that halo of notoriety that has made him so prominent in the past. The last personal knowledge that Kansans have had of this peer among

scalawags, was when about four years ago, after a series of forgeries and confidence games he left the state and a destitute family and took refuge in Canada. For a time he kept undercover, nothing being heard of him until within the past two years when he turned up in St. Louis, where he had a wealthy widowed sister living who has generally come to the front and squared up Cyrus' little follies and foibles by paying good round sums of money. Within the past year, however, Cyrus committed a series of St. Louis forgeries that could not be settled so easily, and the erratic young gentleman was compelled to linger in the St. Louis jail for a period of six months.

Among the many malicious acts that characterized his career, was one peculiarly atrocious, that has come under our personal notice. Shortly after he left Kansas, leaving his wife and two children dependent upon the bounty of his wife's mother, he wrote his wife that he could invest some \$1,300 of her mother's money, all she had, in a manner that would return big interest. After some correspondence he forwarded them a mortgage, signed and executed by one Chas. Best, purporting to convey valuable property in St. Louis. Upon this the money was sent to him. Afterwards the mortgages were found to be base forgeries, no such person as Charles Best being in existence, and the property conveyed in the mortgage fictitious. While Cyrus I. Scofield lay in the St. Louis jail, charged and convicted of forgery, he came under the notice of the St. Louis Flower Mission, and a young and beautiful girl, the only daughter of a wealthy St. Louisian, was in the habit of visiting the jail every day, or nearly so, in the interest of the mission, and giving Cyrus a bouquet. The acquaintance thus made behind the bars soon ripened into love, and the girl became madly infatuated with the object of her missionary work.

In the latter part of his confinement, Schofield [*sic*], under the administration of certain influences, became converted, or professedly so. After this change of heart his wealthy sister came forward and paid his way out by settling the forgeries, and the next we hear of him he is ordained as a minister of the Congregational church, and under the chaperonage of Rev. Goodell, one of the most celebrated divines of St. Louis, he causes a most decided sensation. In the meantime the courtship between himself and the pretty young

representative of the Flower Mission continued, Schofield [*sic*] representing first that his wife had obtained a decree of divorce. When the falsity of this story was ascertained by inquiries of our district clerk, he started on another that a divorce would be obtained, that he loved his children better than his life, but that the incompatibility of his wife's temper and her religious zeal in the Catholic church was such that he could not possibly live with her.

A representative of the *Patriot* met Mrs. Schofield [*sic*] today, and that little lady denies, as absurd, such stories. There was never any domestic clouds in their homes. They always lived harmoniously and pleasant. As to her religion, she was no more zealous than any other church member. She attended service on the sabbath, and tried to live as becomes a Christian woman and mother. It was the first time she had ever heard the objection raised by him. As to supporting herself and the children, he has done nothing, said the little woman. Once in a great while, say every few months, he sends the children about \$5, never more. "I am employed with A. L. de Gignac & Co., and work for their support and mine. As soon as Mr. Schofield [*sic*] settles something on the children to aid me in supporting them and giving them an education, I will gladly give him the matrimonial liberty he desires. I care not who he marries, or when, but I do want him to aid me in giving our little daughters the support and education they should have."¹

On September 9, 1881, the *Atchison Patriot* published this letter from Mrs. J. H. Barnard, president of the St. Louis Flower Mission:

Sirs:

In your August 26th paper I found an account of the exploits of one Cyrus I. Schofield [*sic*], and a little romancing in which one of the young ladies of our St. Louis Flower Mission is implicated. Usually I think it better to let those things rest, but thought it best to make a correction in your paper. For four years our Mission has not visited any of the penal institutions of our city, though we have entree to all of them. About four years ago some women visited prisoners under the guise of the Flower Mission and introduced saws, files and the like in the bouquets of flowers; fortunately the plot was discovered, we

1 From the files of the Kansas State Historical Society.

of course being fully exonerated and a request to continue our work extended to us.

Having our hands full in the hospitals we relinquished the jail and hence could not have had one of our ladies there within the past year.

I am assured, sir, you will be happy to make this explanation quite as publically as you have made the objectionable statement. On some of your visits to our city we shall be happy to meet you at our rooms, and you will judge for yourselves whether or not our ladies could be so frivolous. Be so good as to send me the number of your paper making this correction, and greatly oblige,

Yours respectfully,
Mrs. J. H. Barnard
President Flower Mission
1819 Washington Avenue, St.
Louis, Missouri²

BeVier, in his 1960 thesis, noted the first *Atchison Patriot* story, but dismissed it as largely fabrication with intent to slander.³ Mrs. Barnard's letter did not come to light until late 1984. While it does not affect the main thrust of the story, it does invalidate the "juiciest" item in the sordid tale. For this we can be thankful, for it precludes gossip-minded Fundamentalists from dwelling on a common error (especially in the late 1880s), not the more sophisticated Scofield deviations.⁴ But it still leaves an impression that Scofield's lifestyle was hardly that of a consecrated servant of the Most High God.

It is evident that the *Atchison Patriot* story circulated in St. Louis more widely than just among the exchanges of the newspapers. This heightens the probability that Brookes and Goodell read the story, even if Scofield had enough clout to keep it out of the St. Louis papers. Since both ministers would have been in a position

² From the Atchison Public Library.

³ BeVier, *op. cit.*, 28-30.

⁴ The writer has known devout Evangelical matrons who, hearing of a marital deviation, have, with seeming innocence, asked, "Please tell me more so that I can pray more intelligently!"

to know the facts, a published denial of the story from either a Presbyterian or Congregational source probably would have been considered inadvisable for the future of Dispensationalism.

One error of the *Patriot* reporter may have been a serious one for Scofield research. The “Chas. Best,” whom the reporter declared nonexistent, was undoubtedly an incorrect reference to Charles F. Betts, who drove the buggy out to Webster Grove.

Leontine was such a lady that she never mentioned embezzlement from Mrs. Cerré. Of course, the fictional Chas. Best could have been part of such an embezzlement scheme. The similarity in name to the real estate agent from 8th Street could have been a ploy to ease negotiation of fraudulent instruments.

When the story of D. L. Moody’s funeral and the clergymen who officiated was circulated in 1899, it brought stories about Scofield to the surface again. On December 28, 1899, the *Kansas City Journal* published the following item on its page 4:

The pastor who delivered the sermon and presided at the funeral of Dwight L. Moody, the famous evangelist, was Rev. C. I. Scofield. Some of the readers of *The Journal* may have recognized this name, but probably few will recall that Scofield was formerly of Kansas and figured prominently in politics. Originally he came from Tennessee, and during the war of the rebellion, he served with the Confederate forces, being a member of the Seventh regiment of Tennessee volunteers. He was drawn to Kansas by reason of the fact that his wife was one of the heirs of Regis Loisel, the intrepid Frenchman whose descendants were permitted to select 38,000 acres of land in Nemaha and other Kansas counties in lieu of a grant of which Loisel had held the title at the date of his death. Hon. John J. Ingalls was attorney for Mrs. Scofield, who was a native of St. Louis and a direct heir of the dead Frenchman, and, in turn, Mr. Scofield became a warm admirer of the brilliant Kansas senator.

Scofield landed in Nemaha County in 1872, just in time to be nominated on the Republican ticket for member of the legislature. He was elected, and, though ostensibly a supporter of Senator Pomeroy, he became largely instrumental in causing the election of Ingalls. Indeed, he was recognized as one of the foremost leaders in the Ingalls camp and by some

as Ingalls' personal representative, and in reward for his services he was made United States District Attorney for the state. But he did not hold this office long. He was ousted in disgrace on account of some shady financial transactions which left him indebted in a number of thousands to a score of prominent Republicans. One of his victims once said to *Topics*:

"The way Scofield got our money—and he plucked \$2,000 of mine—was by intimating that it was needed by Senator Ingalls, who would see that it was paid. We knew that Ingalls was good, and we supposed that on account of his official position he did not care to be known in a moneyborrowing transaction and was doing the business through a friend."

In due time, however, the shady nature of Scofield's financial transactions became known to Ingalls and the money lenders and then followed an explosion which compelled Scofield to resign his federal office and leave the state. From Kansas he went to St. Louis, and, shortly after his arrival there, he was lodged in jail on a charge of forgery, preferred by his own sister. At this point in his checkered life began his religious career, for when he emerged from confinement he was an enthusiastic Salvationist. While in jail he had been visited by a band of Christian women who prayed with him and worked his conversion, and upon his release he entered the Congregational ministry. His first pastorate was at Dallas, Tex., where he built up one of the wealthiest and most aristocratic church organizations in the state. In the meantime his Kansas wife had secured a divorce (she still lives in Atchison) and he married a fine woman in Texas who was prominent in his church.

Almost at once Scofield became a noted expositor of the Bible, and, after he had attracted the attention of Evangelist Moody, he was given the chair of Bible history in Moody's Northfield Bible school, as well as the pastorate of the Northfield Congregational church. He became the author of a number of tracts and volumes of sermons, and under his name are now printed regular issues of Bible lessons and studies.

When approached by his Kansas creditors Parson Scofield declares that he is poor and unable to pay, but he has never failed to do the right and easy thing by renewing his notes. So far as those who know him best are able to judge, his

conversion is of an enduring nature, and, as once remarked by his old friend and supporter, the sarcastic Mr. Ingalls, “No man can doubt the efficacy of the scheme of Christian salvation with the record of Scofield in view.”⁵

The 1899 story may help clear up the mystery surrounding events in Kansas at the end of 1873. If Scofield had defrauded the leading Republican politicians of Kansas, obviously, he had to go. But these same Republican leaders could not afford to have it known publicly that they had been involved. This being so, the only course was to have Scofield disappear, allowing the scandal to blow over. There is nothing recorded which makes that scenario impossible.

The “prominent Republican” and the reporter from Kansas City were neither more nor less accurate than their present day counterparts. The “prominent Republican” could at least be excused on the grounds of memory — a quarter of a century had passed since the events he was relating had occurred.

The “prominent Republican” of 1899 accepts the “juicy” item from the original story. Either Mrs. Barnard’s denial was not widely noted (somehow denials always have poorer circulation than original stories) or else there were other instances of irregularity. Mrs. Barnard properly wanted her mission cleared. But both stories refer to a jail term that would have been *after* the close of the 1879-1880 Moody St. Louis campaign. The official prison record has not been located, but it could have happened. It would not be out of keeping with the character of our subject.

The *Atchison Patriot* reporter has given us a story that the “prominent Republican” accepted, suggesting that it had a somewhat more than limited acceptance in the 1880s. The story is that of the girl from the Flower Mission. The continued acceptance of the Flower girl incident does suggest the possibility of things just below the surface.⁶

5 Newspaper from the files of the Kansas City (MO) Public Library.

6 In answer to any charge that we give too much credence to unsupported newspaper reports, we ask the Dispensational community if the story of Tom McPheeters in the law office is any less unsubstantiated than the Flower Mission girl story.

The story of Scofield's rather casual extension of notes, which had ostensibly been made to repay funds embezzled, does not surprise. It is entirely congruent with the antinomian nature of Dispensationalism that Scofield inherited from J. N. Darby. Instead of allowing the legal obligation to expire with the statute of limitations, Scofield tolled the statute with the notes even though he could not have any intention of repayment. He was always quite casual about legal documents.

It is not entirely clear what the reporters of 1881 or 1899 hoped to accomplish by publishing the Scofield stories. If they had any hopes of awakening the Church, they were sadly mistaken. The matter had been taken out of their hands years before by the inherent nature of the religious system of James H. Brookes and C. I. Scofield.

Typical of the phenomenon, John Cumming, a British pastor who shared Scofield's views, said in the 1850s regarding news and newspapers:

...but I think that the newspaper of the nineteenth century is man unconsciously recording "It is done." God writes the prophecy; the journalist steps in, and without thinking of the prophecy, testifies its complete and magnificent fulfilment.⁷

In effect, Cumming suggests that the news is to be interpreted with J. N. Darby's view of Matthew 24 as the overriding standard, with events at the Eastern end of the Mediterranean as the only important items. In such a situation, facts are irrelevant, values passé, and fable rampant. No one in the churches supporting Scofield paid any attention to newspaper reports.

No record of the appearance of the *Atchison Patriot* story in the St. Louis newspapers has been located, but St. Louis editors must have noted the story as Kansas papers crossed the exchange desk. Possibly that special providence which is alleged to watch over drunks, children, and idiots kept the story out of the St. Louis papers. Or, more prosaically, whoever was nurturing the career of

⁷ Rev. John Cumming, D. D., *The End, or, the Proximate Signs of the Close of This Dispensation* (Boston: John P. Jewett & Company, 1855), 15. This American edition followed shortly after the original British printing.

C. I. Scofield may have had enough clout to let the St. Louis editors know that publication of the *Atchison Patriot* story was inadvisable.

In the fundamentalist story of the conversion, referred to in the last chapter, there is one recurring reference to the “old” Scofield that the press never picked up. Trumbull very carefully developed the story that the Scofield who entered the Moody Campaign in late 1879 was a just-dried-out drunk who straightened out under the influence of Tom McPheeters. The careful development by Trumbull is quite reasonable to those who know the history of the mores of the Old Frontier. To place Scofield in the 1870s, Trumbull said:

The moderate use of liquor was a commonplace in the life in which he moved and had been reared. He drank as he pleased, and, like most men who drink “in moderation,” he soon drank too much.⁸

Before world grain markets developed, distilling was a most efficient way to prepare grain for transportation — and some was duly transported down throats. We can be sure that the men who participated in the Pomeroy-Ingalls battle for the Senate seat in January 1873 consumed great quantities of alcoholic beverages made from Kansas grain — and Scofield was among them. But even this does not inevitably make a man an alcoholic.

Trumbull took a bit on himself to make Scofield both a drunk and a successful lawyer acceptable to a businessman like Tom McPheeters. It is here that we detect a thread of fable.⁹ Scofield was probably well known in saloons in the vicinity of Betts’s real estate office on 8th Street, but his forgeries suggest a rather clear head.

Reporters, especially in the 1870s, were quite proud of their ability to handle their liquor, but they were ruthless when someone fell under the “influence,” especially when that someone was a prominent figure. And a story of drunkenness is the second-best thing a reporter can use to run down a cleric. The rather weak pass

⁸ Trumbull, *op. cit.*, 25.

⁹ Trumbull, *op. cit.*, 29, noted, “There have been all sorts of inaccuracies and misleading stories of the conversion of Dr [sic] Scofield.”

at the “first” thing suggests that our Scofield was a bit abstemious where failings of the flesh were concerned.

The story of Scofield’s drunkenness may have been part of the package of merchandising that elevated Scofield to such prominence in Fundamental circles. After 1879, Scofield’s associations were almost entirely in groups where beverage alcohol was taboo and where a man was considered a hopeless drunk after the second drink. In such a setting the value of a victory over “demon rum” would be tremendous. Important circulation of the story of the victory over drunkenness came as the Premillennial portion of the church was accelerating its retreat from social responsibility. This retreat included a breathless wait for the Rapture.

There was another value to the story. Just in case rumors of a past life that did not meet Fundamentalist standards surfaced, the drunkenness story was ready. It was tailor-made to preserve Scofield’s image as “Mr. Clean,” or more properly, “Mr. Cleaned-up,” to his Dispensational following.

Chapter 15

A Bill of Divorcement

“...Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.”

(Matthew 19:8)

To fully appreciate the portion of the Scofield story related in this chapter, the reader should try to think in terms of the values of the nineteenth century. This means thinking of things as they were accepted before the media were the arbiters of moral values. The breaking up of a marriage would hardly cause raised eyebrows today in the strictest Evangelical circles, but Scofield's position must be judged in the light of the values of the Victorian predecessors of the Fundamentalists.¹ The War Between the States had produced some shift in the views of society and of church people on the matter of divorce, but in most churches, especially those which Scofield served and was to serve, the view was essentially a simplistic, literal application of the words of Jesus Christ Himself, as recorded in Matthew 19, *viz*:

¹ The term “Fundamentalist” was not coined until about 1910. Scofield and his close supporters held views that were similar to those later shaped into that movement. Scofield himself helped bring the term into Christendom. “Fundamentalism” has claimed to be orthodox Christianity, but its shape was determined by entry into Biblical Protestantism of certain elements, that entry being aided by highly questionable characters, including the subject of this study.

1. Marriage was for life — until death did part (vs. 4-6).
2. Necessity for divorce meant the presence of serious emotional, psychological, and spiritual problems (v. 8).
3. Remarriage, especially for the legal defendant, was forbidden (v. 9).

Even nearly a century later, we can find pertinent comments from a columnist in the British magazine the *Observer*. One especially has particular application to C. I. Scofield. Katharine Whitehorn, in her column of December 11, 1966, wrote:

I cannot help feeling it odd that divorce is talked of in enlightened circles as if it were a benefit that should be available to all, rather than a tragedy that it is worth almost anything to avoid.²

Ten months later, on October 1, 1967, she wrote:

...I would like, just once, to hear someone say of a man who has left his wife and four fat babies right in the middle of the kitchen floor, *not* that he's been through a hard time lately...; but simply "You louse!"³

The *Atchison Patriot* reporter noted that Scofield said that "he loved his children better than his life, but that the incompatibility of his wife's temper and her religious zeal in the Catholic Church was such that he could not possibly live with her."⁴ If the reporter correctly repeated Scofield's comments on the marital situation, we are led to wonder how diligent Scofield had been in really digging into the Scriptures. His statement is in conflict with what the Holy Spirit had Paul write in 1 Corinthians 7:14b, namely, that "the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." Possibly Scofield's Bible study had not included the Letter to the Corinthians. Or could it be that Scofield found a Catholic wife an encumbrance in his new role as a Protestant cleric "free from the law?" He was to give much credit for his theology to the Plymouth Brethren. Maybe in the

² *Observer*, December 11, 1966, quoted in Lunn and Lean, *Christian Counterattack* (London: Blandford Press, Ltd., 1969), 28.

³ *Observer*, October 1, 1967, quoted in *ibid.*, 28.

⁴ See the *Atchison Patriot* story reproduced in full in previous chapter.

matter of Leontine, he felt that he was quite literally acting according to one of the Brethren's favorite verses: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14).

Cyrus's ability (and possibly intent) to make regular provisions for his family virtually ended with his last salary check for the District Attorney post in January 1874. Apparently Leontine had to call on Cerré family resources. Eventually she went out and worked to support herself and her daughters. Her mother was by this time living in Atchison.

In those Victorian days, opportunity for a respectable woman in need of earning a living was limited. A. L. de Gignac & Company dealt in millinery trimmings, materials with which women were familiar.⁵ Leontine was employed there at the time the reporter from the *Patriot* was working on the important story. His interview with Leontine produced nothing that would flatter Cyrus's image.

Store hours in those days were long. After a day on her feet Leontine must often have returned in complete exhaustion. She must have been extremely grateful for Mrs. Cerré's presence in her home. But remember that on those same evenings when Leontine was so exhausted from carrying the responsibilities dropped by Cyrus, Cyrus had either been basking in the public eye, sharing a platform with D. L. Moody, or digging into his Bible to prove that the world was getting worse and would soon end.

Leontine must have become pretty well disgusted with Cyrus by mid-1881, just about the time he was licensed to preach. She defied custom and had divorce papers drawn up. The original pleading, Atchison County divorce case No. 2161, was sworn to by Leontine Scofield on July 23, 1881. It seems likely that the reporter from the *Patriot* talked to Leontine sometime in August, after he had been to St. Louis. Even making allowance for reportorial license, what he reported was not conventional for a man who had just been set aside as having a special calling to preach the Gospel of Jesus Christ.

5 Information on de Gignacs supplied by Mr. Art. Metz, Atchison, Kansas.

According to the entry on the jacket of the docket, the papers in case No. 2161 were not filed until December 9, 1881. In the papers, Leontine charged that Cyrus had “absented himself from his said wife and children, and had not been with them but abandoned them with the intention of not returning to them again.”⁶ And she further charged that he:

...has been guilty of gross neglect of duty and has failed to support this plaintiff or her said children, or to contribute thereto, and has made *no* provision for them for food, clothing or a home, or in any manner performed his duty in the support of said family although he was able to do so.⁷

Trumbull ignores, or was unaware of, this part of the story. BeVier tends to pooh-pooh the story that Leontine’s financial state was quite desperate at the time.⁸ The *Atchison Patriot* story is definite on that point, taking a position quite different from BeVier. Those who were close to the family have been definite that Leontine was quite poor at the time that she accepted the finality of separate existence and the permanent role of the sole support of her daughters. Leontine was such a lady that except for the statement in her petitions and the comments just noted, little has come down about all she endured during this trying time.

In response to Leontine’s petition, Attorney Thomas Metcalfe filed a reply for Cyrus. It read:

Now comes Defendant C. I. Scofield and enters his appearance and for answer to Plaintiff’s petition herein denies each and every allegation and averment made and contained therein and prays to be hence dismissed with Judgment for costs.

C. I. Scofield
by Thos. Metcalfe,
his Atty.⁹

6 Quoted from the papers in case no. 2161, supplied by the Atchison County Court.

7 *Ibid.*

8 In Trumbull, *op. cit.*, the impression is given that Cyrus was a bachelor during those years, although that term is never used. For BeVier’s comment on Leontine’s financial state, see BeVier, *op. cit.*, 29.

9 Records in case no. 2161.

The court agreed with Leontine and issued a decree of divorce, noting that Cyrus was "... not a fit person to have custody of the children."¹⁰ But it did permit the granting of visitation privileges to Cyrus, besides ordering payment of alimony and support.

For reasons not made clear in surviving documents, that decree never became final. On March 4, 1882, on a postcard size bit of paper, Attorney Metcalfe on Cyrus's behalf sent the following request from St. Louis to the Atchison County Court:

In case of Scofield vs. Scofield for divorce, Mr. Scofield withdraws his appearance and answer and desires the case dismissed as to him. Please withdraw answer and appearance and oblige.

Yours truly
Thos. Metcalfe
Atty. for Deft.¹¹

The request was granted. Leontine withdrew her petition and *Scofield vs. Scofield* remained, as did the principals, in a state of limbo. There are rumors of reconciliation between Cyrus and Leontine. However, such reconciliation would have exposed Catholic Leontine to the Protestant groups to whom Cyrus was ministering. The events narrated in chapters 12 and 17 indicate that she remained hidden as far as Cyrus's congregations were concerned.

It is possible that the progress of legal proceedings was influenced by major events in Cyrus's life. Cyrus made a change in his field of ministry in 1882, locating in Dallas, Texas.

In 1883 the post of librarian, Atchison Public Library, became vacant. Leontine obtained the position, ending her connection with de Gignac store. She retained the post of librarian until she retired in 1917.

Possibly Leontine felt that she should now regularize her situation. For whatever reason, on October 1, 1883, she filed a second petition for divorce. Docketed as case No. 2681, the wording of her petition was substantially the same as the one of two years earlier. The action means that Cyrus Ingerson Scofield

¹⁰ *Ibid.*

¹¹ Copies of papers making up docket in case no. 2681 supplied by the Atchison County Court.

was ordained to the Christian ministry while he was the defendant in a divorce action. The matter of the ordination is related in chapter 17.

Case No. 2681 was decided on the 8th day of December 1883. The divorce was granted. The original decree has been preserved with the docket. The copy contains the phraseology that Cyrus “was not a fit person to have custody of the children” and forbade him to interfere with their rearing. The papers make no mention of alimony or support payments. Leontine may have decided that fighting Cyrus over this was not worth the effort. Of course, Cyrus’ position in the areas of Christian service would have made such payments socially awkward as well as economically unlikely.

Paul writing to Timothy said, “But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel” (1 Tim. 5:8).

Yet, this was exactly what Scofield was doing and continued to do as far as Leontine, Abigail, and Marie Helene were concerned. Note also that it is most likely that Scofield had to engage in calculated deception to be accepted as a “Shepherd of the Flock.”¹² Whether the professional “prophecy buffs” who pushed Scofield along were as unknowing as the folks in the pews cannot readily be determined a century later.

Scofield did manage to keep Leontine hidden from the purchasers of his Bible. The facts have gradually leaked out and have caused, as intimated in the beginning of this chapter, no concern among his following. To some extent this is a fruit of Scofield’s teaching of a failing Church and decaying world. That teaching has sapied the moral fibre of the Church.

The severance of the relationship between Cyrus and Leontine was for Cyrus just another step on the road to bigger and better things. We have found no evidence that Scofield had the slightest twinge of remorse except possibly in the very last months of his life.

¹² A newspaper report, published in the *Daily Times Herald*, Dallas, Texas, May 30, 1926, five years after Scofield’s death, claimed that he revealed his entire life to the ordination council. As the matter is discussed in chapter 17, we consider this highly unlikely; in fact, we hold that statements made at the council as well as his Confession of Faith were masterpieces of cover-up.

Chapter 16

The Fate of the First Family

"She looketh well to the ways of her household, and eateth not the bread of idleness."

(Proverbs 31:27)

Before resuming the narrative of the life of Cyrus as he pursued his course toward the role of the Matthew Henry of the Progressive Era, let us relate the story of Leontine and the girls to its conclusion.

By diligent effort and careful management, Leontine was able to get her household established on a going basis. Matters improved after she was appointed to the post of librarian. The two girls received the best schooling possible up to and including high school. But more than schooling contributed to the development of the girls. Leontine's essential gentility and culture helped shape the lives of her daughters. Her reputation in Atchison was that she was a wonderful mother.¹ Already noted was the help provided by her widowed mother, Helene LeBeau Cerré, during the crucial days of the early 1880s. Mrs. Cerré remained in Atchison with Leontine until her death on March 28, 1892.²

¹ Based on reports in Atchison newspapers at the time of her death.

² From family papers loaned by Mr. John H. Mize of Atchison. Mr. Mize read and approved a draft of this portion of the story.

Leontine's position in the library made it possible for her to form friendships which endured for years, and which probably would not have been made in other lines of endeavor. She is remembered for possessing the gaiety and vivacity characteristic of the French. Various clippings and letters suggest that Mrs. Scofield continued in contact with both the Pomeroy and Ingalls families, friends from the early days in Atchison.

The oldest daughter, Abigail, taught in the elementary schools in Atchison after she graduated from high school. She became acquainted with Dr. Edward Lincoln Kellogg, a dentist in Atchison and a prominent member of the Trinity Episcopal Church. They were married on June 23, 1902, in St. Benedict's Catholic Church, Atchison.³

After a few years, Dr. Kellogg's health failed. The couple moved to West Plains, Missouri, and shortly thereafter to San Luis Obispo, California, to benefit Dr. Kellogg's health. Mrs. Kellogg followed in her mother's footsteps by becoming librarian of the Public Library in San Luis Obispo. Through contacts she made there, she became one of the most popular residents of the community. Abigail was known as a gracious and pleasant person with many interests reflecting an active mind.

Helene became a teacher of French at the Barstow School of Girls in Kansas City, Kansas. On October 4, 1918, she was married to J. Wheeler Barlow of Atchison. The ceremony took place in the Westminster Congregational Church, Kansas City. The pastor, Rev. Morris H. Tuck, officiated. A contemporary newspaper account lists the guests: Mrs. Leontine Scofield, Rev. Otis E. Gray of Atchison, Dr. and Mrs. E. G. Blair, Rev. and Mrs. Robert Mize, Mr. and Mrs. Harry T. Abernathy, Miss Rosa A. Witham, and Miss Miriam Babbitt of Kansas City. The list has been placed here to point out the conspicuous absence of the bride's father, Rev. Cyrus Ingerson Scofield, who never had the experience of the proud father who gives away his daughter to the man who has won her heart.

³ From an item in an Atchison newspaper dated October 5, 1916. Collection of John H. Mize.

The couple honeymooned by a motor trip to St. Louis and Kentucky, traveling in the groom's Stutz Bear-Cat Roadster.⁴ Barlow was vice president of the Blish, Mize and Silliman Hardware Co. of Atchison.⁵ His mother was a sister of Mrs. Parsh D. Blish, wife of one of the firm. He had spent part of his youth at the Blish home at 300 R Street, Atchison. The R Street property ran through to Riverside Drive, providing an outstanding site for a gracious home. It was there that the three Scofield women were to live out the closing days of their lives.

One of Barlow's interests was the Bar Wood Farm in Atchison County. Helene shared his interest in the ranch where purebred cattle were raised. Among Helene's other interests, she was a member of the Atchison Library Association and was on the Library Board. The Barlows played a significant role socially in Atchison.

The available material gives little that is precise on when Cyrus resumed relations of any sort with his daughters. There are intimations that he was ready to move as soon as the girls' legal majorities made the Court Order of 1883 moot. Hettie, the second Mrs. Scofield, may not have appreciated them. One surviving bit of evidence is a letter in Cyrus's own handwriting on his personal letterhead, dated in 1909. The letter indicates that he had by that time achieved substantial "victory over humility." The letter will be discussed in Chapter 32, but at this point note that the letter fails to show any concern about the differences between the faith for which he had become world-famous and that believed in and practiced by his ex-wife and daughters.

Leontine retired from her post at the library in 1917 at the age of sixty-nine. She made her home with the Barlows on R Street. Children of people who had been her patrons at the library frequently came to see her. During her retirement she made a number of trips to California to visit Abigail and Edward. Leontine's brother, Henry, passed away on April 9, 1926. No doubt as the older generation passed on, she drew closer to the girls.

4 From a newspaper report of the wedding.

5 Information supplied by Mr. Mize.

On October 27, 1936, the girls hosted a dinner for their mother's eighty-eighth birthday. Leontine had remained a devout Catholic and among the guests were her particular friends, the Revs. Richard Burns and Matthew Hall. Two days later, Leontine was stricken with a heart attack. This was followed by pneumonia. She passed away on Friday, November 6, 1936. Burial was in Mount Calvary Cemetery, Atchison.⁶ Interestingly enough, items published at the time of her death, and even items about Leontine published after Cyrus's death in 1921, referred to Leontine as if she had been the *only* Mrs. Scofield.

Abigail's husband, Dr. Kellogg, died on January 5, 1935, in California. His remains were brought to Atchison for internment. Abigail continued to live in California until 1941. When she left to return to Atchison, she was honored at a community gathering and presented with a gift to mark her years of dedication to the library.

J. Wheeler Barlow died on July 7, 1941. It was his passing that prompted Abigail to return to Kansas and live with Helene. The two women maintained the house on R Street for more than sixteen years.

On December 10, 1957, Abigail, eighty-seven years old, entered Atchison Hospital. Helene went along to be with her sister. Helene became ill shortly before the end of 1957 and passed away on January 8, 1958. Rev. Matthew Hall, her mother's friend, officiated at the funeral on January 8 at St. Joseph's Church. Her remains were placed alongside those of her mother in Mount Calvary Cemetery.⁷ Abigail remained critically ill until she passed away on February 27, 1958. Rev. Matthew Hall conducted services for her at St. Joseph's on March 1, 1958. Neither woman had any children, and Scofield's line through Leontine ended with their deaths.

So great was the esteem of these three women that Atchison still referred to them as outstanding citizens twenty and forty years after they had passed. In contrast, Cyrus's reputation remains

6 Reports in the Atchison newspapers, December 1936.

7 From the *Atchison Daily Globe*, January 7, 1958. Abigail's death was reported in the edition of February 28, 1958. The story of Helene's funeral mentioned Cyrus's role in connection with the *Scofield Reference Bible*. The items were made available with the assistance of Margaret Schwein of the *Globe*.

besmirched in Atchinson to this day. When the first edition of this book was published in 1989, a flyer describing it was sent to the public library in Atchinson, suggesting that the book should be added to their collection. The letter⁸ was returned with this scribbled note:

As you recall, Mr. Scofield left Mrs. Scofield with small children and no money – not too responsible of a person. I don't think we need his biography. Many Atchinson citizens remember what a rascal he was.

Not a desirable reputation for a “man of God”!

⁸ The original letter was dated March 26, 1989.

Chapter 17

Pastor and Benedict

“There be three things which are too wonderful for me, yea, four which I know not:... and the way of a man with a maid.”

(Proverbs 30:18, 19b)

In the Evangelical tradition, it is usually assumed that the recommendation of a man for a vacant pastorate is based on careful evaluation of the candidate’s life, character, and beliefs. The recommendation of Cyrus Scofield for the vacant pastorate of the First Congregational Church of Dallas, Texas, cannot possibly have been made on such a basis.

When the word of the vacant pulpit in Dallas got around, Cyrus had, according to his own story, been converted less than three years. He admitted to almost total ignorance of the Scriptures at the reputed time of conversion.¹ He completely lacked any Christian or theological training and his formal schooling appears to have been very limited. The only intellectual attainment was his admission to the Bar of the State of Kansas, a privilege that he abused to the full.

¹ Trumbull, *op. cit.*, 26. Trumbull says of Scofield’s Sunday School experience: “... and he learned a little there.”

Counseling was not in the 1880s the “in” thing in the Church that it is today. But his family status, if honestly related, should have raised serious doubts about his fitness for a pastoral role.

He was later reported to have been “a wonderful preacher and a world preacher. He would have been at ease in any congregation where he could have preached. Thoughtful people call him a great preacher. There was about him a positiveness, a definitiveness, a certainty....”² More prosaically, this could be called a gift of gab that can carry any public figure a long way. It appears that he had a mind that could quickly assimilate and expound teaching of a sort that would have delighted J. N. Darby.

The most charitable position to take (and it may be inaccurate) is that Scofield covered his immediate past, possibly never once using the word “bachelor” but giving an impression of marital availability. Unfortunately, to be so charitable reflects on the discernment of Brookes and Goodell. It has been noted that Oswald Allis, writing in 1945, unaware of Leontine, seemed convinced that Brookes was involved in a cover-up of ideas.³

The Church in Dallas issued a call, which Scofield accepted. On Saturday, August 19, 1882, C. I. Scofield arrived in Dallas to begin his ministry. In 1882, the streets of Dallas were still largely unpaved. This meant alternation between seas of mud and clouds of dust. Except for the determination of its ten thousand people, there was no indication of the great future of the city and no hint of its eventually becoming the home of Neiman-Marcus and of W. A. Criswell.

The First Congregational Church was a struggling work, smarting from a justifiable Texas distaste for anything Yankee. The Congregational denomination had taken a significant part in the effort to end slavery. While the North seemed unaware of problems resulting from the War, the South was still feeling its hurt.

² Statement of George W. Truett at the memorial service for Scofield, November 27, 1921, reported in the *Dallas Morning News*, November 28, 1921.

³ Oswald Allis, *op. cit.*, 13. Allis in turn refers to H. A. Ironside, *The Brethren Movement* (New York: Loizeaux Brothers, n.d.), 196.

In 1876, the Congregationalists in Dallas had organized into a "Society" under Rev. Henry M. Daniels, sent to the city by the American Home Missionary Society, an agency of the denomination. The group incorporated as the First Congregational Church on January 7, 1877, with seventeen charter members.

Eleven of the seventeen charter members were from the North, adding to the social barriers hindering the acceptance of the church. Its first meeting place was in Crowds Hall at Main and Austin in downtown Dallas. During its first four years, the group met in fifteen different locations before finding a permanent home.

Germane to the story of Scofield, early in 1882, the pastor, Rev. W. C. McCue, was sent by the Denominational Society to Fort Worth. Word of the vacancy was noised about the denomination, reaching to St. Louis. Thus an opportunity was opened for Scofield.

On his first full day in town, August 20, 1882, Scofield conducted both morning and evening services. In the morning, his text was taken from Psalm 92:10. Basing his statement on Trumbull, BeVier states that the congregation that day consisted of Deacon Page and eleven women.⁴ However, careful reading of Trumbull indicates that the figure referred to the membership list.⁵ Trumbull noted that six husbands accompanied their wives.

At the evening service, Scofield preached on a most familiar text, John 3:18. As a result of the sermon, two conversions were reported. Trumbull notes that Scofield was firmly committed to giving an invitation that required a specific act on the part of the listener who had been moved to respond to the message.⁶

Things went slowly at the start. Scofield himself was accepted socially in the community only after they found out that he had served for a time in the Confederate Army. But they just could not understand why he would preach in a Yankee church.

⁴ BeVier, *op. cit.*, 37.

⁵ Trumbull, *op. cit.*, 41.

⁶ *Ibid.* For a comment on "The Invitation System," see pamphlet by Iain Murray issued by the Banner of Truth Trust, Carlisle, Pennsylvania. Scofield's pattern has been typical of the movement that grew out of his teaching, but has never been accepted in some branches of the Protestant Church, including those of the Reformed tradition.

One Sunday, Scofield asked if any one would like to hold a cottage prayer meeting.⁷ The only response was from a twelve-year-old boy who was at the service without his parents. Scofield found out, much to his surprise, that the boy's father was a saloonkeeper and that the home was above the gin-mill. On the appointed night, Scofield went to the home and found it entirely full of people invited by the boy. Before long that entire family was converted. Following this experience, Scofield made the cottage prayer meeting an integral part of the church program.

When a new superintendent of the denomination visited Dallas six weeks later, he was delighted by the nine people who were received into the church. But the superintendent cautioned Scofield in a manner that would have pleased his superiors who were based near Beacon Hill. He advised Scofield not to let the church become a "*boi pollo?*" affair.⁸ As Trumbull tells of the incident, it appears that the superintendent may have been too much conditioned by his Bostonian base. But, as will be noted in a later chapter, some of the Dallas congregation, whose circumstances were modest in 1882, climbed in social position as Dallas grew. Thus the superintendent's advice may have prevailed, but in a way that he did not expect.

Scofield's temporary arrangement with the church was regularized on October 22, 1882, with a call as pastor of the Congregational Church in Dallas for a term of one year, backdated to August 11, 1882. On the same day, those nine new members were received into the church. One of them was the superintendent of missions for the Southwest for the American Home Missionary Society. And also on that same day a new building for the church, at the corner of Bryan and Harwood Streets, was dedicated.⁹

In June 1883, the First Congregational Church, in a business meeting, voted Scofield a salary of \$1,500 per year. In preparation for accepting the call, Scofield in September added his name to the

⁷ Trumbull, *op. cit.*, 45.

⁸ Trumbull, *op. cit.*, 46.

⁹ Record Book, First Congregational Church, 11.

rolls of First Church by a letter transferring him from the Pilgrim Congregational Church in St. Louis.¹⁰

Scofield had located at 611 Ross Avenue, and from his study in that residence on October 11, 1883, sent a written acceptance of the call.¹¹ Thus was the way paved for the formal, organizational steps to Scofield's ordination to the Gospel ministry.

Since ordination was then generally considered to be a formal, public declaration of a calling already made, ostensibly with primary motivation from God Himself, rigid professional and educational standards were generally not required as they are today. This was especially true in loosely organized bodies like the Congregational Church as it functioned in the United States. But with Scofield we are faced with the fact that he not only lacked formal training, but also he had been but a short time in the Christian life.

Dr. Arnold Ehlert, writing while at Dallas Seminary, said that Scofield was ordained "after a course of study lasting eighteen months, in which he went through three standard treatises on theology and numerous other works."¹² Now backdating 18 months from his ordination puts us in April 1882. Scofield was then involved in quashing, without reconciliation, Atchison County divorce case No. 2161. The state of mind suggested by his position in the case (and as related by the *Atchison Patriot* reporter) was hardly conducive to a real understanding of the deeper matters of the Word. (However, he must have been doing some studying to turn out two or three messages a week to serve his congregations, first in St. Louis, then in Dallas.)

In describing Scofield's arrival in Dallas on August 19, 1882, Trumbull implies that Scofield came with little more than a carpetbag.¹³ (Of course he could have gone over to the express office during the week and picked up a trunk and a box of books.)

10 BeVier, *op. cit.*, 40.

11 Church Records, First Congregational Church, Dallas, 21-24.

12 Arnold Ehlert, *A Bibliographic History of Dispensationalism* (Grand Rapids, MI: Baker Book House, 1965), 83. Ehlert in turn bases his statement on Trumbull, *op. cit.*, 43.

13 Trumbull, *op. cit.*, 41.

The Scofield library no doubt grew after 1882. The new volumes came with regularity, and all were utilized in preparing sermons.

As we noted in chapter 15, Leontine had filed the second divorce plea in Kansas on October 1, 1883. As in the first case, Cyrus had responded with a complete denial, purely a legal tactic. If the *Atchison Patriot* story is correct, Scofield probably welcomed the suit. Action by Leontine in another state would free him of an encumbrance in a manner that would not impair the image he was trying to create in Congregational circles. Among the unexplained points, there is a nagging suspicion that while officially without family ties, he was very well aware of what was going on in Atchison and timed his moves accordingly.

The Ordination Council for Cyrus Ingerson Scofield was part of the First Meeting of the North Texas Congregational Association held at First Church, Dallas, on Wednesday and Thursday, October 17 and 18, 1883.¹⁴ Ehlert says that the ordination was conducted by “a large committee of Congregational Ministers....”¹⁵ Apparently Ehlert never read the minutes of First Church, nor saw a copy of the printed program.¹⁶ In the church minutes, it is recorded that the Council was made up of representatives from the five Congregational churches then in the North Texas area and one from the Congregational Church at Caddo, Indian Territory. Such council was not large by either usual or Texas standards.

While apparently not noted in the minutes, the printed program lists as participants a Rev. Robert West of Chicago and Rev. C. L. Goodell of St. Louis. As noted earlier, Goodell must have been aware of the *Atchison Patriot* story and the other misadventures of Scofield.

On Wednesday morning between 10 a.m. and 12 noon, Scofield met with the Council and was examined as to his fitness for the Gospel ministry. The Minute Book of the church notes that during the examination Scofield related his “Christian experiences” and

14 BeVier, *op. cit.*, 40, based on records of First Church.

15 Ehlert, *op. cit.*, 83, again based on Trumbull, 43.

16 The printed program is preserved in the collection of the Philadelphia College of the Bible, Langhorne, Pennsylvania.

read a statement of his doctrinal views. The statement is reproduced in full and discussed in the next chapter.

On May 30, 1926, five years after Scofield's death, the *Daily Times Herald* of Dallas carried a story about Scofield that referred to the events of October 17, 1883.¹⁷ The article said that the Presbytery (this at once sounds suspicious, since Congregationalists don't have Presbyteries) was told of Scofield's whole past life. The impression is that the council assumed that his past was covered by the Blood of Christ.

Unless the secretary had his tongue in cheek in recording the council session, we feel that the newspaper story includes some embellishment. Now even in the 1880s, Texas did not hold to the bluestocking views attributed to New England. But had the ministers making up the council (other than Goodell) heard about Vollmer's buggy ride or been apprised of the utter neglect of Leontine and the girls, the ordination would not have gone through. The "Christian experiences" related according to the minutes were as genuine as a Confederate three-dollar bill, as Scofield was still continuing his misbehavior with Leontine at the time of his ordination. Scofield and Goodell had some secrets that they shared among themselves and kept from the council.

The Ordination and Installation Exercises started at 7:30 p.m. that evening. The Ordination Sermon was preached by Goodell. The Benediction was pronounced by the newly ordained Rev. C. I. Scofield.

Next afternoon, the new ordinate joined with Goodell in a discussion, "Shall we seek largely through Revivals the upbuilding and increase of our Churches?" The Session concluded with a social gathering at 7:30 p.m. and a closing address (subject not given) by Rev. C. I. Scofield.

¹⁷ *Daily Times Herald*, May 30, 1926, sec. 6, 1. Note that the items considered in the newspaper story are not those of a sort considered by a reporter, but suggest material released by someone interested in the Scofield image. We will note that one of the Dallas papers was owned by a family in the Scofield Church. The improbability of Scofield making revelations of the sort implied in the newspaper is heightened by noting that twenty-five years after the ordination, when Scofield was working on the "Bible," he was still sensitive enough about his pre-1883 omissions that he avoided comment on verses in both Testaments which dealt with such matters. He could not have been less sensitive in 1883.

A family from Ypsilanti, Michigan, referred to variously as Wark or Van Wark, moved to Dallas late in 1883. Two daughters, Hettie and her sister, started attending First Church and joined in December 1883.

In January 1884 Scofield submitted his first annual report as pastor. He noted that the membership had reached a count of seventy-five (including Hettie Van Wark). The Sunday School was weak and Scofield criticized a “dangerous deficiency” in interest in missions.¹⁸

Scofield, feeling free from Leontine, began paying attention to Hettie Van Wark. The relationship moved quite rapidly from friendship to courtship to marriage. Here again we find discrepancy piled upon discrepancy. The marriage certificate, on file with properly constituted authorities, is dated March 11, 1884. But in *Who's Who in America*, Scofield gave the wedding date as July 14, 1884.¹⁹ Now the tendency of American husbands to forget anniversary dates is legendary, but we submit that the conflict in this case is not due to mere forgetfulness.

It was reported by Trumbull and others that Cyrus and Hettie were married after a friendship of about six months.²⁰ Now backdating six months from March 1884, takes us to September 1883. Cyrus was then still legally bound to Leontine and not morally free to court Hettie or anyone else. Based on the date that the Wark (or Van Wark) sisters joined First Church, we cannot be sure that they were in Dallas six months prior to the date shown on the marriage certificate. The July date may have been circulated to give an impression that the courtship did not begin until the decree of divorce became final in December 1883.

18 Church Records, First Congregational Church, 32.

19 *Who's Who in America*, vol. 7.

20 Trumbull, *op. cit.*, 47.

Chapter 18

The Doctrinal Statement of a Minister

“Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure.”

(1 Timothy 5:22)

At his ordination examination on October 17, 1883, Cyrus I. Scofield presented the following doctrinal statement. The original is preserved as pages 25-29 of the Record Book, First Congregational Church, Dallas, Texas (now known as the Scofield Memorial Church). The statement is:

Jesus of Nazareth is the centre and source of my theology. Presented to me in the four Gospels (narratives which reason and research alike tell me could not have been invented) as a supernatural Being—God manifested in the flesh (1 Tim. 3:16, John 1:14). I find in history, and in my own experience, results wrought by Him which fully vindicate His claims. I therefore believe in Him.

I believe in the divine origin and authority of the Old Testament Scriptures because I find in them such a record as Jesus promised, by the Spirit (John 16:12-13). Those are the sufficient reasons, though there are others, weighty and convincing, why I believe that the Bible, as we have it, is the

Word of God, a revelation from and of Him, infallible, and absolutely binding upon the conscience and conduct of men.

Taking, then, the Holy Scriptures, authenticated by Jesus, as final and conclusive authority, I find God revealed as a Spirit, (John 4:24), eternally existing, (1 Tim. 1:17) as Father, Son and Holy Ghost.

Jesus Christ is the son of Man and the Son of God: the Eternal Word (John 1:1) manifest in the flesh, perfect man and perfect God. I believe this without understanding the mystery of two natures constituting but one Personality, nor am I able to explain it by analogical illustration.

The Holy Spirit is revealed as the Creative Agent in regeneration, (John 3:6-8), as baptising the believer into the one body of Christ; as sealing him unto the day of his redemption; as his abiding and indwelling Comforter and Sanctifier (John 14:16-17), and as his Power for service, (Acts 1:8).

The Scriptures, and Jesus Christ, reveal God as a Being infinitely compassionate, long-suffering, tender and forbearing, and He is defined to *be* Love; but revelation also presents Him as a Law-Giver—as the Lord God omnipotent who reigneth, and who has supreme and inescapable claims upon the obedience of His creature, man.

The Scriptures declare that all men have voluntarily transgressed that law, and therefore, describe the race as “lost,” (Luke 19:20); as “dead in trespasses and sins,” and “by nature the children of wrath,” (Eph. 2:12); as having a mind which is “enmity against God” (Ro. 8:7); and a heart “deceitful about all things and desperately wicked.” (Jer. 17:9). As to practices it is said that “there is no difference for all have sinned and come short of the glory of God,” and that “there is none righteous, no, not one.” I receive this arraignment as true, upon the testimony of Scripture, but I find it amply confirmed by Self-knowledge, and by a wide observation.

The Scriptures teach that all the benefits secured for the race by the expiatory death of Christ are received by the individual only through faith in Him. By believing on the Lord Jesus Christ I do not understand merely the acceptance of a scheme of salvation, or theory of the Atonement, however scriptural

they may be, but a hearty faith in Jesus Himself as the personal saviour of the believer.

I hold that such faith is always accompanied by that sincere repentance which involves a change of mind toward God, and in respect of the guilt of sin.

As the results of such belief in Jesus Christ, the Scriptures assure the believer that he is completely justified, has peace with God and a standing in His favor; (Acts 13:39; Ro. 5:1) becomes through regeneration His child; (John 1:12-13; Gal. 3:26), and so a partaker of the Divine Nature, (2 Ret. [sic] 1:4), and a recipient of the gift of eternal life, with the assurance that he shall never perish. (John 3:14-16; John 5:24; John 10:27-29).

But the Scriptures, while strenuously insisting upon the utter inefficiency of good works to salvation, are equally strenuous in the assertion that good works are inseparable *from* it. The man thus saved will live a changed life. It is true that "that which is born of the flesh, is flesh, and that which is born of the Spirit is Spirit;" (John 3:6) and that "the flesh lusteth against the spirit and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would," (Gal. 5:17) and it may be conceded that entire sanctification is unattainable in this life, yet it remains Scripturally true that the fruits of the Spirit will result from the possession of the Spirit—that a righteous character will be the sure outcome of the righteous nature; and that the stern *dictum* of James:—"Wilt thou know, O vain man, that faith without works is dead," (Jas. 2:29) should be insisted on most of all by the man who preaches that salvation is "not of works lest any man should boast." (Eph. 2:9).

I believe that such sincere believers constitute the "Church which is the body of Christ;" and that such, and only such, should be gathered into a visible church composed of self-governing local assemblies.

I believe that the Word should be ministered in such assemblies only by regenerate persons who manifestly have been endued with one or more of the spiritual gifts of Prophet, Evangelist, Pastor or Teacher, and that it is proper that one such person should be set apart by each assembly to minister the Word, but I do not believe he should be intrusted with any priestly authority.

In view of such plain and nonfigurative Scriptures as Matthew 24:37-41; Luke 18:8; 2 Thess. 23:1-11; 2 Tim. 1:15; 2 Tim. 2:19-21; 2 Tim. 4:3; Titus 1:10, 11; 1 Pet. 4:17-18; 2 Pet. 2:1-12; 2 Pet. (entire 3rd chap.); 1 John 2:18; 1 John 4:1-3; Jude 17, 18, 19; and the Parables of the Tares and Net in Matt. 13, I am unable to believe that the world will be converted to Christ before His second coming; and I do believe that His second coming will be personal, (Acts 1:11) and premillennial.

Those who are familiar with the eschatology of the Pre-Millennial Second Advent know that it excludes the possibility of future probations, in which, therefore, I do not believe.

I believe in Eternal Life as the present and future possession of the believer in Jesus Christ, and in everlasting punishment as the fate of those who end this life in unbelief.

The Rev. Geoffrey Thomas, pastor of the Alfred Place Baptist Church, Aberystwyth, Wales, made a number of interesting comments on the Scofield Doctrinal Statement. When Rev. Thomas made his comments, he had only the text of the confession, the maker not being identified.

Several things in the statement were found objectionable. Note that Thomas writes from the viewpoint of the Reformed Faith that has never accepted the premises of Dispensational interpretation. The points questioned by Thomas are integral to the fabric of Scofield's later thought.

Thomas comments:

The personal statement of faith you sent me is interesting reading. In many ways it is typical of the decline in confessions of faith of the late 19th and early 20th centuries. Instead of the full great confessions like the Westminster, Savoy or Philadelphia being taken, men made their own brief statements of gospel fundamentals embracing a wide spectrum of evangelicals, e.g. containing not a reference to the ordinance of baptism, but obviously independent of church government, and pre-mill—as if this were synonymous with evangelicalism/orthodoxy.

The weakness of minimal creeds displays itself in any local church situation where there are folk convinced of both the Arminian *and* Calvinistic systems of theology, or of both

paedo- and believers' baptism. Then such a creed could not hold the two groups together and would be an insufficient court of appeal (in matters like the invitation system in evangelism which would be anathema to a Calvinist—pleading for men to do what God is powerless to do and to show it by a physical act. The whole atmosphere of piety and reverence accompanies a church committed to the whole counsel of God.) Statements of faith such as these are inadequate for the purposes of evangelism and worship, and discipline.... (It lacks the whole 4th dimension of an awareness of the past and its importance in forming and structuring our worship and convictions until today. The break in historical continuity is serious: Rome capitalises so much about this.¹

To realize that the historical lack is so inherent in the Dispensational scheme that it can be recognized even when a document is not labeled, suggests that in the work of Scofield there are serious doctrinal problems.

The loss of historical sense helps to downgrade the uniqueness of the Bible, removing the basis for sensibly assessing our present dilemma and crippling our ability to provide Biblically based solutions to the serious social and political problems of the day.

Thomas is quite specific about certain statements that he considers objectionable in the light of Historic Christian faith:

- 1) That he absolutises the person and work of *one* of the members of the Godhead. It is important to remember the great confession of the OT that God is *one* God. We are not Jesus worshippers; we are Trinitarian. Start with God.
- 2) His confidence in the four Gospels (again, not the starting place of the Holy Bible) is based upon reason and research, rather than upon their own self-attestation to their own infallibility. They do not need another authority like “reason and research” to confirm that they are true. Another man might say—as thousands have said—that reason and research persuade them that the four Gospels are *not* true.

¹ Letter to the writer dated September 16, 1976. Mr. Thomas's consent was obtained at the time that the writer advised Mr. Thomas that the Statement he commented on was that of C. I. Scofield.

- 3) Similarly his commitment to Christ is based upon his observations of the results of Christ's working in history and his own experience. This is not so; it is based upon the Holy Spirit working conviction and pointing to Christ in his own life.
- 4) We believe the Scriptures ultimately because of their testimony to their own veracity. God is the only sufficient witness to himself.
- 5) The reference to the benefits the "race" receives from the death of Christ needs clarification. If the human race benefits, why are these benefits not shown? That is, if Christ did something for the whole of humanity on the cross where is the evidence in the life of humanity? You must either limit the purpose of the death of Christ to some and say how they indicate these benefits in their lives, or you must say He did something for everybody which was much milder and weaker and failed to apply it to them.
- 6) Lastly, he makes regeneration follow after a man believing, as one of the *benefits* of personal faith and constituting *adoption*, rather than regeneration being the very necessary means to a stony heart believing on Christ. (*i.e.* regeneration is the means to faith, not the result of faith.)

The comments of Geoffrey Thomas illustrate the doctrinal weakness of the beliefs of Scofield's confession in Dallas on that October day in 1883. But as he was making his comments, Thomas had no idea of the life of the man who offered the statement as evidence of his fitness for a pastoral role.

Some additional comments are in order, based on knowledge of man and deed. The statement, "supreme and inescapable claims upon the obedience of His creature, man," raises questions — and even eyebrows. The narrative of the deeds of the period suggests that our subject either had very flexible definitions of obedience, or that he offered the statements with his tongue as far in his cheek as he could push it.

He says, "I hold that such faith is always accompanied by that sincere repentance which involves a change of mind toward God, and in respect of the guilt of sin." It has been noted that the repentance of Cyrus Scofield never included restitution to

Simpson, McLean, and Vollmer, and probably not to the Kansas Republicans either. And certainly the neglect of Leontine was never made up. A quarter of a century later, there are certain omissions from his great opus which hint that he had not resolved the problem of his own guilt.

Scofield very firmly sets out his beliefs in the area of eschatology in his statement. His definite statement, “plain and nonfigurative Scripture,” confirms his commitment to the ideas of J. N. Darby. But in four short years of the Christian life Scofield probably had not had an opportunity to be exposed to or consider any other system of interpretation.

The sixteen Scripture passages he lists to be taken literally to the exclusion of all else may or may not support Scofield’s position. The view that he supports gives redeemed man no hope of victory over the forces of evil short of heaven. It calls for total victory for evil, with redeemed humanity rescued from failure only by a personal intervention by Christ. Man just goes along for the ride.

Scofield’s citation of Acts 1:11 overlooks the fact that the statement of the Angel (all believers would see Him as He returns) conflicts with the firm Dispensational belief in a secret Rapture. Then no one is supposed to see Him until they get “into the clouds,” leaving their autos behind them, or so Scofield and successors interpret 1 Thessalonians 4:16-17.

The Parable of the Wheat and the Tares (Matthew 13), which Scofield cites, says quite plainly that the Lord will have the wicked (tares) removed first at the end. Scofield (SRB, 1629) has the believers (wheat) taken out first. Who is right, Jesus or Scofield?

Similar analysis is possible for other verses cited in the statement.

The Doctrinal Statement might pass if one accepted to the full the failing church syndrome — and if the statement were really sincerely offered.² The presence of Atchison County divorce case No. 2681 on the court's then-current docket in Kansas makes any reasonable person have serious questions on the matter of Scofield's sincerity.

The succeeding chapters will show the sort of ministry that followed the Statement.

² The idea of social failure for the church has continued. Note the statement of Carl F. H. Henry at the end of 1977: "Another year has passed in which the movement has registered no notable influences on the formative ideas and ideals of American culture." The statement, made in *Time*, December 26, 1977, 57, has been followed in succeeding years by similar statements. Henry is part of the movement built on the foundation that Scofield laid. Henry remarkably seems agreeable to the failure noted and to its promotion by Hal Lindsey. He further seems amenable to a "Post Christian" era for which we can find no Biblical basis. R. J. Rushdoony explains why the church is responsible for its own weakness: "In the modern era, the church, while numerically strong, has grown less and less influential and more and more peripheral to everyday life, to politics, economics, the arts and sciences, and all else. For most people, the church is irrelevant to the 'real world' of human affairs. It provides a limited moral training for children, a social focus for the family, and not much more. Churches have numbers, not strength. Both in membership and in leadership, the churches are radically weak." (*Journal of Christian Reconstruction* vol. 4, no. 1: 96). Rushdoony has pointed out that the church consistently fails when it loses its vision of victory over sin and evil in social and cultural settings as well as in the context of personal salvation.

Chapter 19

A Growing Ministry

“Preach the word; be instant in season, out of season....”

(2 Timothy 4:2a)

It is interesting to note progress in church life in the First Congregational Church of Dallas, even in the face of questionable items in the life of Scofield. Possibly in a society under pressure from the ideas of men as diverse as Voltaire, Marx, Darwin, and Darby, no other channels for the Gospel were readily available. As Neatby, historian of the Plymouth Brethren, has said:

I am far from denying that God may bestow a measure of His blessing where there is a great deal of confusion. If he did not, I fear there would be no blessing at all for the Church on earth. But I deny that His favours are so indiscriminately bestowed as to constitute no criterion whatever of His approval.¹

With Leontine forgotten, at least officially, and Hettie installed in the parsonage, Scofield had numerical success in his church. But how could that membership have grown to full Christian maturity on a diet of chopped-up Bible and “any-moment Rapture”?

¹ Neatby, *op. cit.*, 337.

The church had been regarded, quite justly, as Yankee, and that in the most derogatory sense of the term. After all, the Congregational denomination had helped to split the country apart in achieving its goal of abolition. While Scofield's own congregation never conformed to the denominational norm, outsiders could hardly be blamed for failing to note fine distinctions in sectarian beliefs.

Dr. James M. Gray, president of Moody Bible Institute, related a story at the Testimonial Dinner for Scofield held in New York on October 26, 1916. Gray noted that the story had come to him secondhand:

His church was regarded as a northern church, for which reason, as all of the wounds of the Civil War were not yet healed, he was not very cordially received by the citizens at large. Yet he never alluded to the fact that he had fought with Lee in the Confederate Army. But one day, an out-of-town Editor met him on the street, one who had been his companion in arms, and who straightway published an account of meeting with him. He told of the battles in which Scofield and he had fought side by side, and ate or starved together as the days came and went. Lo, what a change was wrought in Dallas so far as the esteem of Dr. Scofield was concerned.²

It is, of course, well that Scofield had made no allusion to fighting with Lee. Military records show that Scofield, throughout his recorded military service, would have had no direct contact with Lee and often was as far from him as Abraham Lincoln was. But we do wish that Gray and the unidentified editor-friend had been more specific. "Editor" and his military record might just have been a channel through which we could solve some of the mystery referred to in chapter 6.

2 "Testimonial to Rev. C. I. Scofield, D. D.," *Moody Bible Institute Monthly*, September 1921, 500ff. There must be some question about this story. Since local editors do not customarily open their pages to "visiting firemen," the way the story might have come was for a Dallas editor to pick up the story from a copy of the editor's paper which came across the exchange desk. We do not know whether at the time of the story, any Dallas newspaper owners were members of Scofield's church, as they were in the next decade. Without citation, the story related by Gray is difficult to trace.

Speculation aside, the now-unidentified editor did a service to Scofield and his growing ministry. As mentioned in Chapter 7, the Yankee stigma was gradually obliterated. The church became quite acceptable in a southern community. And the editor-companion-at-arms may have helped Scofield see new potential in his one year of military service.

In 1886, D. L. Moody, accompanied by Ira D. Sankey, conducted meetings in Dallas, March 5 through March 7. The services were held in the local skating rink. One report indicated that the building was packed with up to 4,000 people.³

After nearly four years of Scofield's pastorate, on May 1, 1886, the First Congregational Church of Dallas assumed its own support. In severing its ties as a mission project, the church expressed heartfelt thanks to the American Home Missionary Society for its years of support.⁴ At that time, the Scofields, Cyrus and Hettie, lived at 1126 Jackson Street, between Ervay and South Harwood Streets.⁵

Early in the fall of 1886, the American Home Missionary Society offered Scofield the position of superintendent for the states of Louisiana and Texas.⁶ The congregation learned of the negotiations in October and adopted a resolution asking their pastor not to accept the offer. For nearly a quarter of a century, the people of First Church were determined to hold Scofield as pastor; he was equally determined to serve wider fields, giving the congregation that part of his time that did not interfere with other opportunities. The Dallas post provided a base income that was reasonably steady.

It appears that Scofield conducted the negotiations with little or no consultation with the church. In his annual report, made in November 1886, Scofield noted that he would continue to serve the Dallas church but would be acting missionary superintendent until the Society could appoint another man. During that period the Society agreed to pay part of Scofield's salary.⁷ That other man

3 Lindsley, *op. cit.*, 146-7.

4 Trumbull, *op. cit.*, 52.

5 Dallas City Directory, 1886-1887, Dallas Public Library.

6 Record Book, First Congregational Church, 39.

7 *Ibid.*, 51.

was not appointed until Scofield left Dallas nine years later. Scofield's activities as superintendent will be related in the next chapter.

The annual report included a note by Scofield, thanking the congregation for the "unusually long vacation" granted him that year. He went on to say that he expected to be absent from Dallas, from the beginning of July 1887 until the end of October, ministering in Bible conferences elsewhere.⁸

Scofield maintained a teaching ministry in Dallas that reached out beyond the parish of First Church. He conducted a weekly class at the YMCA, and he led training classes for young men who showed evidence of pastoral and evangelistic gifts. Of the men who participated in those classes, only ten reportedly finished the course.⁹ The ten were ordained to the ministry after suitable examination and with appropriate ordination ceremonies.

By the beginning of 1888, with 250 new members, it became necessary for the Church to make a decision on the matter of a new and larger building. After much discussion and some reversals of earlier decisions, the congregation at a meeting in October decided to erect a new building on the site already in use at the corner of Bryan and Harwood Streets. Before making that commitment, they had been able to enlarge the property by purchasing adjoining plots. Construction of the new church took place during 1889. The building stood until 1950.¹⁰

In this period, something of a mystery develops concerning Scofield's personal life. The Dallas City Directory for 1888-1889 shows Scofield residing in rented rooms of Mrs. Gillie Cockrell at 301 Pearl Street, corner of Cottage Lane.¹¹ Hettie, during nine months of 1888, was pregnant. Rented rooms are not the most desirable place for a pregnant mother to reside, especially if her husband is traveling.

On December 22, 1888, a son named Noel Paul was born. But available records indicate that he was born in Michigan, not

⁸ *Ibid.*

⁹ Trumbull, *op. cit.*, 52.

¹⁰ Record Book, First Congregational Church, 54, 56, Church Register, mss. 42-47.

¹¹ Dallas City Directory, 1888-1889, Dallas Public Library.

Dallas.¹² The explanation eludes — but notice must be taken of the fact that in 1888, Abigail became twenty-one and her relationship with her father came out from under the ban of the District Court in Atchison. Perhaps the marital tension was so great that Hettie returned to her family prior to giving birth (she moved to Dallas from Ypsilanti, Michigan, relatively soon before marrying). Hettie had to cope with a situation for which few wives, especially wives of ministers, were prepared in Victorian years.

In the office of the county clerk of Dallas County, there is a document dated October 1, 1889, by which Thomas J. Jones, a bachelor, transferred to Cyrus I. Scofield the property at 157 Holmes Avenue, Dallas, including the residence erected and standing thereon. Scofield is recorded as paying for the property with \$731.25 in cash and five notes, amounts and due dates as follows:

\$2,400.00	Due on or before October 1, 1894.
\$ 412.60	Due on or before April 10, 1890.
\$ 400.00	Due on or before April 10, 1891.
\$ 300.00	Due on or before November 10, 1892.
\$ 256.15	Due on or before November 15, 1893.

The last four notes were listed as drawing interest at ten percent payable semi-annually. (Six percent was the maximum interest legally permitted under the Texas Constitution by an Amendment of 1891, unless a higher rate not exceeding ten percent was agreed to by the parties.) Jones was a member of the church and scion of one of its leading families. By the time the compilers closed the entries for the Dallas City Directory, 1890 edition, Cyrus, Hettie, and Noel were in residence.¹³

While real estate matters were occupying a large place on Scofield's mind and taking up some of his time, an event occurred in St. Louis that should be noted. The *St. Louis Globe-Democrat* on October 27, 1889, carried the following obituary:

¹² The clue of Noel's birthplace, which came after much fruitless search, was in his Death Certificate on file with the New York State Department of Health, Albany, New York. The birth is not confirmed by entry in the State of Michigan Health Records.

¹³ Dallas City Directory, 1890, Dallas Public Library.

Papin, Emiline [*sic*] E., wife of the late Sylvester V. Papin at Webster Groves, October 25, 1889. Funeral Sunday the 27th inst. at 2 o'clock p.m. from St. John's Episcopal Church, corner of Hickory and Dolman Streets. Relatives of S. V. Papin will please meet at the residence of John G. Prather, Esq., 1411 Chouteau Avenue.¹⁴

Omission of the maiden name made it difficult for anyone in the Dispensational community to connect Emeline with a noted Bible teacher. Emeline's will, filed for probate in St. Louis County (county offices are now in Clayton, Missouri), provided that the bulk of her estate was to be invested. The interest thus earned was to be paid out equally to her surviving brother and sisters. As already noted, the bequest to Cyrus was modified to provide that Cyrus's share was to be divided between Cyrus and Leontine if the two were not living together. In view of the divorce decree in 1883, Cyrus and Leontine both began receiving payments amounting to one-sixth of the income from Emeline's estate.

By this time, Scofield's ideas, divided Dispensationally, had assumed the shape they were to manifest in the *Scofield Reference Bible*, but essentially the theology had to be eclectic. Except for the missing months when he was shedding Leontine, there is no positive evidence of when he could have reflected, meditated, and been filled with the Word. Scofield, according to the record, got right into service. He remained active until well past the three-score and ten terminal point.

Unfortunately, we have no details as to the volumes that made up his library. Nor have we seen reference to the disposition of the volumes from which he drew his ideas. The writings of Darby, Trotter, Kelly, Walter Scott (not the novelist, the other one), and CHM (Mackintosh) must have contributed something.¹⁵ It has been suggested that Malachi Taylor of New York City had some influence.¹⁶

14 *St. Louis Globe-Democrat*, October 27, 1889, supplied by the St. Louis Public Library.

15 C. Norman Kraus, *Dispensationalism in America* (Richmond, VA: John Knox, 1958), 113.

16 Philip R. Mauro, *The Gospel of the Kingdom with an Examination of Modern Dispensationalism* (Sterling, VA: Sovereign Grace Publications, n.d.), 20.

But we must note the possibility of an influence closer at hand — in the American Southwest. In 1883, a Southern Baptist minister, J. R. Graves, published *The Work of Christ Consummated in Seven Dispensations*. Issued by the Baptist Sunday School Board of Texarkana, Arkansas-Texas, it includes a preface signed by the author from “Arcadia near Memphis, Tenn.” It features a Dispensational scheme quite similar to one that was later used in the *Scofield Reference Bible*. For some strange reason, Graves is almost never mentioned by Dispensational writers who are not committed Baptists.¹⁷ The appearance of Dispensational ideas, seemingly out-of-the-blue in Middle America, in apparent isolation from the mainstream flowing from Albury and Powerscourt, is remarkable. Officially, Graves and William Miller of the Seventh Day Adventists are the only two thinkers along advent lines whose ideas apparently sprung from native soil. But as the movements are studied, that homegrown stance might prove to be more apparent than real.

Rev. Milburn Cockrell of Ashland, Kentucky, the leading exponent of Graves’s teaching today, said in a letter to the writer:

J. R. Graves is undoubtedly the most interesting man of his generation. Scholars handle him like a hot potato. It is true that dispensationalists tend to ignore him, but I am not sure why, unless it is because of his firm stand on the local church only.¹⁸

George W. Dollar, in his history of Fundamentalism, does refer to Graves. His comments confirm Cockrell’s valuation — Graves held for the visible local church in contrast to Darby’s “invisible church.”¹⁹ This places Graves outside the pale.

Since Graves’s work had its primary circulation in the geographic area Scofield was using as a base, the possibility of an unacknowledged debt to Graves must be considered. With Scofield’s lack of formal training and a need to learn fast, no

¹⁷ See Jesse W. Hodges, *Christ’s Kingdom and Coming* (Grand Rapids, MI: Eerdmans, 1957) and George W. Dollar, *A History of Fundamentalism in America* (Greenville, SC.: Bob Jones University Press, 1973).

¹⁸ Letter from Cockrell to the writer, September 13, 1976.

¹⁹ Dollar, *op. cit.*, 57.

reasonable source of help would have been overlooked. Mention of some sources could have been intentionally forgotten.

Scofield broke into print in 1888. *Rightly Dividing the Word of Truth* was an outgrowth of the study to teach his classes and give them tangible lesson help. It faithfully presented the Dispensational view. The final touches were put on his manuscript while he was in an atmosphere of prophetic hope (and social despair) at the Niagara Bible Conference.²⁰ The booklet contained what Trumbull called the central doctrines “essential to any real comprehension of the message.”²¹ The first edition was printed by the Plymouth Brethren house, Loizeaux Brothers of New York. The study has appeared in a number of editions and has been on the lists of several houses. For example, Through the Bible Publishers, Dallas, Texas, printed 35,000 copies between 1945 and 1954.²²

The booklet was so unfortunate and so unnecessary. Back in 1856, while Scofield was hunting raccoon in Lenawee County, Michigan, a kindly, godly, Scot named Patrick Fairbairn, freed from years of entrapment in an early form of Dispensationalism, had written a Scripturally based refutation of the whole business.²³ In the light of Fairbairn’s work, to name just one, the activity of Scofield should have been a case of beating a dead horse. But Dispensationalists have been effective in covering up orthodox works of differing prophetic bias. They continue to beat the dead horse, as their followers are unaware of the real status of prophetic knowledge and of other prophetic views.

20 BeVier, *op. cit.*, 46.

21 Trumbull, *op. cit.*, 46.

22 BeVier, *op. cit.*, 46, n. 116.

23 Patrick Fairbairn, *The Interpretation of Prophecy* (Carlisle, PA: Banner of Truth, 1964).

Chapter 20

Peripatetic Pastor

“...unto whom now I send thee. To open their eyes, and to turn them from darkness to light and from the power of Satan unto God...”

(Acts 26:17b, 18a)

Scofield barely got First Church established on a self-supporting basis when he started to engage in ministries outside the church, outside the city, and even outside the state. The outside ministries meant that he had to divide his time.

We have noted that he was able to get the church to agree to lengthy vacation periods that made those extended ministries possible. Yet the record suggests that the people of First Church wanted Scofield as their pastor and agreed to the lengthy leaves as an alternative to losing him entirely. The attachment of the Dallas congregation to C. I. Scofield continued unabated until it merged into the respect for him generated after 1909 by the spread of the *Scofield Reference Bible*.

As the story continues, it will be noted that Scofield treated his later pastorates in the same manner as he treated First Church. He was always ready to accept speaking engagements elsewhere, leaving to local talent or itinerant visitors the job of filling the gap created by his absence.

Scofield's request for long vacation time was supported by the claim that he had a role in the growing Bible Conference movement. He was primarily concerned with the prophetic Bible conferences that were to reshape a significant part of American Protestantism. By this time Middle America was acquiring a level of sophistication that would make the traditional camp meeting of frontier days seem crude. As the interest in prophecy (we call it the "failing church syndrome") developed, conference grounds with simple refinements missing from camp meetings began to play a role in religious life. Sensational messages were beginning to attract large crowds. Reproductions, as large as life, of the image of Daniel 2 (as imagined by a poster artist) were greeted with the wide-open eyes and mouths of the audiences, and they responded with questions such as whether the Kaiser was the Anti-Christ.

In such prophetic conferences, the emotional element was somewhat restrained, especially when compared with the camp meetings. Groups gathered for prophetic confabs seemed to be more selective in their makeup. The prophetic warhorse of recovering "neglected truths" provided a sobering note. The neglected truths were invented by Lacunza and Darby.

Like his master Darby, Scofield did not keep itineraries and schedules meticulously in his conference roles. One conference — which became the elite, the Oxford, the Canterbury, of the movement — was the Niagara Bible Conference. This was so closely related to Scofield and his teaching that it receives separate consideration in the next chapter.

But Scofield may have been farther afield than prophetic conferences in North America. In August 1903, he preached a sermon at Moody Church in Chicago. In that message, we find the following: "When I am in London I often go to that part of the city in which is situated the building called the 'Horse Guards.' It is the Headquarters of the British Army...."¹ The reference suggests that before 1903 he had become quite familiar with London, even

1 "As on Eagle Wings," notes on a sermon delivered at Chicago Avenue Church, Chicago, August 9, 1903, by Rev. C. I. Scofield, D.D. The message was delivered at a date later than the period covered by this chapter. The Horse Guards reference is made in such a way that Scofield gives the impression of being a world traveler.

though getting there would have meant somewhat lengthy steamship crossings. Yet, no mention has been made by either Trumbull or BeVier of any European trips in the nineteenth century. Both are quite specific in referring to the first European trip of the Scofields as “Mrs. Scofield’s first trip.”²

Scofield’s European reputation did not develop until the Bible project got under way. So a trip to London before 1900 cannot be attributed to conference ministries. But there are times during his vacations from the Dallas pulpit when he could have gone to England.

We are reminded of the questions C. S. Lewis has his character Miss Hardcastle ask Jane Studdock in *That Hideous Strength*:

“And where had you been honey?”

“You hadn’t been getting up to mischief while Hubby was away, had you?”

“Where had you been by that train?”³

We would ask Scofield:

“Where had you been on that ship?”

“Who paid for the trips?”

“Who did you see?”

Note in this connection that when Robert Scott, the Plymouth Brethren publisher, appears in the Scofield story in 1898 and later in 1904, he is introduced as someone new to Scofield and not as someone contacted on the trips that took Scofield to the Horse Guards.

Ernest Sandeen has commented:

...but when everything has been said about the imperceptible and silent influence of Brethren teaching, when full account of the energies and skills of all the Brethren teachers and writers has been taken, something still seems to be lacking.⁴

² Trumbull, *op. cit.*, 88.

³ C. S. Lewis, *That Hideous Strength* (New York: MacMillan, 1948), 174-5.

⁴ Sandeen, *op. cit.*, 80.

An understanding of the nineteenth century ocean crossings by Scofield might contribute something to filling in the lack that Sandeen noted.

It is evident that Scofield conducted a considerable amount of the superintendent's task for the American Home Missionary Society (AHMS) by correspondence. Some of Scofield's correspondence with Rev. Joseph M. Clark, secretary of the Society, has been preserved and is now at the Amisted Research Center, New Orleans.⁵ From these letters we get another view of Scofield's ministries, along with glimpses of conditions under which church activities were conducted in the Southwest in the late 1880s and 1890s. The letters also show that the jargon and lingo usually associated with Dispensationalism were never used in discussing matters with Rev. Clark.⁶ Even when Scofield expressed concern about lack of funds, lack of workers, or failure to meet the need of areas under his superintendence, no hint of Dispensational hope (hopelessness) can be found. The concern about lack of workers and failure to meet the challenge of advancing settlement which Scofield notes had been a burden of the churches even back in the days when the frontier had not yet crossed the Blue Ridge and Darby had not yet invented Dispensationalism.

On April 2, 1889, Scofield wrote to Clark regarding those waves of immigrants pouring into the Texas panhandle and into Southwestern Louisiana. (The letter is the first in the collection to be written on a typewriter.) Scofield noted that new communities faced the possibility of being "left in absolute destitution of religious privileges, and that in the very stage of their development when those influences are most needed."⁷ Noting that most of the

⁵ The Amisted Research Center receives support from the American Missionary Center and the United Church Board for Homeland Missions. The Scofield letters were included in a collection of documents that had been held by the Chicago Theological Seminary, Chicago, prior to being turned over to Amisted.

⁶ Dispensationalism has developed set terms and has applied special meanings to some words and phrases, which makes its language distinctive. This provides a certain bond that helps give its adherents a sense of belonging. Syndicated columnist Sydney J. Harris, in his column of January 22, 1973, entitled "How Slang Conceals Dishonesty," notes the cohesiveness of special language and jargon, but suggests that such special language can be very immoral. We must have questions about the jargon of Dispensationalism.

⁷ Letter to J. B. Clark, April 2, 1889.

settlers were from the North, Scofield felt that his group and its backers in the North had a large responsibility. While there was some growth of Congregationalism in the Southwest, the vision of Scofield for its expansion never materialized: other denominations and some cults provided the major thrust in the area.

Both records of First Congregational Church, Dallas, and items in the AHMS correspondence suggest that the Panic of 1893 was felt in the Southwest earlier than it was in some other parts of the country. Its severity was measured in the drop in funds raised locally and in those that came into the AHMS home office.

Social unrest was also noted. Late in January 1893, a three-year-old girl was raped and murdered in Paris, Texas. A black man, Henry Smith, was accused. Smith was seized by a mob and on February 1 was lynched in what may have been the most brutal lynching to occur in the South. He was bound in a chair fixed on top of a cotton float. The child's father, with a white-hot tinnern's iron, seared Smith's flesh, starting at the feet and moving upward. The torture ended by silencing his tongue and putting out his eyes. The mob then saturated Smith with oil, piled combustibles around him, and set him afire. Pleas from Governor Jim Hogg for mercy went unheeded.⁸

Scofield was not in Paris, Texas, but received reports from his associate Luther Rees and from Judge D. H. Scott. Scofield wrote to Clark on the 4th, saying that he was:

...full of grief and indignation because of the Paris outrage. When I heard of the burning, with tortures unspeakable, of that negro, I felt resolved to leave Texas.... But now I feel like staying just because such things are possible here. The outrage committed by the negro, and that committed upon him, alike illustrate the problem to be solved here. Surely the Gospel is the only remedy.⁹

What had happened was completely in accord with the picture of man and society that Dispensationalists like to draw from 1

8 Information on the lynching was supplied by the Texas State Archives, Austin, Texas. Information included copies of documents and relevant excerpts from L. D. Rice, *The Negro in Texas, 1874-1900* (Baton Rouge, LA: Louisiana State University Press, n.d.).

9 Scofield's letter to Clark, February 4, 1893.

Timothy 4 and 2 Timothy 3. From 1893 (and before) right down to the present day, Dispensational preaching has obtained great satisfaction from similar tragedies. They cite them as proof that the Lord could be back before the meeting ends.

The failing-church-at-any-moment syndrome, derived from J. N. Darby's "church in ruins" axiom, meant that neither Scofield nor Rees could offer the citizens of Paris, Texas, anything which would help them out of the moral pit which the Henry Smith incident revealed. Scofield's impulse to leave Texas was natural to his theology. No doubt the Main Street Church (the Congregational work there) did snatch a few souls, but that could hardly be described as prevailing against the Gates of Hell that had opened right in town.

While under the shock of the Paris outrage, Scofield, in the same letter, spoke of Congregational work in El Paso, all the way across the state. Under his superintendence, progress was reported. The Rio Grande Training School for Mexican workers was established in El Paso. A letter in March notes that workers from the school had been blessed with some success in itinerant work among Mexicans living in the county. To back up the school, it was decided to establish a Congregational Church in El Paso. To prepare for the opening service on March 2, 1893, word was taken to each house in El Paso by the distribution of a flyer. A copy was preserved among the Scofield letters in the Amisted collection, although Scofield does not appear to have had anything to do with its preparation.

Scofield was also president of the Board of Trustees of Lake Charles College, a Congregational school in Lake Charles, Louisiana. In the same letter, Scofield notes that conditions in that area were difficult: there was smallpox at Jennings, Louisiana, and a syndicate was holding land prices high and discouraging settlement. Church workers supposedly recruited from the North failed to report for duty. But a new church of twenty-five members was being organized at Oberlin, Louisiana.¹⁰

¹⁰ *Ibid.*

Despite the lynching, Paris was the bright spot in Scofield's district. At the end of March 1893, Scofield reported to Clark that the work (Main Street Congregational Church) was assuming self-support.¹¹ Luther Rees, trained by Scofield, was pastor, and he was to remain associated with Scofield up to the end of the latter's life. Judge D. H. Scott, who will be referred to several times as the story progresses, continued to be a leading member of the church.

Main Street Church had been able to afford printed letterheads. A letter from Luther Rees to Dr. J. H. Clark is in the AHMS Amisted collection.¹² The letterhead displays a Scripture quotation: "Behold, I Come Quickly" (Rev. 22:12).¹³ That quotation on the letterhead is absolutely the only premillennial reference in the entire group of letters addressed to AHMS by Scofield or anyone else.

Among the 1893 correspondence between Scofield and Clark is an exchange regarding a request from a Mrs. Blakeslee of Brackettville, Texas, regarding a possible Congregational work there. Brackettville, county seat of Kenney County, is in the Rio Grande Valley about midway between Uvalde and Del Rio (1980 population: 1,539). Scofield suggested that a work there could not become self-supporting in twenty years, hence the appeal of Mrs. Blakeslee could not be heeded.¹⁴

Scofield indicated a preference to build up strong churches in major centers. El Paso and Paris are typical. As the works in the main centers built up, he hoped that they would serve as mother churches and reach out to unchurched smaller communities. This is essentially the method used successfully during many periods of growth during the church era and in strategic centers of missionary

11 Letter of March 20, 1893.

12 Brackettville was the subject of two letters to J. B. Clark, both typed March 20, 1893. The recent telephone directory carrying listings for the Brackettville Exchange shows three churches, Baptist, Methodist, and Catholic.

13 The Greek word *tachy*, used in the original, refers to the rate of movement or of appearance. To use it as Dispensationalists do, making "quickly" mean "soon," is bad language. Further, it violates the principle laid down by the Lord Himself: "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only" (Matt. 24:36). Any man who claims that the Lord is coming soon "knows" something that only the Father was to know. The verse states that the Father is not sharing His knowledge with people anywhere, even in Texas, so the passage on the letterhead is incorrectly used.

14 Letter of March 20, 1893.

growth. But such a vision was completely contrary to the failing church view which Scofield was proclaiming in his correspondence course, and which is a hallmark of his teaching.

The views expressed to Rev. Clark were a complete contrast to the Dispensational views. The difference in Scofield's viewpoints in the two ministries is not just a case of wearing another hat. Rather, it suggests that Scofield was playing two entirely different roles, roles calculated to produce different results. But the two views were utterly inconsistent. Congregational churches in major centers in Texas did prosper, but Scofield's vision of Congregationalism expressed to Rev. Clark was never shared either by churches in Texas or by denominational leadership.

Throughout this period, Scofield was also head of the Southwestern School of the Bible in Dallas, forerunner of the present Dallas Theological Seminary. That school, now located on Swiss Avenue, Dallas, is a major center for the dissemination of Scofield's views.

We have noted that it is hardly likely that Scofield could have carried out his responsibilities as superintendent of the AHMS by confining trips on their account to the period of release from the pulpit for conference work. He must have done a lot of traveling. And travel in those days was a time-consuming ordeal. Much of it meant sitting up in a hard-backed seat in a day coach, with smoke and cinders from the locomotive and dust from the right-of-way pouring in the windows. Some trips, especially those to conference points, could have been a bit easier, thanks to Mr. Pullman's sleeping car. But the ordeal of travel was such that there must be some question of how much detailed direction Scofield was able to give the various posts that were his roles.

In the AHMS collection, we have the first reference to Hettie as a helper. On April 10, 1893, a money order for \$70.00 was forwarded to Rev. J. Clark. The accompanying note bears a signature, "Mrs. C. I. Scofield." The remittance was identified as a sum raised by the Women's Missionary Society of First Church, Dallas. But when we compared the signature on the note with Hettie's signature in family legal documents, and with Cyrus's

signature on many letters, it became evident that Cyrus signed Hettie's name.

Further evidence of Scofield's peripatetic role are two more letters, one dated April 26, 1893, indicating his willingness to go from Dallas to Saratoga, New York, to a meeting of the AHMS, and the second, dated May 26, 1893, handwritten on the letterhead of the Fred Harvey Eating House and Hotel at Hutchinson, Kansas, while he was en route to Saratoga. The idea of Scofield being served his repast by a Harvey Girl provides a human interest touch. But the trip meant an absence of several weeks from both the pulpit of First Church and the superintendency.

Either the American Home Missionary Society did not find Scofield's Dispensationalism incongruous with its position, or else it was officially unaware of the prophetic bent of First Church (Dallas) and its pastor. Whatever, in November 1893, they invited Scofield to become superintendent of missions in Colorado and the surrounding area. This would naturally mean more travel. A compromise was arranged. The church agreed to officially grant Scofield five months vacation each year if he would continue as pastor. This would leave him committed to the pulpit for but seven months.¹⁵

A call from a church in Massachusetts, which came at the end of 1895, meant leaving Dallas and the end of Scofield's connection with the American Home Missionary Society. His superintendence appears, as we have noted, to have made little impress on the Congregational denomination in the states under his charge. That denomination never became a leader in the Bible Belt. Scofield's own groups led in promoting church irrelevance and imminent Rapture. So why did he take and hold the superintendent's post?

15 BeVier, *op. cit.*, 75.

Chapter 21

The Balmy Niagara Bible Conference

*“Our hearts be pure from evil
That we may see aright
The Lord in rays eternal
Of resurrection light,
And, listening to His accents
May hear, so calm and plain
His own All Hail! and bearing
May raise the victor strain.”*

John of Damascus, Eighth Century¹

The heart of the religious system that made Scofield’s name famous is its prophetic stance. The proponents of that system claim that the Scofield prophetic ideas represent a recovery of lost truths, lost since the early days of the church. That point is not confirmed by careful scholarship. As F. Roy Coad says:

Few fragments have survived from the earliest days of the Church’s history, and it would be wrong to read into the ideas of such fragments as we have any of our modern formulated systems. Their one supreme hope was the Second Advent and detail was of secondary importance.²

¹ John of Damascus, eighth century, translated by John Mason Neale, 1862, as second stanza of the hymn, “The Day of Resurrection,” found in many Protestant hymnals.

The ideas that were to be popularized by Scofield's work were hammered into presentable shape by a series of Bible and Prophetic Conferences held in various cities in North America beginning in 1875. The most important was the Niagara Bible Conference, held, as its name indicates, at Niagara Falls, on the Canadian side.

Scofield, taking advantage of the long vacations granted by First Church, began attending the conference in 1887. Trumbull, noting that Scofield's first published work (in 1888), *Rightly Dividing the Word of Truth*, was completed at Niagara, said:

The work of making the little book was a time-consuming and laborious task for him then and "spoiled" his vacation (1888) entirely one summer at Niagara. But what a blessing it has been to multitudes of others!³

(The manuscript apparently went directly from the conference grounds to Loizeaux Brothers, New York, the Plymouth Brethren "house" publishers. They still have it on their list a century later.)

Later on, when A. C. Gaebelein was recounting his relationship with Scofield, he spoke of the "balmy days of the Niagara Bible Conference." He implied that Scofield agreed with that value judgment.

The Niagara Conference, at its 1878 session, had adopted a series of resolutions setting out its views and purpose. Relevant at this point in our story is Article 14:

We believe that the world will not be converted during the present dispensation, but is fast ripening for judgment, while there will be a fearful apostasy in the professing Christian body; and hence that the Lord Jesus will come in person to introduce the millennial age, when Israel shall be restored to their own land, and the earth shall be full of the knowledge of the Lord; and that this personal and premillennial advent is the blessed hope set before us in the Gospel for which we should be constantly looking: Luke 12:35-40; 17:26-30; 18:8; Acts 15:14-17; 2 Thess. 2:3-8; 2 Tim. 3:15; Tit. 2:11-15.⁴

² F. Roy Coad, *Prophetic Developments with Particular Reference to the Early Brethren Movement* (Pinner, Middlesex, England: Christian Brethren Research Fellowship, 1966), 11.

³ Trumbull, *op. cit.*, 61-62.

⁴ Resolution was printed in Ernest Sandeen, *op. cit.*, appendix A.

Not only was the position of the Article adhered to by the conference leadership, but also a significant part of the group interpreted Matthew 24, 1 Timothy 4, 2 Timothy 3, and Revelation 9-19 as the only future for the world. That future held only a succession of natural catastrophes, war, famine, want, disease, repression, and torture.

As Richard Weaver has said, “ideas do have consequences.” One consequence of the Niagara Conference balmy days has been to give to the church, especially in North America, a negative hope. As Kenneth Gentry said:

Unfortunately neither pre- nor amillennialism can break from the chains of pessimism concerning the future course of this world. Some people think that this mindset of doom has a debilitating effect on long-range Christian cultural and political endeavor: “where there is no vision, the people perish” (Prov. 29:18).⁵

How did this happen? How does it relate to Scofield?

The Niagara Conference grew out of a major effort that originated with the Plymouth Brethren. In the period after the Civil War, they pushed very hard to get general acceptance for that interest in prophecy that had started in England following the French Revolution. While there had been millennial elements in the movement that forced the United States into the Civil war, the Plymouth Brethren position had not completely taken over. The Church, or at least a large part of it, had to be directed to the view that its hope was in its own failure.

⁵ Kenneth Gentry, “When Will it All End?,” *Christianity Today*, November 8, 1978, 42-43. Gentry “broke the ice” by having an evangelical publication take notice of the resurgent postmillennial movement.

The Niagara Conference itself originated with an informal conference in New York in 1868 by men associated with the millenarian periodical “Waymarks in the Wilderness.”⁶ Several leaders of this informal group died during the early 1870s and the group was reconstituted in 1875. It met thereafter for one or two weeks each year, usually in a resort setting. From 1883 to 1897, it met at Niagara-on-the-Lake, Ontario. In the story, we detect traces of what Blair Neatby called “the High-Church” origin of the Brethren.⁷ One of the leaders wrote of the 1897 session:

To an uninitiated on-looker, Niagara Conference must be something of a mystery. In the quietest and sweetest of retreats, without ostentation and with only the nearest semblance of advertising; with no attractions of singing or musical instruments, without badges, salutes, mottoes, sensational oratory, or any of the usual accessories of a modern conventicle, a large company of sober, cultivated, well-mannered people come together, year after year, ostensibly to study concerning “the things of the Kingdom of God.”... But what is Niagara Convention?

To answer is both hard and easy. In Apostolic days the name “Believer” stood for all that involved separation unto Christ, and the reproach of His cross. The name “Christian” to-day is lost in an accretion of worldly maxims and practices. The Niagara company are simply aiming to manifest the primitive, New Testament idea of an ecclesia.

James H. Brookes, whom Scofield claimed as mentor, described the 1892 conference in a way that would have brought joy to the heart of any Brethren conditioned in its “High-Church” tradition:

The meeting this year, commencing July 7 and closing on the evening of July 13, was more largely attended than ever before. Often every seat in the pavilion was occupied, and the porches were filled with eager hearers of the Word. The place too becomes more beautiful as the years go by, and it would be

6 Sandeen, *op. cit.*, 133. The 1868 meeting included James Inglis, editor of *Waymarks*, and George Needham, who had recently emigrated from Ireland. Needham claimed that the idea originated in Ireland. Incidentally, Needham is another figure in the line of prophetic development about whom very little is known.

7 W. Blair Neatby, *op. cit.*

8 *Watchword*, no. 19 (1897): 144.

difficult to find a spot better suited to the quiet and prayerful study of the Sacred Scriptures. The building in which the Conference meets, over-looking lake Ontario and the river Niagara, and surrounded by green trees, is secluded from the noise of the world: and so excellent were the arrangements for the accommodation of the guests, both in Queen's Royal Hotel and in the boarding houses of the village, that not a word of complaint was heard from any one.⁹

It is obvious that the balmy atmosphere was originated by careful selection of the "quietest and sweetest of retreats," "secluded from the noise of the world," with "excellent arrangements for the accommodation of guests" — all this to contemplate with apparent delight the prospect of suffering, want, torture, disease, death, and worse, the failure of the church. If this could positively be supported from Scripture, fine. But to hold so strongly to what is only an interpretation, an interpretation of suffering for others, and to contemplate it in a setting of luxury! Is it not incongruous to have so done? Interestingly enough, up to the present, the Dispensational movement has been so lacking in social concern that the incongruity of the Niagara position has not been noticed.

As with almost everything else about Scofield, examination of available material suggests that his overt role was far less important than has been implied by those who wrote about him. Few published messages bear his name, and we feel that he may have been more of a listener and learner. In the 1895 session he delivered a message entitled "Barabbas' Theory of the Atonement."¹⁰ The idea was that Barabbas, saved by a substitute, was like the believer, saved by the substitutionary work of Christ. The flaw in the message is that it overlooks the gross depravity affecting those involved in the crucifixion drama on the official side. To assume the redemption of Barabbas is worse than romantic, it is dangerously close to blasphemy.

In 1897, when Scofield traveled to Niagara from Massachusetts, he brought a message entitled "The Return of The Lord."¹¹ It really

⁹ *Truth*, no. 18 (1892): 936.

¹⁰ Frequently circulated as a tract.

¹¹ *Truth*, no. 19 (1897): 385.

was not original, and it was along a pattern that has become standard in Scofield's following. Early in the message, he said:

The signs and portents of the end-time are now so many and so ominous that men of vision everywhere, and in every walk of life, are taking note of them; and this quite apart from the interpretation of them which prophecy gives. Men like Gladstone and Bismarck have said that the catastrophe of present day civilization is near and cannot be averted; that the destructive agencies are more and mightier than the forces of conservatism, and that no man may predict what form the reconstructed social order will assume after the inevitable cataclysm. Emperor William has said to a friend of his boyhood, that society to-day lives over a volcano, the moment of eruption may be postponed, but cannot be averted. A French member of the Institute says, "I can almost hear the gallop of the man on horseback."¹²

This was the proper style of discussion in the light of the conference's declared purpose. Continuing, Scofield tried to link the disaster with the idea of a soon-coming Lord:

Well, that is just what we have been saying for some years. We have risen from our study of the Word of God to come up here year by year to utter this warning—that the age ends in disaster, in ruin, in the great, final, world-catastrophe; and for saying it we have been branded as pessimists.¹³

Yet, while he tries to link disaster with the return of Jesus Christ, it is good to hedge just a bit:

When will our Lord return? We shall find a two-fold answer. *Absolutely*, that is as to the time fixed in the divine purpose, we do not know, we are not told. The admonition is, "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready: for in such an hour as you think not, the Son of man cometh." Matt. xxiv. 42-44; also, Matt. xxv. 13; Acts i. 7.

¹² *Ibid.*

¹³ *Ibid.*

But, while the time according to earth's chronology is uncertain, the time relatively to other predicted events and epochs is not left in doubt.¹⁴

And the reason he was forced to hedge, just as every premillennialist must do today, is the words of Jesus Christ Himself: "But of the day and hour knoweth no man, no, not the angels of Heaven, but my Father only" (Matt. 24:36).

In the light of that statement, Scofield dared not openly disobey the Lord and fix a date, even though the logic of his scheme required it. Worse, he had the example of William Miller and his date setting. To avoid overt disobedience to the Lord and to avoid the example of William Miller, Scofield had to indulge in semantics, as we note in the quotation. He had painted himself into a corner. As Roy Coad said:

It is here useful to notice one interesting fact. Almost invariably interpretation has been vitiated by the reluctance or incapacity of commentators to visualise their own age as other than end time. As a consequence, beliefs are in a constant state of revision and restatement.¹⁵

Coad overlooked the capacity of Dispensationalists for semantics. But Scofield failed to avoid a trap that the early Plymouth Brethren worked themselves into. Just as the early Brethren could not have imagined the end of the nineteenth century being possible, so the Niagara attendees probably could not in any way have imagined the end of the twentieth century. Neatby, being as fair as possible, referred to the Brethren hope as a "delusion." In a like manner, the best value we can place on the hopes of the Niagara group is likewise "delusion."

The leadership of the gatherings was in the hands of James H. Brookes until his death in 1897. The corresponding secretary was Rev. W. R. Erdman (the group was at one time heavy with Presbyterians). While Brookes was Darbyite right down the line, Erdman was premillennial without holding rigid Darbyite views. A. J. Gordon, a Baptist from Boston, was prominent in the group.

¹⁴ *Ibid.*, 387-388.

¹⁵ Coad, *op. cit.*, 10.

Gordon died in 1895, and the group seemed to lose something with his passing. When Brookes died early in 1897, before the conference of that year, A. C. Gaebelein took the lead role. He was, however, unable to keep the conference going. The conference was failing to attract younger men as the founders passed on, and certain differences in prophetic view made unity, and even functioning, impossible once Brookes's personality was no longer commanding. And it is possible that Gaebelein's vision, which was to produce the *Scofield Reference Bible*, was making the conference irrelevant.

Because of its impact on eschatological thinking, the Niagara Conference has been studied by George H. Ladd (*The Blessed Hope*), C. Norman Kraus (*Dispensationalism in America*), and Ernest Sandeen (*The Roots of Fundamentalism*), and it has been reported from a different view by George W. Dollar (*Fundamentalism in America*). And we have the benefit of two unpublished studies by Richard H. Reiter (Trinity Seminary). All the studies make it clear that despite an official stand on prophecy as set out in Article 14, reproduced above, unity among the brethren (small "b") was not achieved. Such lack of unity seems inherent in any group where the influence of the Brethren (capital "B") is felt. The Brethren were, in the nineteenth century, noted for disunity and its promotion under the guise of separation and the seeking of doctrinal purity.

The disunity of Niagara appears to have been present for almost the life of the conference. It makes one wonder about the real basis for Gaebelein's value judgment, "balmy." Robert Cameron of Brantford, Ontario, noted:

At the 1884 Conference it came to be "fashion" of every speaker to "ring the changes" on the possibility of Christ coming any moment—before the morning dawned, before the meeting closed, and even before the speaker had completed his address.¹⁶

¹⁶ Robert Cameron, *Scriptural Truth about the Lord's Return* (New York, 1922), 145-146.

Cameron's statement makes it evident that the disagreement that seethed under the balmy surface of the conference was, as Reiter succinctly puts it, "Rupture about the Rapture."¹⁷

The Rapture-Rupture essentially had Robert Cameron, Nathaniel West, and later W. R. Erdman holding for a Rapture at the very end of the age. They were to be supported by W. G. Moorehead of Xenia Theological Seminary. An apparent majority of the Niagarans, including Brookes, Scofield, Gaebelein, Parsons, Gordon, and George Needham, were holding for what has become the traditional pretribulation view.

The conference sessions were officially reported in Brookes's magazine the *Truth* and A. J. Gordon's publication *Watchword*. As West's opposition to the party line grew, he took to other publications to air his views.

Despite careful programming, the difference of view was never resolved during the life of the conference. Gaebelein notes:

I roomed with Dr. West, but it was a sleepless night; on towards five in the morning did I get some rest. Dr. West was a great scholar and strong advocate of the premillennial coming of our Lord. But we differed on the church and the great tribulation.

Unlike Brookes, Gordon, Parsons, Needham, myself and others, Dr. West believed that the church would be on earth till the very end of that period of trouble. He tried hard to win me over to his side.... It was a hot conflict that strengthened greatly my belief in my view, which I believe is based on Scripture. We were good friends.¹⁸

The differences between prophetic teachers caused concern among other Fundamentalist leaders. Cautions were uttered. Both D. L. Moody and A. J. Gordon warned about the effects of the continued argument, the "Rupture about the Rapture."¹⁹ But no

17 Richard R. Reiter, *The Decline of the Niagara Bible Conference and Breakup of the United Premillennial Movement*, unpublished paper, Trinity Evangelical Divinity School, 1976, 2. See also, Reiter, *The Rapture Controversy in Late Nineteenth Century American Fundamentalism*, unpublished paper, Trinity Evangelical Divinity School, 1980.

18 A. C. Gaebelein, *Half a Century: The Autobiography of a Servant* (New York: Our Hope, 1930), 153-154. The incident described actually occurred at a conference sponsored by Brookes in St. Louis, but was entirely typical of the sort of proselytizing which went on at Niagara and when attendees got together anywhere.

19 Reiter, *op. cit.*

one yielded. Our own subject, C. I. Scofield, is never mentioned in connection with the disputes. His messages show that he was firmly committed to the Darbyite position that was later to be woven into the structure of his major work.

The differences persisted after the Niagara Conference was discontinued. The personal conflicts appear to have been resolved. For instance, Scofield was later to use two of the opposing view, W. R. Erdman and W. G. Moorehead, as editors of the Scofield Bible. But so successful was the Gaebelien party that after the middle of the twentieth century, the recovery of a differing point of view was to be almost like recovering lost truths.

A comment by Duncan McDougall is relevant to the implications of such a great area of difference:

Be not deceived! God is not the Author of confusion. He has not given us the Book of Revelation to put our minds in a muddle, nor yet as a Happy Hunting Ground for our imagination. We should be very careful how we speculate or dogmatize about any prophecy that is as yet unfulfilled.²⁰

It must be recognized that it is impossible for God to lead people in different directions in the same situation. So it must be obvious that at least one of the differing parties in the Niagara Rapture-Rupture was committed to a position that belied his claim to be in the will of the Lord he proclaimed.

Recently, T. S. Rendall, speaking of the matter of the will of God, said:

But it is possible to extract from the Bible phrases and segments of sentences and employ them as justification for some course of action that we have already decided upon. The words of the Bible are then taken in the sense we have decided previously to give them.²¹

Continuing, he says:

²⁰ Duncan McDougall, *The Rapture of the Saints* (Blackwood, NJ: O.F.P.M. Publishers, 1970), 56. Copies of these books in the Mosher Library show no charges to Walvoord.

²¹ T. S. Rendall, "The Lord Led Me—But did He?," *The Prairie Overcomer*, May 1982, 202.

It is as we permit the principles of Scripture to permeate our thinking that we think God's thoughts after him.²²

We must consider Scripture itself at this point. Paul, under the inspiration of the Holy Spirit, besought the church (and the Niagarans must be included):

That we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children tossed to and fro, carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive (Eph. 4: 13-14).

What Paul suggested was normal for the church was a bit out of reach during the "Rapture-Rupture." Duncan McDougall aptly noted:

THERE IS NOT A BIBLE TEACHER NOR ANYONE ELSE LIVING IN THE WORLD TODAY WHO HAS FOUND A SECRET RAPTURE IN THE BIBLE BY HIS OWN INDEPENDENT STUDY OF BIBLE ITSELF. These teachers all come to the Bible with cut-and-dried theories which they have learnt elsewhere, and twist and torture texts to fit the theory.²³

And it is just that Secret Rapture which was Gaebelein's and Scofield's position.

Years later, Gaebelein mentioned something else that he felt contributed to the Niagara breakup. As he was giving his version of the Scofield story, he mentioned a "serpent" which crept into

²² Rendall, *op. cit.*, 207.

²³ McDougall, *op. cit.*, 55.

the gathering. The serpent was Edward Irving (1792-1834).²⁴ As Gaebelein told the story:

Toward the end of the Niagara meetings several of the teachers, influenced by one man, who was considered an outstanding biblical and ecclesiastical scholar (as he undoubtedly was), began to abandon this distinction and branded it a mere invention. One of them went so far as to say that the teaching that the Lord would remove His true Church before the predicted Great Tribulation judgment, and that so far as His coming for His saints is concerned that it might occur at any moment, originated in the days of Edward Irving and his spurious gift of tongues' revival. And so the blessed hope of the imminent coming of the Lord was more or less charged to the influence of subtle demons.²⁵

Possibly a reaction to the Irving link helped break up the Niagara meetings. Gaebelein should have been more cautious when he wrote in 1942.

A statement that Sidney Watson placed in his sensational prophetic soap-opera novel, the *In the Twinkling of an Eye*, shows the mindset that produced Niagara's Article 14 and the Scofield Bible:

But, even as I pen this millenium-like picture, I know, from the Word of God, that it *cannot be before* Christ comes. But I seek to arouse every *Christian* to God's call to them on this matter. You, who profess to be Christ's, dare not refuse this truth, save at the peril of losing the *Crown* of Life.

The vast bulk of the churches, I know, preach, that the world will continually improve until the earth shall be fit for Christ to come and reign. But I defy any cleric or layman to show me

24 Gaebelein's opinion of Irving has been accepted throughout the Dispensational movement. As recently as 1976, John Walvoord commented: "The often-repeated charge that Darby secured his pretribulationism from Edward Irving has never been actually documented. One can hardly account for the wide acceptance of pretribulationism by Plymouth Brethren, who are devoted students of the Bible, to the offering of this view by a person who had no reputation for orthodoxy" (John R. Walvoord, *The Blessed Hope and the Tribulation* [Grand Rapids, MI: Zondervan, 1976], 48). By using a bit of semantic writing, Walvoord tries to cover the origin of the ideas he propounds. In doing so, he differs markedly from British writers who are closer to the subject. Neatby, writing in 1901, Howard Rowdon in 1967, F. Roy Coad in 1968, and Iain Murray in 1971, all find direct and reasonable links between the ideas of Irving and the role of J. N. Darby. The link is so evident that a denial, using semantics on Walvoord's part, does not wash.

25 Gaebelein, "The Story of the Scofield Reference Bible," *Moody Monthly*, January 1943, 278.

a single word of scripture that gives the faintest colour to that belief, or statement—unless the person wrests the passage so advanced from its distinctly marked *dispensational* setting.²⁶

Watson started with the Dispensational idea fixed in his mind and read Scripture accordingly. The movement has followed him.

Gaebelein never got away from his “doom-boom” view that was promoted in the balmy Niagara Conference in the luxury of Queen’s Royal Hotel. Writing in 1942, he said:

The truth about the political, moral and religious future of our age, as revealed in the Bible, is clearly stated and unfolded in the Reference Bible. Thousands of Christians, through its enlightening comments, received the true light as to the character of world conditions as they were almost half a century ago, and were delivered from the unscriptural expectation of an ever-increasing and improving betterment of the age.

Then came the terrific crash of 1914, and a good part of the world was plunged into the great catastrophe which we have labeled the first World War. The fact remains that before the war ever came into existence this group of seven men, under the leadership of the late Dr. C. I. Scofield, had sounded the alarm, not as prophets, but as sane and spiritual exponents of sacred prophecy.²⁷

In 1981, Columnist William Pfaff noted the “doom-boom” speaking from a political viewpoint, but was well aware of the religious input:

The country seems resigned to the worst, and this, perhaps, the reason for its current taste in apocalyptic preachings, however idiotic. It can be comforting to think, when times are bad, that events are out of human hands. If we blame it on God, we are free of responsibility.²⁸

Pfaff doesn’t know how much of that thought pattern is a result of the influence of the balmy Niagara Bible Conference and of Scofield’s time spent there. But we can see a direct link.

26 Sidney Watson, *In The Twinkling of an Eye*, 197. Note that Watson makes salvation dependent on a certain Rapture view.

27 Gaebelein, *op. cit.*, 66.

28 William Pfaff, “Apocalyptic Preachings Focus on Political Fears,” *Chicago Tribune*, March 20, 1981.

Chapter 22

Into the Mauve Decade

“Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.”

(1 Timothy 4:14)

The peripatetic activities of C. I. Scofield related in the previous chapter took us into the middle of the 1890s. In relating Scofield’s activities in Dallas, we must make a chronological backtrack to 1890 —the opening of the “Mauve” decade.

In July 1890, Scofield suffered the first of the recurrent illnesses that were to trouble him until his death. The death certificate issued thirty-one years later lists cardiovascular problems as a cause of death. But Scofield never behaved like a heart patient. His recurring periods of illness should be considered in light of a comment by Dr. William Sadler:

No one can appreciate fully as a doctor the amazingly large percentage of human disease and suffering which is directly traceable to worry, fear, conflict, immorality, dissipation, and ignorance to wholesome thinking and unclean living. *The sincere acceptance of the teachings of Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living would*

*at once wipe out more than half the difficulties and sorrows of the human race.*¹

Scofield's life certainly included deficiencies that might have brought his situation into the scope of Sadler's statement.

However, the 1890 illness did not interfere with two new publishing ventures. A monthly, the *Believer*, made its appearance in July with a sixteen-page issue. Scofield, as editor, listed three reasons for starting the magazine:

1. To bear testimony to a "body of truth being neglected."
2. To aid Bible study.
3. To correct the "nearly complete effacement of the line separating the Church from the world."

Reason number one is a typical Dispensational warhorse trotted out at intervals to convince the unconvinced and to reassure the convinced. But it is not really true. Was he, in reason number three, hinting at the famous "five don'ts" of Fundamentalism? The magazine survived for nine issues, the last appearing in March 1891.²

The second publication project of 1890 was the beginning of his Comprehensive Bible Correspondence Course.³ While encouraging Bible study is most commendable, in the light of the work of Patrick Fairbairn, A. A. Hodge, Charles Hodge, R. L. Dabney, B. B. Warfield, and others, it is most unfortunate that the course was one means of shackling the Dispensational idea on to American Christendom.⁴ Scofield continued to direct the course until 1914, when it was taken over by the Moody Bible Institute.⁵ Under Scofield's direction, the course enrolled some tens of

1 William C. Sadler, *The Practice of Psychiatry* (St. Louis, MO: C. V. Mosby Co., 1953), 1008. Originally noted as a quotation in S. I. McMillan, *None of These Diseases* (New York: Revell, 1963).

2 BeVier, *op. cit.*, 51 and n. 123.

3 BeVier, *op. cit.*, 54.

4 The diligence of Scofield and others to implant the idea of church failure must amaze the Christian who sees Christ triumphant in the world as declared in Scripture. The Manichean nature of Scofield's view becomes clearer as the idea is given deeper study.

5 BeVier, *op. cit.*, 54.

thousands of students scattered all over the world. These students were all dedicated to the idea of the failing church.⁶

Scofield must have cast off his illness in time to participate in the Texas State Fair of 1890. On Tennessee Day, he introduced Governor Robert Taylor of the "Volunteer State." Many citizens of Dallas had come from Tennessee. Scofield's service in a Tennessee Regiment for one year of the war was being played up as an asset which made his ministry more acceptable to ex-Confederates. An eye-witness reported that he introduced the governor in "eloquent terms."⁷ That "eloquence" could have been the basis for two reputable publications asserting without contradiction from Scofield and his supporters that he was born in Tennessee rather than Michigan.⁸

BeVier describes another activity of Scofield's that was intended to reach out beyond the bounds of the First Congregational parish:

For a number of years prior to 1890 Scofield had been interested in foreign missions. For several successive years he had been with Hudson Taylor, the founder and director of the China Inland Mission, at the Niagara Bible Conference. Scofield's contacts with Taylor caused his interest in missions to grow. After studying several possibilities Scofield's attention was turned to Central America, an unoccupied field from the Protestant viewpoint. With a plan in mind, Scofield in November, 1890 called Messrs. Powell, Rees and Nason to his home. Following this meeting the Central American Mission was organized on November 14, and has become another lasting evidence of Scofield's ministry. The organization was subsequently approved by the Church, whose members became enthusiastic supporters. The early support of the mission came largely from the Dallas church, but later its constituency became nationwide.⁹

6 *Ibid.*, n. 121.

7 Lindsley and Hill, *op. cit.*, 245, 249.

8 *Ibid.* The entry for Scofield in the work contains sixteen errors in the space of two pages. The information was most likely supplied by either Scofield or the church. As already noted, there is no support for the story of birth in Tennessee. All associates of Scofield in the Dispensational movement affirm the Michigan birthplace.

9 BeVier, *op. cit.*, 52.

But, the much-traveled Scofield never ventured into those countries where the missionaries of the Central American Mission were laboring.

It is well that First Church built up its own staff of men with pulpit capability. The church records noted that in May 1891, the pastor's health failed from overwork.¹⁰ Scofield was given a five-month vacation to recuperate. BeVier suggests that Scofield may never have adjusted to the hot summers in Dallas.¹¹ Details of health matters are so vague. By any measure, the church was growing despite a somewhat discontinuous pulpit presence on Scofield's part.

During Scofield's frequent absences in 1890, 1891, and early 1892, Luther Rees, a graduate of the earlier class of ten, is noted as associate pastor.¹² Scofield ordained Rees to the ministry on June 1, 1892, with Scofield preaching the sermon. The ordination sermon for Luther Rees has been preserved in a pamphlet bearing the title, "Jesus Christ as Preacher." The pamphlet bears the heading, "Sermon preached by *Dr.* C. I. Scofield" (emphasis added). This is the first time the title "Dr." has appeared. No research has yet uncovered any institution that in the early 1890s would have awarded a degree, academic or honorary, to a preacher holding Dispensational views. Dispensationalism was then too much of an oddity to be accepted in academic circles. The title "Dr." conveys more prestige than just plain "Pastor" or "Mr.," and, Scofield may have felt that "Dr." was more appropriate for the head of a growing church.

Certain statements in the sermon deserve our consideration as they help to show the development of Scofield's theology and thought.

On the third page of the pamphlet:

Will you bear with me while I just briefly name the doctrines that I found? First of all—his own absolute Deity; next, His own absolute humanity; then the inspiration and authority of

¹⁰ Record Book, First Church, 97.

¹¹ BeVier, *op. cit.*, 53.

¹² *Ibid.*

Old Testament Scriptures, including the Mosaic authorship of the Pentateuch; the prophetic character of Daniel, and the truth of Old Testament miracles. All these affirm what is the true basis and frame-work of the teachings of Jesus Christ. Then again, himself presented as the Mediator between God and man; the necessity of the new birth; salvation through faith alone; the fatherhood of God limited to those who receive Jesus Christ as a Saviour; the eternal punishment of the unsaved; eternal assurance based on His own keeping power, and remission of sins through the shedding of His blood only; His own second advent, the ushering in of His millennial Kingdom; the privilege of prayer, and the duty of service. These great fundamental doctrines, which we are accustomed to hear called "Pauline," I find dear friends, upon the study of Christ's words alone, to be "Christine" as well as "Pauline."¹³

All of which, except for the "millennial kingdom," sounds quite orthodox. But on the next page, trading theology for evangelistic history, he finds things a bit out of line.

Why friends, we, who are so accustomed to a style of evangelism just now that deals in sentiment and pretty songs, are amazed when we turn back to the preaching of Finney and find that the very substance of it was stiff doctrine. But, because it was *God's* doctrine, men fell in thousands at the feet of Jesus, so in our day we find Spurgeon and Moody, preachers of the dear old doctrines.¹⁴

The trouble is that it was the evangelism of Finney that started that very trend which Scofield complained of. His assertion that Spurgeon and Finney preached the same message is incorrect. The views of the two men were so far apart to make reconciliation impossible. The statement is another suggestion that Scofield's knowledge was superficial and his expressed views suited to occasion and congregation.

The charge to Rees ended the sermon:

These men, my brother Rees, these are the soul winners; these are the heroes of faith; these will shine like the stars for evermore when the rosewater preachers of "sweetness and

13 From the sermon as printed in pamphlet form. Copy in Moodyiana Collection, Moody Bible Institute, Chicago.

14 From the ordination sermon.

light” and of a bloodless atonement, are forgotten, if not damned.¹⁵

Unfortunately, Rees did not consistently carry out the obligations noted in the charge. A 1901 letter from Scofield to Mrs. A. P. Fitt (Emma Moody) notes that Rees had been “connected for years with a large investment house,” which would presumably have distracted him from his charge. Other reports indicate that Rees was never consistently in the full-time ministry.

Scofield’s relations with Rees continued to be close after Rees took a charge in Paris, Texas. Judge D. H. Scott of the Paris congregation,¹⁶ in his eulogy, offered in 1921 just after Scofield’s passing, said, “our little Church was so fond of him, he sometimes spent a whole week, teaching and preaching the word.”¹⁷

During the autumn of 1893, Scofield preached a series of Sunday sermons, largely on prophetic subjects, which were transcribed and published. The message of October 15, 1893, entitled “The Purpose of God in This Age,” is of great interest. Firmly Dispensational, the message is committed to the irrelevant church and its replacement by others. The social effect of such a message on an upper middle class congregation, moving in places of social prominence in a growing city, must have been horrendous.

In speaking of the “age” or Dispensation concept, Scofield declares:

¹⁵ *Ibid.*

¹⁶ BeVier in his study comments that First Church was something of a neighborhood church, which would account for the filial fondness of the congregation to Scofield. But it was not a neighborhood church in the vicinity of the sanctuary. Rather, it was in the neighborhood on Holmes Avenue. The membership list of 1893 showed nineteen families living on Holmes Avenue between Grand and Forest Avenues, then definitely an upper middle class area. In addition to the three Scofields in the parsonage, BeVier noted the following and their business connections, listed in the manual of First Congregational Church: Mrs. Ninnie Baird (Baird Baking Co.); the John Cravens (Mrs. Craven was a member of the Dealey family of the *Dallas Morning News*); the Edward Clardys (later, Pastor, Pilgrim Congregational Church); the Samuel Dealeys (Dealey Brothers Wholesale Lumber Co.); the George Dealeys (*Dallas Morning News*); the Fitzhugh Hawkes (Superintendent, Sanger Brothers Department Store); the Theodore Moshers (Mosher Steel Company); and the Thomas J. Joneses (Treasurer, Mosher Steel Co., and who conveyed 157 Holmes to Scofield). House calls to this group could conveniently be made without a horse and carriage and without utilizing the horse cars that were beginning to run in Dallas. The group could easily get together socially. The distinction between church and private social affairs may have often been quite indistinct.

¹⁷ *Central American Bulletin*, September 1921, 4.

As you are aware, they are marked, as to their beginning, by some new probation for man, as to their ending by some act of judgment—for man always fails at last.¹⁸

The sermon is a rehash of the Scripturally unproven Darbyite interpretation of Scripture, and it is brimming over with Dispensational “hope,” which is something very different from the Blessed Hope:

There is not a passage, nor a line, of Scripture which intimates that the world is to be converted during this age.... Nay, not Paul only, but the Lord also describes the whole course of this again in terms which exclude the possibility of a converted world during its continuance. The parable of the tares in Matt.xiii declares in express terms that the children of the devil are to be mingled with the children of the kingdom until the end of the age. The *purpose* of God in this age, then, is the calling out of the church.¹⁹

This purpose was firmly held and propagated by both Darby and Scofield.

As Scofield waxed eloquent, he gave the congregation a distinction that can be only an exercise in semantics: “The evangelization of the world, then, and not its conversion, is the mission committed to us.” But conversion is the only valid measure of evangelization. Here Scofield ignores the principle of Isaiah 55:11. Further, he puts a limitation on the church that ignores the important message of Ephesians 3:

To do this, to preach the gospel unto the uttermost parts of the earth, to offer salvation to every creature is our responsibility. It is the divinely appointed means for the calling out a people for his name, the church, the “Ecclesia.”²⁰

He would turn the task of changing the world over to another group, one that in the 1890s was indifferent to Jesus Christ, and remains so today, even being active in opposing Him:

18 “The Purpose of God in This Age,” a sermon preached by C. I. Scofield at First Congregational, Dallas, October 15, 1893, 19. Printed as a pamphlet after the delivery of the message.

19 *Ibid.*, 23.

20 *Ibid.*, 26.

It follows that the purpose of God in this age is not the establishment of the kingdom. I have already said that the kingdom is the great theme of the prophets. They tell us in perfectly simple, unambiguous language how the kingdom is to be brought in, who is to be its ruler, and the extent and character of that rule, and the result in the universal prevalence of peace and righteousness. We perceive at once that this kingdom is to regenerate society, to deal directly with economic questions, to concern itself with the temporal as well as with the eternal interests of man.²¹

While the possibility of social reform under the impact of the Gospel is noted, do we detect a note of horror at the possibility? Scofield continues:

That the preaching of the gospel produces everywhere many of the kingdom conditions is blessedly true. Where the gospel and an open Bible go, the humanities and ameliorations which are to have their full fruition in the kingdom age spring up. Even the unconverted acknowledge the new ethical ideal, and there is an immense quickening of the higher powers of man. These are gracious and beautiful results in which we may legitimately rejoice. They are vindications of the truth of our blessed faith.

But what we need to guard ourselves against is the notion—now, alas! all but universally prevalent—that these results are the chief object and end of our mission; that we are sent into the world to civilize it. No, my hearers, these are its incidentals.²²

In concluding the message, Scofield makes a firm and determined commitment to irrelevancy: “We will not attempt in this age the work which God has reserved for the next.”²³

The Panic of 1893 threatened to wreck the arrangement of Scofield’s five-month vacation. Dallas was affected by serious business failures. No doubt, aspiring tycoons within the congregation had to pull in a bit. The *boi polloi* were still present in First Church. Scofield reported actual destitution among wage earners in the congregation.²⁴ The church, however, did manage to

²¹ *Ibid.*, 31.

²² *Ibid.*

²³ *Ibid.*, 32.

pay Scofield's salary and even kept paid supplies in the pulpit during his absences.

By the end of 1894, the membership roll of the church stood at 550. At the 1895 annual meeting, the church, on Scofield's recommendation, voted to delete names of inactive members from the rolls. At this meeting the vacation and salary arrangement with Scofield was continued.²⁵

In February 1895, D. L. Moody returned to Dallas to conduct another series of evangelistic meetings. Moody had been in Dallas in 1886 at Scofield's invitation. He had for several years previous to 1895 scheduled Scofield as a speaker at the summer conferences held at East Northfield.²⁶

It would appear that the association between Scofield and Moody was responsible for the call received by Scofield to become pastor of the Trinitarian Congregational Church of East Northfield, Massachusetts. As the notice of the call is recorded in an insert on page 162 of the Record Book of First Congregational Church (now Scofield Memorial Church), it refers to a call from the Trinitarian Congregational Church and "the accompanying presidency of the two Northfield preparatory schools which Moody had founded."²⁷ Scofield decided to accept the call and the Dallas church released him for one year.²⁸

However, there is a serious question about the entry in the First Church Record Book. As will be discussed in the next chapter, at the time Scofield accepted the call to the church in East Northfield, no record can be found in the schools of any change in the presidencies of those two institutions.²⁹ No evidence has been found that the schools issued a call to Scofield, nor that any action of the church was in any way binding on the schools. Those in the Dispensational community who hold, and some quite vigorously, that Scofield headed the preparatory schools are misinformed.

24 Scofield letter to Rev. J. B. Clark, March 17, 1893.

25 Record Book, First Church, 117-119.

26 BeVier, *op. cit.*, 52, Trumbull, *op. cit.*, 52.

27 Record Book, First Church, 163.

28 BeVier, *op. cit.*, 52.

29 Burnham Carter, *So Much to Learn* (Northfield, MA: Northfield Schools, 1976).

In accepting the call to Northfield, Scofield recommended his successor to the pulpit in Dallas. The recommendation was for one year, suggesting that Scofield either expected to return or else did not feel free to make his intentions clear to the Dallas congregation. He recommended Rev. William F. Reed of Avoca, Iowa, who was planning to depart for the mission field late in 1896 and was willing to take the pulpit until he left for the field.³⁰ Scofield recommended a salary of \$1,200 for Reed. The church accepted both recommendations.

In January, 1896, Scofield submitted his final annual pastor's report for his ministry in Dallas. It reviewed his fourteen years. Note was made of the fact that the membership had grown from seventeen. Some 812 members had been received (seventy-five percent "upon confession of their faith in Jesus Christ"). The actual active membership at the time of the report was 533. The conclusion of the report had several recommendations, including a proposal to organize a Bible school in Dallas. The report came to Dallas from Northfield, where Scofield was already at work.³¹

30 Letter from Scofield to Elder Harvey Page, December 26, 1895. Noted by BeVier, from the First Church collection.

31 Record Book, First Church, Pastor's Report, 1895.

Chapter 23

Under the Elm Trees (Massachusetts)

“Whereunto I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.”

(1 Timothy 2:7)

Northfield, Massachusetts, is a typical New England village with a Main Street shaded with elm trees. There D. L. Moody was born in 1837. He left before the Civil War. As his ministries flourished and his fame grew, he turned back again to Northfield, once again looking on it as home. In the final years of his life, Northfield, rather than Chicago, was his base.

Recognizing a need for training Christian leaders, Moody was instrumental in establishing two preparatory schools, with Christian emphasis, in his home community. Northfield Seminary for Girls opened in 1879; Mt. Hermon School for Boys opened in 1881.¹

The young Moody, the boy from Northfield, came from an environment virtually Unitarian. He was a product of the apostasy that spread from Harvard to blight New England and ultimately touched the entire country.² But the Moody who returned to

¹ Carter, *op. cit.*

² Gordon, *op. cit.*

Northfield had been converted. He was instrumental in changing others. By the 1890s the white-steepled church on the Northfield Green could properly be called “Unitarian Congregational Church.” It was the Trinitarian Congregational Church that late in 1895 issued a call to Rev. C. I. Scofield of Dallas to become its pastor. Since the church was Moody’s home church, it is generally assumed that Moody was the instigator of the call to Scofield.

Scofield arrived in Northfield at the beginning of 1896. Hettie presumably was with her husband, but we find no reference to her until James M. Gray related an incident that occurred several years later. Noel, who had just turned seven when the move to Massachusetts took place, is never mentioned.

BeVier notes that there is little record of Scofield’s activities during the Northfield period. The records in Dispensational sources seem confusing at first glance. With careful study they begin to sort out — but in a manner which may be upsetting to Dispensationalists.

Mr. Moody’s dynamism led to starting varied programs. These offer room for confusion when one must rely on the memories of elderly men, but all this cannot account for the confusion about Scofield’s ministries in his sixth decade. Certain Dispensational and/or Evangelical sources have held that accepting the call to the pulpit at Northfield was automatically, and almost by the same act, appointment to the presidency of the two preparatory schools in the town.

Note that besides the preparatory schools, for a number of years, there was a Northfield Bible Training School, also established by D. L. Moody. Moody never liked to see anything wasted, including space.³ Since there was space in the Northfield Hotel during the winter, he decided to use it for a school that might have grown into a New England “Moody Institute.” The school, begun in 1889, functioned during the winters. It drew students entirely separate from and of different age groups than the two preparatory schools. Scofield was on the faculty of the Training School 1896-1898, and letterheads of 1900 and 1902 refer to him as president. Trumbull

3 Letter to the writer from Burnham Carter, December 10, 1977.

refers to the Northfield Bible Training School without any specifics. Careless reading may have led some to think that Trumbull referred to the preparatory schools.⁴

The Northfield Bible Training School does not appear to have survived after Scofield's departure from Northfield in 1903. Except for notes in some biographical sketches, we have not found it referred to in other Evangelical or Fundamentalist publications. Its 1900 letterhead described it as:

Northfield Training School for Men and Women
Founded by D. L. Moody

Its 1902 letterhead is that of the Scofield Bible Correspondence Course and identifies Scofield as "President of the Northfield Bible Training School."⁵

The Northfield preparatory schools (Mt. Hermon and Northfield) issued an excellent history of the schools, *So Much to Learn*, written by Burnham Carter and published by the schools in 1976.⁶ It has been carefully examined. The name of C. I. Scofield is nowhere found in the book. Dr. Paul Bowman, archivist of the schools, confirms in writing the fact that Scofield was never officially connected with the preparatory schools. The evidence is that his only connection seems to have been to preach to the students on those Sundays when he was in town and when they came to church.

When BeVier was working on his thesis in 1960, he was advised in a letter dated March 14, 1960, from Frank Pearsall, then director of public relations of the schools, as follows:

Your letter of March 5 seeking information about Dr. Cyrus I. Scofield has been handed to me for attention. I am sorry that there is very little information that we can give you about Dr. Scofield since his primary association while in Northfield was with the Trinitarian Congregational Church rather than with the Northfield Schools. He was also connected with the

⁴ Trumbull, *op. cit.*, 53. In his narration, he makes no mention of the preparatory schools.

⁵ Letters: Scofield to Mrs. A. P. Fitt (1900) and to A. P. Fitt (1902). Originals in Moodyiana Collection, Moody Bible Institute, Chicago.

⁶ Published by the schools as an Anniversary Issue.

Northfield Summer Conferences and is listed as a speaker at both the Northfield General Conference and the Northfield Girls' Conference in 1898 and 1900. Incidentally, these dates span the final year of Mr. Moody's life which ended in 1899.⁷

A. C. Gaebelein's position on the matter of Scofield and the schools is strange. Writing in *Moody Monthly* in November 1942, he recalled a Sunday, April 19, 1900, when he preached in Scofield's pulpit in East Northfield. Note that in 1900, before the days of the auto and airplane, Gaebelein, coming from New York on the New Haven and Boston and Maine Railroad, could not have been in and out of East Northfield the same day. He must have spent at least one or two nights at the manse. Gaebelein should have noted a bit of Scofield's regular schedule. The fact that he had no office in Camp Hall (the administrative center) on the campus should have registered with Gaebelein. It is unclear why Gaebelein, writing in 1942, repeated the claim that Scofield was president of the two preparatory schools.⁸

Rather than crucify Gaebelein for inaccuracy, note that when he wrote for *Moody Monthly*, he was eighty-one years old.⁹ Let Frank Maloy Anderson (history professor at two universities), provide an alibi for an elderly gentleman:

It has frequently happened that men writing or speaking after a long interval about an important event they had witnessed have fallen into the error of incorporating into their own recollection details about the event which they did not actually see or hear but had derived from the report of some other witness or reputed witness. Memoirs and reminiscences afford numerous examples of such mistakes.¹⁰

The school matter is not of the historical import of the event that Anderson was discussing, but he does suggest a possible explanation. Gaebelein, not fully trusting an eighty-one-year-old memory, could have utilized stories circulating in the

⁷ Letter from Frank W. Pearsall to William BeVier, March 14, 1960.

⁸ A. C. Gaebelein, *Moody Monthly*, November 1942, 135.

⁹ Born 1861, died 1945, according to *Who's Who in America*.

¹⁰ Anderson, *op. cit.*, 109-110.

Dispensational community. But where did the stories start? Who kept them going?

In light of the question at hand, it is interesting to reproduce Dr. James M. Gray's remarks on the Northfield period as he supposedly gave them at a 1916 testimonial dinner for Scofield in New York. (The event will be discussed later:)

On Dr. Scofield's work in Northfield, Mass., there is not time to adequately dwell. But everyone knows it could not have been confined to the pastorate of a country church. What an opportunity was opened there through the hundreds of young lives coming and going every year in the Northfield Seminary for Girls and the Mt. Hermon School for boys. How many of these, now influential men and women throughout the world, have daily cause to thank God for his enlightened ministry!

Here Dr. Scofield organized and conducted for a while another school for Christian workers. Here he was one of the stronger attractions of the great summer conferences at that beautiful place, as long as D. L. Moody lived. Here his already extensive oral ministry began greatly to increase throughout the United States and England. In Dallas, his church had provided for an annual absence of five months that he might exercise this ministry, and the Northfield pastorate wisely granted him similar freedom.¹¹

A transcript of Gray's statement was not published until nearly five years after it was delivered. The second sentence quoted suggests that even in 1916, there were doubters regarding the factuality of the claim of a role for Scofield as school administrator. If, in the third sentence, Gray is claiming the presidency for Scofield, in the light of official records, such a suggestion is inaccurate. It could have been to convince those who accepted the story, and at the same time assure Northfield alumni and others who knew the facts, that Gray was not departing from the truth. Note also that Gray credits Scofield alone for the Northfield Bible Training School which was actually organized by D. L. Moody and functioning some years before Scofield came to Massachusetts from Dallas.

11 *Moody Bible Institute Monthly*, September 1921, 551.

Interestingly enough, Scofield himself could not be called upon to support the story circulated by his associates, unless he was agreeable to and cooperated in the weaving of it some time after the alleged event. Writing January 19, 1903, to A. P. Fitt, Moody's son-in-law, Scofield said, "I have sent in my resignation of the Northfield & Mt. Hermon pastorates," with no mention of the schools.¹² Note also, that in 1912, when he supplied information to *Who's Who in America*, he listed his Northfield role only as pastor. Scofield himself passed up another opportunity to speak of a school post. Speaking at Moody Bible Institute Founder's Week in Chicago during the early years of the century, he said of the schools:

I do not institute comparisons between the great work done by the institutions at Northfield when I exalt the Moody Bible Institute—I could not do that. For seven years I was the pastor of those boys and girls, and I love Northfield, and the institutions there.¹³

And in the same message, he made a reference to a school official:

The principal of Northfield Seminary, Miss Evelyn Hall, is a very great personage in Northfield. I mention her name with reverence and love. She is a remarkable character.¹⁴

The story of the presidency may have originated around the time of the 1916 testimonial dinner.

From *So Much to Learn*, we list the officers of the two schools in the "Scofield" period, as taken from official records. This listing is conclusive evidence that the school presidency story is not based on fact.

¹² Letter from C. I. Scofield to A. P. Fitt, January 19, 1903. Original in Moodyiana Collection, Moody Bible Institute, Chicago.

¹³ *Moody Bible Institute Monthly*, February 1922, 799ff. The message is not dated, the caption "some years ago."

¹⁴ *Ibid.*, 800.

OFFICERS OF THE SCHOOL FROM THE BEGINNING¹⁵

Presidents — Mt Hermon	Headmasters of Mt. Hermon School
1881-1893 Hiram Camp	Mary L. Hammond 1881-1883
1893-1896 J. M. Harris	E. A. Hubbard 1883-1884
1897 no President	Henry E. Sawyer 1884-1890
1898-1908 Col. J. J. Janeway	Henry Franklin Cutler 1890-1932
Presidents — Northfield	Principals of Northfield School
1881-1881 H. M. Moore	Harriette W. Tattle 1879-1882
1881-1886 D. L. Moody	Emmer Angell Drake 1882-1883
1886-1891 David M. Weston	Evelyn S. Hall 1883-1911
1891-1906 H. M. Moore	

The vacancy noted in the post of corporation president of Mt. Hermon in 1897 does not alter the situation. The corporation functioned during the interregnum without calling on Pastor Scofield for help.

The only regular connection Scofield had with the schools were the scheduled Sunday services. The boys from Mt. Hermon Preparatory made the five-mile trek from school to church each Sunday morning and evening on foot. The girls from Northfield Seminary were able to meet the attendance requirement without the lengthy trek.¹⁶

At the time Scofield arrived in Massachusetts, everything around Northfield was under the shadow of the personality and ideas of D. L. Moody. The shadow loomed larger when he was home from his evangelistic campaigns. For instance, Moody was a strict sabbatarian. The boys were not to study on Sunday. Reading the

¹⁵ Carter, *op. cit.*, appendix 1, 262-263.

¹⁶ *Ibid.*, 85.

Sunday paper and bicycle riding were prohibited. Meals for Sunday were prepared on Saturday. Hence, the sermons of Scofield, when he was in town, should have been a big item in the day. The phrase “when in town” was important. At Northfield, Scofield appears to have taken his pastoral duties with about the same level of seriousness as elsewhere. His local charge was always something to be dropped if a broader, more public opportunity beckoned somewhere else.

As the year 1896 moved on, the congregation in Dallas looked forward to the return of their beloved pastor after his year at East Northfield. In September, they extended a call for him to return: included was the offer to support the establishment of a Bible School in Dallas. They offered a salary of \$2,400 a year, with two months annual vacation.¹⁷ Scofield first promised to consider the matter. At the end of October, he declined, citing as his principal reason, that the two months absence would not be enough (the wide, wide world was calling). He suggested that they seek another pastor.¹⁸

Rev. William L. Reed left Dallas as scheduled for the mission field in November 1896.¹⁹ First Church was left pastorless. Meanwhile, W. Irving Carroll became pastor of the associated Grand Avenue Mission, which was then reorganized as the Grand Avenue Church.²⁰ BeVier feels that there is evidence that individual members of First Church wrote to Scofield, requesting that he return. In a telegram sent in November, Scofield again declined the offer from Dallas.²¹ The church remained without a pastor until May 1897.

In April of 1897, Scofield received word from St. Louis that Dr. James H. Brookes had passed away. In the June 1897 issue of *The Truth*, a monthly magazine that had been published by Dr. Brookes for over twenty-three years, Scofield said:

17 Record Book, First Church, 152.

18 BeVier, *op. cit.*, 62.

19 *Ibid.*

20 Record Book, First Church, 152.

21 Church Register, First Church, December 16, 1896.

My own personal obligations to him are beyond words. He sought me in the first days of the Christian life and was my friend and first teacher in the oracles of God.²²

Later in that year, Brookes's sons published a memorial volume, *James H. Brookes: A Memoir*.²³ The two younger Brookeses apparently did not put quite the importance on the relationship between Scofield and Brookes that Scofield and the narrators of the Scofield story did. As we will note in connection with other prominent associates of Scofield, there is no mention of the relationship between the two men. There is no clue in that book as to what actually went on in St. Louis between August 9, 1879, and August 17, 1882. The book does include the following appreciation of Brookes, written by Scofield:

When the word was brought to me that I should see no more with mortal eyes the face of my beloved friend and teacher, James H. Brookes, I felt that he might well have passed to the presence of his Lord with Paul's great triumph song upon his lips. "I have fought a good fight; I have finished my course; I have kept the faith." There was in him the heart of David's mighty men. Like Eleazer, "his hand clave unto the sword." The Word of God was ever the end of controversy with him, and also the sword which he valiantly wielded.

Our brother will be remembered as a brave defender of the faith once for all delivered to the saints, but some of us know how tender and how helpful was the great heart now stilled in death. My own personal obligations to him are beyond words. He sought me in the first days of my Christian life, and was my first and best teacher in the oracles of God.²⁴

In May 1897, First Church called Frederic A. Hatch as pastor. At that time Scofield transferred his membership from Dallas to the Trinitarian Congregational Church in East Northfield. Presumably, Hettie's membership was similarly transferred.²⁵

²² *Truth*, 13 no. 6, 1890).

²³ *James H. Brookes: A Memoir* (n.p.: Presbyterian Publishing Co., 1897). Both this writer and Ernest Sandeen used the copy in the library of the Moody Bible Institute, Chicago. That copy was still in the collection when this writer began his research in the 1970s. It is no longer there. Another copy has not been located at this writing.

²⁴ *Ibid.*

²⁵ Church Register, First Church, Dallas, 26.

One other matter must be considered before we discuss the Northfield Bible Conference. The 1897 issue of the conference publication, *Northfield Echoes*, listed Scofield as the Rev. C. I. Scofield. In the 1898 issue, he is shown as Rev. C. I. Scofield, D.D. BeVier, apparently not having noted any previous use of the degree and the title “Dr.,” such as the 1892 sermon noted in chapter 22, assumed that it had been awarded during the previous winter. He commented that it is not known what school conferred the degree.²⁶ No college ever claimed him, and there was no degree-awarding institution that in the 1890s would recognize Dispensational accomplishments. It is quite likely that Scofield conferred the degree upon himself to add to the prestige of his name.

If this is so, we may be faced with another false statement and a fraudulent claim regarding Scofield’s life and history. Rumors of Scofield’s self-awarded degree have been circulating in the Chicago Fundamentalist community for years.²⁷ In whatever manner Scofield secured the honorary degree, he consistently used it. His associates in the Fundamentalist community, to a great extent, went along.²⁸ If the degree is false, consider the brazenness of a man who placed a false degree after his name on the title page of an edition of God’s Holy Word.²⁹

D. L. Moody founded the Northfield Summer Conferences, in which Scofield is reported to have had a part, back in 1880. For their first twenty years, they revolved around Moody. The purpose, he said, was “not so much to study the Bible (though the Scriptures will be daily searched for instruction and promises) as for solemn

26 BeVier, *op. cit.*, 66. He refers to *Northfield Echoes* issues of 1897 and 1898. He compares vol. 4, 777, with vol. 5, 25.

27 This writer has often heard George Hilton, railroad historian, state that the best way to obtain missing data on a particular railroad was to publish a book, because the next mail invariably brings the missing material. This could happen in the matter of the Scofield degree. It is hoped that Dispensational zeal will not result in a posthumous back-dated awarding of the degree.

28 It should be noted that the degree Doctor of Divinity is purely honorary. Properly, it should not give the recipient the right to be addressed as “Doctor” in ordinary usage. The British do better than Americans on that point.

29 Note that many people failed to use “Doctor” in addressing and referring to Scofield. See *Central American Bulletin*, November 1921, where Luther Rees used “Mr.” consistently. This writer found people in official capacities in Dispensational schools who use “Mr.” today.

self-consecration, to plead God's promises and to wait upon Him for fresh anointing from on high."³⁰

In the purpose announced for Northfield, Moody had a vision many cuts above that of the balmy Niagara Conference and the later Sea Cliff sessions. As with so much else in Fundamentalism, the conference phenomenon generated its own jargon. Because of the geographic locations usually selected for the Conferences, the term "mountain top blessings" was and is frequently used to describe the conference experience. And in 1896 and for several years thereafter, Scofield helped to make that possible.

Burnham Carter, in *So Much to Learn*, related the story of the conferences. It describes some of the environment in which Scofield worked:

THE NORTHFIELD SUMMER CONFERENCES

For more than seventy-five years the Schools conducted religious conferences in the summer which made Northfield famous around the world.

Dwight L. Moody founded them in 1880. The purpose, as he said, was "not so much to study the Bible (though the Scriptures will daily be searched for instruction and promises) as for solemn self-consecration, to plead God's promises, and wait upon Him for fresh anointing power from on high."

The first conference was called the "Convocation for Prayer." It lasted ten days and was attended by 350 people. The second, in 1881, lasted the full month of August and drew 900 people. Since Mr. Moody didn't like to see any of his beautiful new Seminary buildings wasted, other conferences were added, to make a tightly-planned eight weeks every summer.

* * *

During their first twenty years the conferences revolved around D. L. Moody. His star-studded roster of speakers attracted a large following, but, in the final analysis, it was Mr. Moody's sense of timing and drama that kept the crowds spellbound. Within a short time Northfield had come to occupy a place of such importance in American religious life that many leading newspapers, including the Boston

³⁰ Carter, *op. cit.*, 136.

Transcript, sent staff reporters to the meetings, and the Postal Telegraph Company ran its wires to the campus to provide service for newsmen.³¹

Both speakers and conference-goers came from all over the world. During Scofield's time at Northfield, Robert Scott of the British publishing house of Morgan and Scott attended. Morgan and Scott were linked with the Plymouth Brethren. As Robert Scott is introduced into the story, it seems Scofield had not met him at the time he is said to have first visited England. The acquaintance was to play a crucial role in the next stage of Scofield's life and ministry.

In the 1898 conference season the World's Student Conference, sponsored by the World Student Christian Federation, was held at Northfield. The World Student Christian Federation was a student branch of the YMCA and YWCA.³² In 1898, its national secretary was John R. Mott, of international fame in the soon to be blossoming and burgeoning ecumenical movement. Mott's flexible orthodoxy helped to direct denominational mission boards into unbelief and denial of basic Christian truths. Scofield's ideas of separation were often hazy and expeditious.

During 1899, Henry M. Moore of Boston and Rev. F. B. Meyer, the well-known English evangelist, raised \$53,000 to be presented to Moody for his sixtieth birthday. The gift was to be used for a chapel on the campus. Writing of the gift, his son, W. R. Moody said:

When the fund was presented to him for this purpose, he was deeply touched by the generous tribute, but it was characteristic of him that he would not allow his name to appear anywhere on the building. A bronze tablet in the vestry shows only that it is given by "Friends in England and America to the Glory of God."³³

Moody had the chapel built to seat 1,000. Local granite from a Northfield quarry, which Moody had reopened, was used in construction. The chapel was completed in 1899, just a few weeks

³¹ *Ibid.*

³² *Northfield Echoes*, vol. 5, 1898, 25ff and 99ff.

³³ Carter, *op. cit.*, 92-93.

before Moody died. At the suggestion of Henry F. Cutler, the chapel was organized as a regular church. The work of organization was undertaken in September 1899 by a committee of five men, including Cutler and Mr. James McConaughy.

McConaughy had come to Mt. Hermon in September 1891 at the invitation of D. L. Moody. *So Much to Learn*, already referred to, and a pamphlet, *The Mount Hermon Church, 1899-1939*, written by Samuel Stark, give the story of the church and McConaughy's role.³⁴ The stories suggest that McConaughy actually carried out many of the things that the Dispensational movement has credited to Scofield.

The church was organized November 11, 1899, and held its first service the following Sunday. Stark's pamphlet notes regarding Scofield:

Dr. Cyrus I. Scofield was at this time the pastor of the Trinitarian Congregational Church in Northfield. During the years preceding, the Hermon boys had attended this church Sunday mornings, making the long trek over and back, since it was Mr. Moody's direction, without undue remonstrance. Many of the charter members of the new church at Mount Hermon had taken their letters from Northfield. So it seemed entirely natural that Dr. Scofield should become the charter pastor at Hermon. Dr. Scofield graciously accepted the invitation, and in his annual report to the church at Northfield, January, 1900, we find the following entry—in characteristic style.

"One marked event of the year (1899) was the foundation of the Union Church at Mount Hermon by a colony who, for that laudable purpose, withdrew from our membership. In a very real sense we may, therefore, claim a maternal relation to that vigorous young church."

Dr. Scofield undertook to preach at Mount Hermon one Sunday every month. This service was much interrupted by many obligations, but the very rarity of its rendering made it notable and distinguished. Dr. Scofield spent his earlier years in the practice of the law; he was a student of the Bible very acute and profound; his very eloquent speech and his very

34 Carter, *op. cit.*

dignified presence made his ministry unique and his influence far-reaching.

Dr. Scofield, however, remained at Northfield only three more years, and withdrawal from the one pastorate necessitated withdrawal from the other. While Dr. Scofield's powerful preaching was ever regarded as a remarkable Christian privilege, under the circumstances of remote residence and many other duties, the pastoral function was more or less held in abeyance. It will not be too much to say that during this period Mr. McConaughy was the virtual acting pastor.³⁵

The pamphlet credits McConaughy with carrying out the responsibility for pastoral care of the flock. Such things did not, as seen from this distance, appear to weigh heavily on Scofield.

The organization of the Mt. Hermon Church was overshadowed by the death of D. L. Moody at the very end of 1899. Scofield preached the funeral sermon for Moody, and thus his name was carried in newspapers around the world. Clipping services for notables, or for those who could pay, were unknown in 1899. Thus Scofield may not have been aware of the story published in the *Kansas City Journal* in its issue of Tuesday, December 28, 1899, inspired by the report of the funeral sermon. The report unfortunately linked Scofield's role with Moody and his shady past in Kansas.

The *Kansas City* article generated never a ripple in the Dispensational community. But, of course, many of them read the news with J. N. Darby's view of Matthew 24 as a conditioner. Thus they were blinded to their everyday world.

Scofield continued ministering at Northfield after Moody's death, but the impression prevails that with Moody gone, he was at loose ends. During one of his peripatetic movements, sometime after the middle of 1900, Scofield met A. C. Gaebelein in New York. Among other things, they discussed the discontinuance of the Niagara Bible Conference. Gaebelein says that Scofield proposed another conference early in 1901 in Boston.³⁶

³⁵ *Ibid.*

³⁶ *Moody Monthly*, February 1943, 277.

Arrangements were made to use the Lecture Room in Park Street Church (the famous “Brimstone Corner”). It repeated the themes of a failing, irrelevant church and a hopelessly decaying world.³⁷ An offshoot of the conference was a series of monthly meetings for Bible study, conducted by Gaebelein. These continued for thirty-two years, never once interrupted by the Rapture.

During the Boston Conference, Scofield, Francis Fitch of New York, Alwyn Ball, Jr., a real estate man (from either New York or St. Louis depending on the source),³⁸ and Gaebelein discussed again the breakup of the Niagara Conference. They laid plans that developed into the Sea Cliff Conference.

The young twentieth century opened new vistas. With that new century, Scofield was prepared to move on to a new and greater role.

³⁷ *Ibid.*

³⁸ *Ibid.*, 278. See also Samuel Stark, *The Mt. Hermon Church, 1899-1939* (1939).

PHOTOS
and
DOCUMENTS

Baptismal Certificate

St. Anne of Avila, St. Louis, Mo.
NAME OF CHURCH

The Records of this Church certify, under date of Oct. 17 1869
to the Baptism of Marie Helen, born Oct. 4 1869
of C. S. Scofield and Leontine Cane
Place of Birth _____

Said Record is signed by Rev. R. S. Gallagher
with sponsors, A. J. Cane and Volentine Coffey

Rev. C. C. Hinkle
Date Feb. 26, 1958

THE A. J. EGGERS CO., CINCINNATI

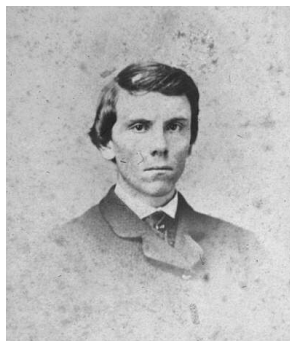
Scofield's Baptismal Certificate

(CONFEDERATE.)	(CONFEDERATE.)	(CONFEDERATE.)	(CONFEDERATE.)
<u>Cyrus J. Scofield</u> Co. 7, 1st Tennessee Infantry. Appears on Company Muster Roll of the organization named above, for <u>Apr. 30 to Aug. 31</u>, 186<u>2</u>. Enlisted: <u>May 20</u>, 186<u>1</u>. When <u>Richfield</u> Where <u>Richfield</u> By whom <u>Thos. Boyce</u> Period <u>3 yrs.</u> Last paid _____ By whom _____ To what time _____, 186<u>2</u>. Present or absent _____ Remarks: <u>Discharged as prisoner of war Aug. 30, 1862, & found statements given.</u> The 7th Regiment Tennessee Infantry was organized for State service May 20, 1861, with the expiration, A. D. C. 18, was transferred to the service of the Confederate States in July, 1861, and reorganized for the war to April, 1862. Book mark: _____ (101) <u>C. J. Scofield</u> Copyist	<u>Cyrus Scofield</u> Co. 7, 1st Tennessee Vols. Appears on Regimental Return of the organization named above, for the month of <u>Aug. & Sept.</u>, 186<u>2</u>. Commissioned officers present and absent: Station _____ Remarks: _____ Alternatives given last return among the enlisted men: Date <u>Sept. 23</u>, 186<u>2</u>. Place <u>Richfield</u> Remarks: <u>Discharged for Absence.</u> Enlisted men on Extra or Daily Duty: _____ Absent enlisted men accounted for: _____ The 7th Regiment Tennessee Infantry was organized for State service May 20, 1861, with the expiration, A. D. C. 18, was transferred to the service of the Confederate States in July, 1861, and reorganized for the war to April, 1862. (102) <u>C. J. Scofield</u> Copyist	<u>C. J. Scofield</u> Co. 7, 1st Tennessee Vols. Appears on a Register of Chimborazo Hospital No. 3, Richmond, Virginia. Discharge _____ Admitted <u>Apr. 8</u>, 186<u>2</u>. Returned to duty <u>May 1</u>, 186<u>2</u>. Discharged _____ Furloughed _____ Died _____ Remarks: _____ Confed. Arch., Chap. 5, File No. 21, page 42. (103) <u>C. J. Scofield</u> Copyist	<u>C. J. Scofield</u> Co. 7, 1st Tennessee Vols. Appears on a Register of Chimborazo Hospital No. 3, Richmond, Virginia. Discharge _____ Admitted <u>Apr. 8</u>, 186<u>2</u>. Returned to duty <u>May 1</u>, 186<u>2</u>. Discharged _____ Furloughed _____ Died _____ Remarks: _____ Confed. Arch., Chap. 6, File No. 61, page 41. (104) <u>C. J. Scofield</u> Copyist

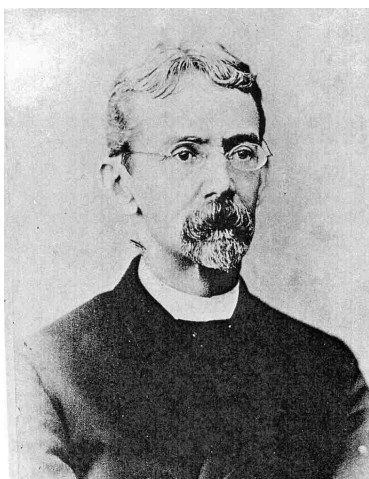
Scofield's Military Record



D L Kellogg (Abigale's husband)



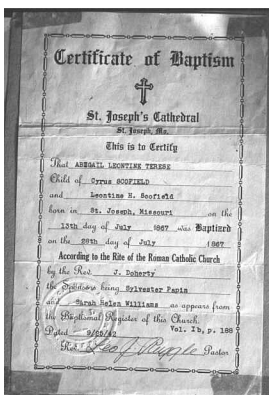
Young Scofield



John J. Ingalls, Senator from Kansas who recommended Scofield as the U.S. District Attorney for the District of Kansas.



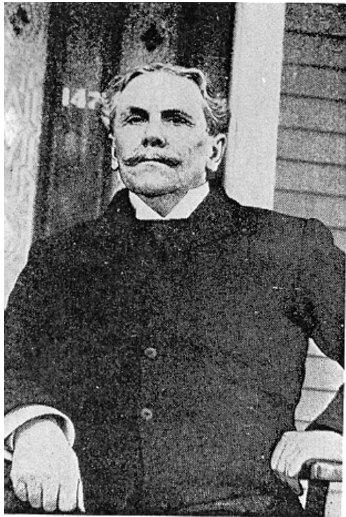
Leontine, Abigale Theresa, Leontine Scofield- Center, Marie Helene Scofield Right Bottom.



*Abigail Scofield's
Certificate of Baptism*



Helene and dog 1945



Scofield in Dallas



Leontine Scofield



Thomas McPheeters, the man who allegedly brought Scofield to the point of conversion



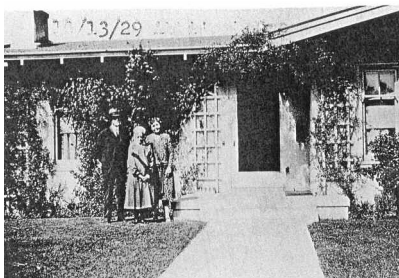
Senior Scofield



Leontine's house at 300 R Street in Atchison Kansas



J. Wheeler Barlow (Helene's husband)



The home of Abigail and Dr. Kellogg

----- X
 In the Matter of the Appraisal Under
 the Transfer Tax Law of the Estate

- of -

CYRUS INGERSON SCOFIELD,

Deceased.

----- X
 STATE OF NEW YORK :
 COUNTY OF NEW YORK : SS:
 CITY OF NEW YORK :

LOUIS COHN, being duly sworn deposes and
 says: That I am an accountant for the firm of H. G.
 Harburger Company, Appraisers, No. 27 Cedar Street, in
 the Borough of Manhattan, City of New York, and have been
 engaged in such business for many years.

The ledger of the Oxford University Press shows
 that during the five years previous to the death of
 Cyrus Ingerson Scofield, the following amounts were paid
 to him as royalties.

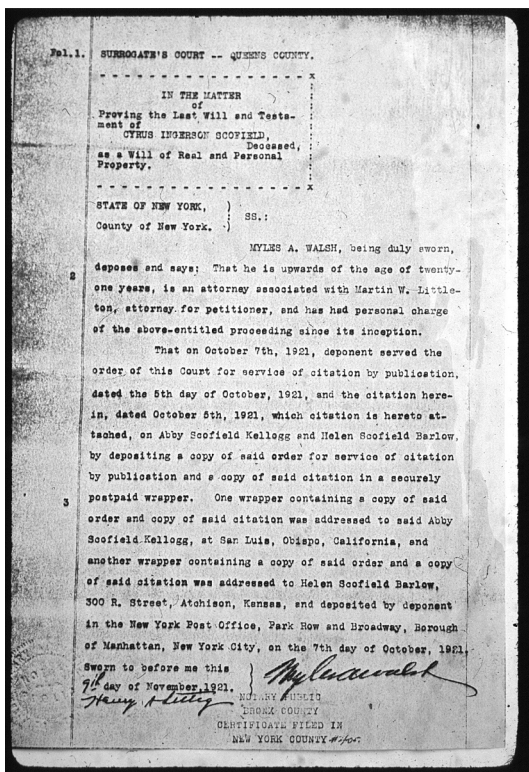
5

March 31st. 1916 to March 31st. 1917.....\$	9,975.79
March 31st. 1917 to March 31st. 1918.....	14,891.91
March 31st. 1918 to March 31st. 1919.....	13,541.80
March 31st. 1919 to March 31st. 1920.....	17,908.94
March 31st. 1920 to March 31st. 1921.....	20,028.89

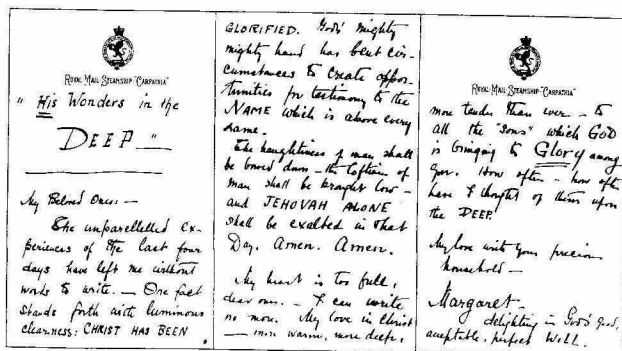
Royalties for Five years. \$ 76,347.63

Average for One year. \$ 15,269.46

Since the death of Cyrus Ingerson Scofield, the
 ledger of the Oxford University Press shows that there has
 been a consistent falling off of the royalties due the
 estate, as through the death of Cyrus Ingerson Scofield,
 there is no one to promote the sales of the various books
 written by the deceased, and that within a few years these
 royalties will be a minimum.



Scofield's last will and testament



Letter written after Titanic disaster by Margaret Mauro to her sister and family

Chapter 24

“Dr. Scofield” and Mr. Moody

“A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.”

(Proverbs 18:24)

The two previous studies about Scofield frequently referred to imply an intimate and continuing relationship between “Dr.” Scofield and Mr. Moody. And those who have written about Moody since 1920 (when Trumbull’s book came out) have accepted the relationship as portrayed in Trumbull. But such a position is assumed without specific support.

With but one exception, the only appearance of Scofield’s name in writings about Moody between 1900 and 1920 was the note that Scofield was pastor in Northfield and conducted the funeral service for Moody. Beyond that, the near-contemporaries seem to have found little to link the two men as Trumbull did.

The one exception is a product of the efforts of Moody’s son, Paul Dwight Moody, and his son-in-law, Arthur Percy Fitt. Originally known as *The Shorter Life of D. L. Moody: His Life* (vol. 1) and *His Work* (vol. 2), the book was put together and printed while Moody’s memory was still fresh in the minds of the faithful. The American edition was issued by the Bible Institute Colportage

Association. The two volumes were published as one in England with an Introduction by F. B. Meyer, put out by Marshall and Morgan. Over the years, volume 2 of the American edition appears to have fallen by the wayside. Volume 1, now entitled *The Life of D. L. Moody*, has remained on the list of Moody Press. Paul Moody's name has been deleted from the title page as coauthor, since Paul was reported to have gone liberal during the 1920s. There appears to be no change in the text of the current edition.¹

It is volume 1 that is of interest here. Of the original twenty-five chapters, twenty-four relate to Moody's life from Northfield to Northfield, 1837 to 1899, from farmhouse to cemetery. It is not an in-depth study, but facts are correct and value judgments appear in line. In the middle is a short essay, identified as chapter 16, bearing the caption "D. L. Moody as an Evangelist: His Characteristics and Methods," by C. I. Scofield, D.D. The four and one-half pages are not a tribute written by a man affected by the departure of a friend. It is simply a comment on Moody as an evangelist with a description of his methods of conducting his meetings. Much of it is based on Moody's great British campaigns of the 1870s, when Scofield was either chasing Indians on the prairie in Kansas, or else being chased as he tried to avoid prosecution. Scofield's essay was thus based on reports of other men. It cannot be used to affirm or deny any level of intimacy between the two men.

What Scofield wrote was an essay that attempted to establish Moody's patterns as the current definition of evangelism and to suggest that Moody's greatness was to be measured outside the Kingdom of God:

It is the mark of weak men that they break down under unusual responsibilities, of strong men that they are developed by them. The two Americans who in our generation had most in common, Lincoln and Grant, both came to the maturity of their powers under the pressure of immense labors and responsibilities. Both began with a modest estimate of their capacities; both came at last to a singularly humble self-

¹ The copy was one of the Moody Press paperbacks. Remarkably, at no time did volume 1 or its present issue give the slightest indication except in the index and at the heading of chapter 16 that Scofield had any part in the book. Scofield's contribution at this point has been overlooked by compilers of Scofield bibliographies.

confidence. So it may be said that under the testings of his great English campaign Mr. Moody came to the maturity of his powers.²

Later, when Scofield related his story to Trumbull, he made this evaluation of Moody:

Moody was one of the greatest men of his generation. I have sometimes thought that Dwight Moody and General Grant were by any true definition of greatness the greatest men I have ever met.³

The comparison with Grant is most interesting, but possibly quite unoriginal. Contemporary newspapermen reporting Moody campaigns made the comparison first. Both men were heavy-set and bearded.

The trip to Washington in the summer of 1873 may have been the only time Scofield saw Grant. But it is somewhat improper to link Grant with Moody. Moody wanted to be fully used of God and was so used. Though Grant was a great general, he was utterly complacent about the rank corruption in his administration.⁴ He died of cancer because he could not or would not master his appetite for cigars. The comparison is not odious but it suggests some lack of judgment. As recorded in Trumbull, it may be just the stock statement that Scofield remembered. Bringing Lincoln into the story by an unabashed Confederate is an attempt to keep discussion on the level of the daily newspaper and to utilize the political world when it suited.

In a Founder's Week message, given at Moody Bible Institute some years before Scofield narrated to Trumbull, he made a different statement about Moody's greatness that seems of the same genre:

I think Henry Drummond said the great word about Mr. Moody the man. He said that he was the greatest human he ever knew. Carlyle says that the great man is the man who can

² Scofield, in Fitt, *op. cit.*, 52.

³ Trumbull, *op. cit.*, 52.

⁴ Pierce, *op. cit.*, 50, and any standard history of the period.

conceive great things and do them. If that be a true definition of human greatness, Mr. Moody was a great man.⁵

The present research suggests that Scofield's Northfield ministry, starting at the beginning of 1896, was the only time when Scofield and Moody could have had much opportunity for intimate personal relationship. Even in those four short years, both men did quite a bit of traveling.

Certain comparisons between Moody and Scofield make us wonder whether the two were so oriented that they could have had a real basis for fellowship. The contrasts are sharply delineated: Moody refused formal ordination; Scofield sought and readily accepted ordination. Moody was always "Mr. Moody"; Scofield early identified himself as "Dr. Scofield" and added a degree of "D.D." Moody's relationship with Emma was unblemished; Scofield's marital tangles involving Leontine and Hettie cannot be fitted into a valid Evangelical pattern. Yet it is possible that Scofield could have been assigned the task of keeping Moody in the proper prophetic framework.

The two first met in St. Louis during Moody's evangelistic campaign, which ran from late November 1879 until April 1880. Scofield at that time had just slithered out of his liability for forgery. Scofield himself related this incident involving Moody, suggesting that it occurred near the beginning of their acquaintance:

I happened to go into Dr. Goodell's study one morning. I found Mr. Moody seated there, waiting for him. I had met him in the after-meeting, and he remembered me. He said "I am waiting for Dr. Goodell: he is the Barnabas here, he is the son of consolation...."⁶

The incident is not datable exactly. But the friendship between Scofield and Moody must have developed only as the campaign

5 C. I. Scofield, "Dwight L. Moody as I Knew Him," *Moody Bible Institute Monthly*, February 1922, 799. The Henry Drummond referred to was the Scottish semi-liberal whom Scofield was later to condemn strongly. The support by Americans for Professor Drummond may have wavered as time passed. It could have been to some extent a creation of the religious press. Carlyle's Christian faith is reported to have been destroyed through the instrumentality of his friend, Edward Irving. Scofield's comparisons often made good oratory, but accuracy is another matter.

6 *Ibid.*, 801.

progressed. Scofield by his own admission was virtually ignorant of the Bible and matters spiritual when the campaign opened.⁷ He did learn, and possibly faster than many, but there does not appear to be much basis for intimacy even at the end of the campaign.

Observers have reported that Moody's personality and presence were so dynamic that they could not fail to be terrifically impacted just being in Moody's presence. Typical is the oft-related story of Woodrow Wilson in a barber shop:

I was in a barber shop, sitting in a chair, when I became aware that a personality had entered the room. A man had come quietly in upon the same errand as myself and sat in the chair next to me. Every word he uttered, though it was not in the least didactic, showed a personal and vital interest in the man who was serving him; and before I got through with what was being done to me, I was aware that I had attended an evangelistic service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left and noted the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name, but they knew that something had elevated their thought. And I felt that I left that place as I should have left a place of worship.⁸

One outcome of the Scofield-Moody Campaign of 1879-1880 was that Scofield picked up the special jargon that is the hallmark of Dispensationalism.⁹ He picked it up so well that he became a proficient and convincing speaker.

The next recorded contact between the two men was a three-day evangelistic campaign in Dallas in March 1886.¹⁰ The schedule of meetings hardly allowed much time for intimate fellowship. Already noted are reports that Scofield was on the program at the Northfield Bible Conference even before the move to Northfield. But there is no record of any Scofield messages published before the 1895 season. How did Moody decide that Scofield would fit on

⁷ Trumbull, *op. cit.*, 56.

⁸ Carter, *op. cit.*, 21.

⁹ For a discussion about slang's ability to conceal dishonesty, see Sydney J. Harris, "Strictly Personal: How Slang Conceals Dishonesty," column of January 22, 1973, in syndicated newspapers.

¹⁰ BeVier, *op. cit.*, 43, from Lindsley, *op. cit.*, 146.

the conference schedule? Or did someone else select Scofield for a program spot?

There was nothing unusual in Moody's return to Dallas in 1895 for an evangelistic campaign.¹¹ But shortly after the campaign ended, a call came to Scofield from the church in East Northfield. Narrators of the Scofield story have credited Moody with the instigation of the call. But, like so much else in the Scofield story, this may not be so. Research suggests that the idea appeared in Moody stories only after it had been circulated during the build-up of the Scofield image.

There is nothing attributed to Moody that supports Scofield's claim. Even James M. Gray, at the 1916 "wing-ding," failed to credit Moody with the origination of the Northfield move.

In that light it is interesting to note a reference that Samuel Stark put in the Mt. Hermon Church pamphlet about James McConaughy:

Mr. McConaughy was peculiarly fitted for this new task. He had been an Association secretary for many years and had been remarkably successful in his Christian work with young men. At the invitation of Mr. Moody, in September, 1891, he had come to Mount Hermon to carry on this work in the form of Bible teaching. He enjoyed intimate personal friendship with Mr. Moody and was perfectly sympathetic.¹²

As Stark describes McConaughy, he appears to have had most of the assets and talents attributed to Scofield. Yet Scofield was chosen instead of McConaughy. Even Moody's spiritual acumen made replacing him at Northfield difficult.

Richard Ellsworth Day in his centennial biography of Moody, *Bush Aglow*, notes that Moody was much affected by the death of Charles H. Spurgeon in 1891.¹³ There are suggestions that Moody had been more influenced by Spurgeon and Spurgeon's theology than is generally realized.

¹¹ BeVier, *op. cit.*, 58.

¹² Stark, *op. cit.*, 9.

¹³ Richard Ellsworth Day, *Bush Aglow* (London: Judson Press, 1937), 306.

Moody was theologically unlearned although spiritually acute. In the late 1860s, the Plymouth Brethren had made a special effort to recruit Moody to the sect and its philosophy, now marketed as Dispensationalism. Of course, the system has its logic and can seem impressive when vigorously pursued. The trips of Moody to England and the meetings with Spurgeon seem to have unsettled some of the Brethren work. But note that Spurgeon and the Brethren are twain that could never meet.

In his modern biography, J. C. Pollock collected a series of quotes that are an apt summary of Moody's views:

Moody's theological views were, in Speer's words, "the simple central convictions of the evangelical tradition, the Wesleyan evangelistic warmth appealing to human freedom, and the sinews of the Calvinistic reverence for God and His will which Moody felt and knew as a will of love"—Biblical theology. As put by Dr. James M. Gray of the Bible Institute, Torrey's future successor, "The brain of his theology was the grip he had on the authority and integrity of the Bible as the Word of God." Sankey gave as one of the reasons for Moody's phenomenal success "that he believed absolutely, implicitly in the message he gave to men.... No doubts ever dimmed his faith in the Word of God. To him it was the truth, and the whole truth." "To the Bible he went continually with the spirit of a little child," Dr. Weston wrote. When he preached he held his Bible in his hand through much of the sermon, "often adjusting his glasses to read in a manner that made every hearer feel 'these are the oracles of the living God.'"¹⁴

In those remembrances of Moody, we see a view that was not the rigid Brethren "doom-hope." Instead of being a precursor of Hal Lindsey, he held views that could be comfortable with Spurgeon's.

The consequences of Moody obviously straying from the Brethren "party-line" on prophecy would have been horrendous to the Dispensational hierarchy whose overt representative was A. C. Gaebelein. It just could not be allowed to happen. There may never be a full explanation for the Scofield move from Dallas to

¹⁴ J. C. Pollock, *Moody without Sankey* (Philadelphia: Hodder and Stoughton, 1936), 256.

Northfield. Remember that Moody had to be kept on the “party-line.”

Gaebelein in 1941 told of an incident:

Moody himself needed at that time a better knowledge of prophecy, and Scofield was the man to lead him into it. Scofield told us that after he had assumed the pastorate in East Northfield he heard Moody preach a sermon on the life of Paul. Moody described at the close of his sermon how finally Paul died the martyr’s death. The executioner came to his cell, and willingly the great man of God put his head upon the executioner’s block. One powerful stroke and the head rolled off. But in a moment, in the twinkling of an eye, Paul found himself in heaven. The Lord met him and put a glittering crown of gold upon his head, which Paul has been wearing ever since.

“I felt,” said Scofield, “that I must set him right on this. So when the proper opportunity came, I asked Mr. Moody a few simple questions.”

“Mr. Moody, please tell me how could the Lord put a glittering crown upon the head of the apostle when he had no head at all? The head of Paul was in the Roman prison. The body of the apostle was buried; only his spiritual part appeared in the presence of the Lord. Paul was absent from the body and present with the Lord.”

Mr. Moody declared that he had never thought of that.

“And so I asked Mr. Moody to take his Bible. We read together II Timothy 4:6-8. I explained to him the coming of the Lord, that it will mean the resurrection of the righteous dead, and that only then, when I Thessalonians 4:16-18 is fulfilled, will Paul receive a body like unto the glorious body of Christ Himself and receive his crown.”

These remarks brought blessing to Mr. Moody and led to a better knowledge of prophecy.¹⁵

It may be the clue to the Northfield period and at the same time Dispensational double-talk. As stated in chapter 21, Scofield’s role in the prophetic conferences was limited. He apparently could not compete with the experts who held those platforms. And we will

15 A. C. Gaebelein, *Moody Monthly*, 129.

see that as late as 1905, in a letter written from the Lotos Club, New York City, he deferred to Gaebelein on the prophetic material for the *Magnum Opus*. The official explanation for Scofield in Northfield just does not fit.

The two men could not have been together constantly. In that undated Founder's Week message, Scofield noted:

We used to long for Spring to come around, not only because it brought the flowers, and the green came out on those matchless hills, and carpeted that unrivaled valley, but because it was the time when Mr. Moody came back from his winter's evangelistic work.¹⁶

A vignette from Scofield shows the midseason closeness of the two men, but carries a hint that Moody was retaining the leadership:

It was a great event when Mr. Moody came back. He used to doff his preaching clothes, and get into the strangest garments! Wherever he got some of the clothes he used to wear around Northfield nobody ever knew. He used to get into his buggy, with his little daughter or granddaughter by his side, and he would pass my parsonage at the unholy hour of five in the morning, and call out, "Scofield, you had better get up!"¹⁷

Moody must have felt that there were times when Scofield had to be considered. James M. Gray reports an incident that appears to have taken place during the 1898 Northfield Conference. The incident was another one related during that dinner in New York in 1916:

But the first time I really came to know him had a touch of humor to it. It was at a summer Bible conference at Northfield, where he was then pastor of the church of which D. L. Moody was a member.

Devoted brethren were present at the conference and were discussing the conducting of it, which was not entirely to their liking. They felt, justly or unjustly, that Mr. Moody himself was to blame for it. And one day they held a prayer-meeting about it in the woods, at the close of which it was determined that

¹⁶ Scofield, *op. cit.*, 800.

¹⁷ *Ibid.*

one of them should present their complaint and criticism to Mr. Moody personally. But who should be the one?

“Wrens make prey where eagles dare not perch,” and so the older and wiser men held back, for D. L. Moody was not to be trifled with. No one volunteered, until at length the youngest and silliest of the group offered himself for the sacrifice.

Bearding the lion in his den, in other words, waylaying Mr. Moody, as he was leaving the auditorium, I told him what was thought of him, expecting to get my walking papers on the spot. However, when I finished, he thought a moment and then simply said:

“Is that what the old guard think of me?”

“Yes,” I answered.

Whereupon he added, “Call them together in my library at three o’clock this afternoon, will you?”

I said I would, and immediately started for Dr. Scofield’s parsonage, feeling that he was the only man who could adequately handle the situation for the complainants.

But the defendant got ahead of me. I missed no time, it seemed to me, but Mr. Moody must have run; for when I rang Dr. Scofield’s doorbell...”

Mrs. Scofield (Hettie) answered the door and told Gray that he would have to wait, for her husband had Mr. Moody closeted with him in his study! To continue:

Not to prolong the harrowing tale, the “old guard” did not win their case. I think Dr. Scofield, in his tactful way, helped them to feel that they had gotten *something* out of it, “a leg or a piece of an ear,” as Amos said of Israel. Theirs was not entirely a lost cause in other words, but Mr. Moody erred not in confiding his interests to his pastor’s hands. Indeed his love and veneration for Dr. Scofield never waned, and it was a kindly providence that permitted the latter to say the farewell words as the snow-clad earth covered all that was mortal of that great man.¹⁸

¹⁸ *Moody Bible Institute Monthly*, September 1921, printing the story of the 1916 dinner. Note that Gray did not identify the one who answered the door at the Manse. From William. M. Runyan, *Dr. Gray at Moody Bible Institute* (n.p.: Oxford University Press, 1935), 7.

But with all this, we cannot be sure that Scofield really got the best of Moody's independent thinking. Moody's son, Will, who was as remote from Dispensationalism as anyone in Northfield, when writing about his father, included this letter of 1898, written in answer to an invitation from Australia:

The work in my own country has never been so promising as it is now. Destructive theology on the one side, and the no less evil spirit of extreme intolerance on the other side, have wrought wide dissension in many communities in America. Instead of fighting error by the emphasis of truth, there has been too much "splitting of hairs" and only too often an unchristian spirit of bitterness. This has frequently resulted in depleted churches, and has opened the way for the entrance of still greater errors. Under these conditions the question of the authorship of the individual books of the Bible has become of less immediate importance than a knowledge of the teaching of the Bible itself, the question of the two Isaiahs less urgent than a familiarity with the prophecy itself.¹⁹

The letter does not appear to have been noted by other biographers. The opening sentence quoted would send shudders up and down the spine of a Brethren or of a devotee of a balmy Bible conference like Niagara. The letter describes conditions of bitterness for which the Brethren were notorious, especially in the nineteenth century.

Scofield was a few years later to imply a disagreement between the two men. In a letter of July 1, 1905, written to A. P. Fitt, Moody's son-in-law, Scofield said:

Year by year the greatness and goodness of Mr. Moody grew upon me, & I find it one of my anticipations of heaven that there—past all misunderstandings—I shall renew my fellowship with him.²⁰

Someone — Fitt or a curator of the Moodyiana Collection — has both underlined and marked with a "star" the phrase "past all misunderstandings." This letter is the only documentation noting

19 William R. Moody, *D. L. Moody* (New York: MacMillan Company, 1930), 52.

20 Letter, Scofield to A. P. Fitt, in Moodyiana Collection, *Moody Bible Institute*. Letter written from 558 Fifth Avenue, New York. The address is probably the Manse of the Fifth Avenue Presbyterian Church.

a difference between the two men. But careful review of the Northfield material suggests underlying hints.

The story of the end of D. L. Moody, as far as this earth is concerned, is related from the book *So Much to Learn*, a report in the *Christian*, and Scofield's own program for the service, and even a comment by Scofield:

In Kansas City, the great auditorium held 15,000 people, and thousands more were unable to get inside for Moody's meetings. Once every night and once every day for five days Moody spoke to them. After the first day he could not walk; he was carried to the platform. Once there he was able to stand for an hour for the service. By Friday he was so weak he called a doctor, who told him he must terminate his mission at once.²¹

Scofield related:

When I saw him in his carriage come up from the station, and cross the little bridge over the beautiful brook at Northfield, when I looked into his face, and he raised his hand as he recognized me, I could not believe that Dwight L. Moody had come home to die. Until the very last I could not believe it.²²

We continue from *So Much to Learn*:

He returned to Northfield to stay in bed in his house. At 3:00 on his last morning, December 22, 1899, W. R. Moody, his son, took his turn as watcher in the sickchamber. Moody fell asleep, and woke after about an hour, speaking in slow and measured words:

"Earth recedes. Heaven opens before me."

His son thought he was dreaming and tried to rouse him.

"No, this is no dream, Will," he said. "It is beautiful! If this is death, it is sweet. God is calling me, and I must go."

He told Will that he should continue to work for Mount Hermon; Paul the younger brother who was still in college would supervise the Northfield Seminary; the nephew Ambert would help with the general

²¹ *Ibid.*

²² Scofield, *op. cit.*, 799.

management; and Moody's son-in-law A. P. Fitt would look after the Bible Institute in Chicago.

He sank again into a coma and again emerged, exclaiming: "This is a strange thing! I've been beyond the gates of death to the very portals of Heaven and here I am back again. It is very strange." He was excited and happy, and a few hours later he died.²³

The *Christian* notes regarding the services of December 26, 1899:

At 10 o'clock there was a brief service at the house, conducted by Dr. C. I. Scofield, pastor of the Congregational Church....²⁴

From Carter:

On the day after Christmas, thirty-two Mount Hermon boys carried Dwight L. Moody in his simple coffin half a mile from the Homestead to the Congregational Church in town.²⁵

Again from the *Christian*:

At 2:00 PM, the Church was filled for services shared in by Geo. Stebbins, D. L. Towner, F. H. Jacobs, close associates of Moody in his work, Dr. Scofield, Dr. Arthur T. Pierson and Rev. George C. Needham.²⁶

Again, from Carter:

After the service they carried him to Round Top where he was buried and where his wife would be interred later. Round Top is a landmark on the Northfield campus and looks across the Connecticut River to the western hills.

At the Round Top, a short service proceeded the lowering of the casket.²⁷

Carter continues:

Everyone knew that Dwight L. Moody's death marked the end of an era; for while Moody had never been active in the administration of the schools, he was always *there*—within reach—offering an unfailing spring of faith.²⁸

23 Carter, *op. cit.*, 94.

24 *Christian*, January 11, 1900, 24-25.

25 Carter, *op. cit.*

26 *Christian*, January 19, 1900.

27 Carter, *op. cit.*

28 *Christian*, January 11, 1900.

Chapter 25

The Dispensational Norm, or, “Rightly Dividing the Word of Truth”

“Open thou mine eyes, that I may behold wondrous things out of thy law.”
(Psalm 119:18)

By the time Moody passed on, Scofield was widely known among some Christian groups on both sides of the Atlantic. However, his reputation was quite different from that which still prevails in Kansas. Those who followed Scofield held some beliefs that set them apart from mainstream Protestant Christianity.

Except when he had been working for the American Home Missionary Society, Scofield taught and proclaimed Dispensational thought. With Moody’s death, he was looking toward a new project that would circulate his ideas as no nineteenth century Christian could have imagined.

An analysis of Scofield’s first published work, *Rightly Dividing the Word of Truth*, indicates what Scofield and, more importantly, his backers wanted to propagate.¹

Using 1 Timothy 2:15, Scofield says:

¹ C. I. Scofield, *Rightly Dividing the Word of Truth* (Neptune, NJ: Loizeaux Brothers, 1896).

The Word of Truth, then, has right divisions, and it must be evident that, as one cannot be “a workman that needeth not to be ashamed” without observing them, *so any study* of that Word which ignores those divisions must be in large measure profitless and confusing.

* * *

The purpose of this pamphlet is to indicate the more important divisions of the Word of Truth...²

The thrust of the work appears in the table of contents, which lists chapters with the following headings: “The Jew, the Gentile, and the Church of God;” “The Seven Dispensations;” “The Two Advents;” “The Two Resurrections;” “The Five Judgments;” “Law and Grace;” “The Believer’s Two Natures;” “The Believer’s Standing and State;” and “Salvation and Rewards.”³

The key verse for the first study is: “Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God” (1 Cor. 10:32). Here Scofield divides the world not into the legendary “two classes” but into three — the idea is warp and woof of Dispensational teaching. Unfortunately, Scofield ignored the fact that in the New Testament there are but two classes, those in the church and those lost. There is no way that any person of any race or culture can be saved except he come by those steps which bring him into the church — the Body of Christ.

In the second lesson, Scofield presents his idea that there are seven different ways that God has dealt with men. He calls them Dispensations. In a later chapter, we will measure that concept against the Word of God itself, as Scofield placed his ideas alongside the text.

The third lesson is typical Dispensational teaching. It is based on the premise that those who do not accept Dispensational eschatology do not believe in the return of the Lord and disbelieve in the authority of Scripture. These views have clouded the discussion to a degree unimaginable, and in many instances have kept believers from breaking with unbelievers.

² *Ibid.*, 3.

³ *Ibid.*, 2.

On page 20 of this pamphlet, Scofield notes, “The last prayer in the Bible is for Christ’s speedy return” (Rev. 22:20). The hope of a soon-return is central to Dispensational theology. Yet in 1878, a London pastor, J. Stuart Russell, noted of the text, “Behold I am coming quickly” (Rev. 22:12):

This may be called the keynote of the Apocalypse: it is the thesis or text of the whole. To those who can persuade themselves that there is *no* indicator of time in such a declaration, “Behold, he is coming” or that it is so indefinite that it may apply equally to a year, a century, or a millenium, this passage may not be convincing; but to every candid judgment it will be decisive proof that the event referred to is imminent.⁴

Russell’s point was that the event referred to did take place within a short time span after the words were written and thus is no longer in the future. Russell’s work was one of many carefully overlooked by the Dispensationalists in working up their interpretation. If the imminent event is already past, then our hope lies in another direction entirely.

In that same lesson, Scofield selectively sets out Scriptures that have convinced supporters of both the failure of the church and the failure of the age. An equally strong list of verses proving the opposite could be quoted. But Scofield says:

It is, however, sometimes said that this coming cannot occur until after the world has been converted by the preaching of the gospel, and has submitted to the spiritual reign of Christ for one thousand years. It is submitted that this view is wholly erroneous, because:

1st. Scripture clearly describes the condition of the earth at the second coming of Christ to be one, not of millennial blessedness, but of awful wickedness (Luke 17:26-32, with Gen. 6:5-7 and Gen. 13:13; Luke 18:8; Luke 21:25-27).

2nd. Scripture describes the whole course of this dispensation from the beginning to the end in such terms as to exclude the possibility of a converted world in any part of it (Matt. 13:36-

⁴ J. Stuart Russell, *The Parousia: A Study of the New Testament Doctrines of Our Lord’s Second Coming* (Grand Rapids, MI: Baker, 1887), 368.

43, 47-50; Matt. 25:1-10; 1 Tim. 4:1; 2 Tim. 3:1-9; 4:3,4; 2 Pet. 3:3,4; Jude 17-19).

3rd. The purpose of God in this dispensation is declared to be, not the conversion of the world, but to “gather out of the Gentiles a people for his name.” After this he “will return,” and *then*, and *not* before, will the world be converted. See Acts 15:14-17; Matt. 24:14 (“for a witness”); Rom. 1:5 (“among,” not “of” all nations); Rom. 11:14 (“some,” not “all”); 1 Cor 9:22; Rev. 5:9 (“out of,” not “all” of).

4th. It would be impossible to “watch” and “wait” for an event which we knew could *not* occur for more than one thousand years.⁵

Scofield’s fourth proposition agrees with J. Stuart Russell, except that Scofield draws an opposite conclusion than does Russell. The hopelessness of Dispensationalists’ political and cultural expectations has meant misdirection of social aims. Scofield’s interpretation was not universally accepted then. It reached the high point just after World War II and is being rejected by steadily increasing numbers today.

In another chapter, “The Five Judgments,” Scofield injected a novelty into interpretation to fit the Dispensational plan. He disregards the long-held teaching about the Great White Throne of Revelation 20:11-15. The Dispensational view injects human or earthly time into eternity.

The chapter “Law or Grace” touches one of the most controversial areas of Dispensational teaching. Two questions appear in Scofield’s lesson. *One*, what really is the role of law set out in Exodus 20? *Two*, if one is “free from the Law,” is it necessary to be moral? Or to put it another way, will free grace cover everything? Scofield’s position misunderstands God’s purpose in giving the law at Sinai, and it misunderstands the role the law was to play in the nation of Israel.⁶ As L. E. Maxwell noted in *Crowded to Christ*:

⁵ Scofield, *op. cit.*, 25.

⁶ We would gather that the Enlightenment philosopher of Jewish origin, Moses Mendelssohn, had a better idea of the significance of Sinai than Scofield. See Alexander Altmann, *Moses Mendelssohn: A Biographical Study*, (Tuscaloosa: University of Alabama Press, 1973).

Nor should we rashly presume that he who manifested salvation by grace ever since the fall of man should suddenly alter the basic condition of entrance into life to that of a hopeless covenant of works. That a fundamental expositor (e.g. Scofield) should fall into precisely the same error as that of carnally minded Jews and reduce the covenant of the Lord Jesus Christ at Sinai to a mere covenant of human works, is to say the least, a revelation of how completely astray we can wander from the Scriptures, once we assume a false premise.⁷

Scofield's position led to a frivolous view of sin. Generations later, the fruit of Scofield's teaching has been the use of the term "legalism" to denigrate any attempt to set (or imply) Biblical standards of conduct. The term carries more than a connotation of Pharisaical hypocrisy.

In his final chapter, "Believers and Professors," Scofield suggests that his followers will never possess or transmit real power. There will be some who do not "come through" but remain on the fringes. He seems to have wanted a church full of non-productives.

To appreciate the social and cultural climate for Scofield's teaching, chapter 2, "The Two Advents," is most instructive. Note again Scofield's third proposition: "The purpose of God in this dispensation is declared to be, not the conversion of the world, but to 'gather out of the Gentiles a people for his name.' After this he 'will return,' and *then*, and not before, will the world be converted."⁸

It is here that Scofield blares out his Brethren influence. The "fact" that the world is *not* to be converted strengthens the belief that Christians must *not* involve themselves in political or social (in the broad sense) affairs. Too many have learned this lesson only too well.

7 L. E. Maxwell, *Crowded to Christ* (Grand Rapids, MI: Eerdmans, 1950), 20. T. E. Rendall, Maxwell's successor, notes: "If any book deserves to be called Mr. Maxwell's *magnum opus*, it is his 354 page volume *Crowded to Christ*, the manuscript of which was rejected by Moody Press, but published by Eerdmans in 1950.... The reason for its rejection lay in the independent approach of Mr. Maxwell to the entire subject of 'law and grace.'... He often quoted the original *Scofield Reference Bible's* comment on the giving of the law at Sinai to illustrate what he had concluded was an erroneous approach to the function of law." ("L. E. Maxwell: His Literary Legacy," *Prairie Overcomer*, May 1984).

8 Scofield, *op. cit.*, 25.

At the time Scofield was coming to fame, American politics reached what was then considered a nadir to contemporaries (they could not have imagined the present day). Corruption was rampant. Decent people, without Scofield's help, did shun politics. Chicago at the time spawned two "outstanding" civic leaders, "Bath House" Coughlin and "Hinkey-Dink" Kenna. Both were able to operate without the least concern that either James M. Gray or C. I. Scofield would ever interfere (probably neither Coughlin nor Kenna ever heard of these teachers). During the same period, John Alexander Dowie was conducting evangelistic services in his auditorium at Roosevelt and Wabash.⁹ Nine blocks south on Wabash Avenue, the Everly sisters were running their notorious "Palace of Pleasure" with complete assurance that neither Dowie, Gray, nor Scofield would ever bother them. The situation corresponds closely to the Dispensationalist view of 1 Timothy 4 and 2 Timothy 3. J. N. Darby must have been delighted.

⁹ Noted in Richard E. Day, *Breakfast Table Autocrat: The Life Story of Henry Parsons Crowell* (Chicago: Moody Press, 1946), 166.

Chapter 26

Defender of the Faith

“...ye should earnestly contend for the faith which was once delivered unto the saints.”

(Jude 3b)

The final years of Scofield's ministry in Northfield seem to be something of an interregnum. It is almost as though with Moody's departure to be with the Lord, Scofield had nothing to do in Massachusetts and was waiting for his next assignment.

Following his pattern, Scofield, in July 1901, took a leave from his charge in East Northfield.¹ He joined others of like mind in the first series of new conferences intended to revive the defunct Niagara gatherings. The new conferences were to repeat the theme of an ultimately failing and irrelevant church, a hopelessly decaying world and convenient escape (called “The Rapture”) for a select “in” group to which the conferees assumed they belonged.

The organizers of the Niagara Conference had gone on record as quite pleased that the conference site on the Canadian side of the Niagara River was secluded from pollution by tourists and honeymooners who frequented the Falls. The successor

¹ BeVier, *op. cit.*, 67.

conference was, to be sure, the same thing — no contact with the common man.

John T. Pirie of the Chicago department store family (Carson, Pirie & Scott) had an estate at Sea Cliff on the North Shore of Long Island. As owner of an estate in one of the most exclusive neighborhoods in America, he offered that estate to the men who had enjoyed the balmy Niagara gathering. At Sea Cliff, the *hoi polloi* could be kept at arms length.

The conference headquarters, for the period July 23-29, 1901, was the Pirie estate itself. Pirie arranged for the erection of a tent on a large plot of ground in the center of the Village of Sea Cliff. There the conference sessions were held. Thus Sea Cliff was an American adaptation of the pattern originated at Albury (England) and carried on at Powerscourt (Ireland).

Arno Clemens Gaebelein, Bible teacher, prophecy buff, editor of the magazine *Our Hope*, and soon to be editor in association with Scofield's next and greatest project, was one of the conference speakers. He reported a crucial conference conversation with Scofield:

One night, about the middle of that week, Dr. Scofield suggested, after the evening service, that we take a stroll along the shore. It was a beautiful night. Our walk along the shore of the sound lasted until midnight. For the first time he mentioned the plan of producing a Reference Bible, and outlined the method he had in mind. He said he had thought of it for many years and had spoken to others about it, but had not received much encouragement. The scheme came to him in the early days of his ministry in Dallas, and later, during the balmy days of the Niagara Conferences he had submitted his desire to a number of brethren, who all approved it, but nothing came of it. He expressed the hope that the new beginning and this new testimony in Sea Cliff might open the way to bring about the publication of such a Bible with references and copious footnotes.²

It was at some time during this period that Cyrus Scofield, former private in the 7th Tennessee Regiment of the Confederate

² Gaebelein, *Moody Monthly*, January 1943, 278. The story of the Sea Cliff Conferences is largely based on this relation.

Army, received the “Cross of Honor” from the United Daughters of the Confederacy. This decoration was given, starting in 1900, to all Confederate veterans (or their heirs) who had not been dishonorably discharged.

After 1901-02, when Scofield referred to his “Cross of Honor,” he referred to it as though it was akin to the Congressional Medal of Honor or the Victoria Cross as an award by a legally constituted government. This bluff worked for years. The cleverly phrased misrepresentation of the nature of the medal went hand-in-hand with Scofield’s Bible teaching and his prophetic lectures in the “failing church syndrome.” To have deliberate misrepresentation in mind while contemplating the creation of a great work is really quite inconceivable.

Two other actions of Scofield, both in 1901, are just a bit out of line for one ostensibly dedicated to a separated life in preparation for the Rapture at any moment. On October 21, 1901, Taft and Martha P. Schmidt deeded to “C. I. Schofield” [*sic*] a piece of property in the Village of Ashuelot, Town of Winchester, Cheshire County, New Hampshire, estimated to contain about eight and one-fourth acres.³ Now it should be possible to erect quite an establishment on eight and one-fourth acres, and Scofield was to express a desire to own homes in various parts of the world so that he could divide his time as he lived out his days — all assuming that the Rapture did not interfere. At the time he purchased the property, he was fifty-eight years old, so prompt action in erecting a building was indicated. This was quite important as, according to Scofield’s own teaching from the pulpit, the Rapture was a threat even as the papers were being signed and settlement made.

Perhaps concern about the Rapture was for public consumption only. We shall see that as late as 1907, Scofield, Hettie, and another were still occupying a tent when they stayed at Crestwood, as the property was named.

Speaking at Moody Bible Institute in the tribute to D. L. Moody previously referred to Scofield said:

³ From the deed, copy supplied by the register of deeds, Cheshire County, New Hampshire.

From my summer home on a mountain top above Northfield, I can see the hill which overlooks the birthplace of Marshall Field, and I can look down into Northfield and see the birthplace of Dwight L. Moody.⁴

Trumbull, keeping in advance of the Rapture, visited Crestwood at some time after the royalties from the Bible had been coming in regularly. He described it:

It is a steep climb up the New Hampshire mountain roadway, severely testing the hill-climbing powers of an automobile, to get to "Crestwood," the summer home of Dr. C. I. Scofield at Ashuelot. But the hilltop view, after you have reached it, is worth the climb. From the house itself, and the garden round about it, one looks off over the beautiful Connecticut Valley with a sense of satisfying height and distance, and sky and clouds and the glories of God's world. East Northfield, rich with memories of the ministry of D. L. Moody, seen in the distance. Birds and flowers are round about in abundance. A bit of a cabin a hundred yards or more from the house, forms a secluded study for Dr. Scofield, and there one finds chosen treasures of his rich library, marked and well-worn Bibles, and jottings on sermons and addresses.⁵

The other act incommensurate with Dispensationalism of 1901 was one that, according to the principles of the Brethren, should have made J. N. Darby turn over in his grave. Scofield was admitted to membership in the Lotos Club in New York City. He was sponsored by Horatio Nelson Fraser (a wealthy man) and "seconded" by John Elderkin, a very prominent member of the governing committees of the club. The membership fee was \$100, plus annual dues, plus more for a room and for other services such as meals. The cost of membership was beyond the ability of Scofield to maintain on his own. His Northfield salary was only \$500 per year. The step was in complete conflict with the standard Plymouth Brethren belief that believers should avoid political office or in any way be socially associated with unbelievers.

4 C. I. Scofield, "Dwight Moody as I Knew Him," *Moody Bible Institute Monthly*, February 1922, 798.

5 Trumbull, *op. cit.*, 115.

The Lotos Club is an exclusive club of a sort more common in London, as is so often described in British literature. The phenomenon, while present in the United States, never developed on this side of the Atlantic to the extent that it did in England. The founders were prominent New Yorkers, including Whitelaw Reid of the *New York Tribune*. Reid was as good an establishment figure as could be found at the time. The club's purpose was noted in Article I, Section II of its Constitution:

The primary object of this Club shall be to promote social intercourse among journalists, artists, and members of the musical and dramatic professions, and representatives, amateurs, and friends of Literature, Science, and the Fine Arts: and at least one third of the members shall be connected with said classes.⁶

Since the theatre was taboo and worse in the circles where Cyrus had moved since 1879, it is probable that someone felt that Scofield could qualify in the literary category. But, that qualification could hardly have been on the basis of Scofield's literary output up to that time. There must have been anticipation.

The club's Literary Committee, when Scofield's application was presented, included Samuel Untermyer (1858-1941), a notorious criminal lawyer, fervent Zionist, and brother of the future Hollywood mogul, Louis. Untermyer's accomplishments, described in *Who's Who in America*,⁷ take up more than two columns. There is not one activity listed which would suggest that Untermyer could have appreciated either Scofield's Bible Correspondence Course or his magazine *The Believer*. Untermyer's life was so remote from the circles in which Scofield normally moved, that we must remain amazed that Untermyer would have given Scofield the "white ball" rather than the "black ball." A possible clue — Scofield's "postponed Kingdom" theory was most helpful in getting Fundamentalist Christians to back the international interest in one of Untermyer's pet projects — the Zionist Movement. Untermyer's character was such that stories

⁶ Constitution, Lotos Club. Copy supplied by the New York Public Library. The club declined to answer queries by the writer.

⁷ *Who's Who in America*, vol. 8 (1920-1921), 1264.

about him were still circulating in the Metropolitan Area in the late 1940s.

It defies understanding that a pastor from the hinterlands, whose literary output up to 1901 consisted of very sectarian booklets, articles, and courses, would be considered acceptable in the Lotos Club. Indications are that had Reid or Samuel Untermeyer seen any of Scofield's works, they would have reacted with raucous laughter. Scofield kept up his membership in Lotos until his death in 1921. The membership was not referred to in any obituary or eulogy. (The Dispensational community knew nothing of it!) The club was given as Scofield's residence in 1912 in *Who's Who in America*.⁸ The 1905 letter to Gaebelein was written on the Lotos Club stationery. That gem was first presented to the Christian public by Gaebelein in *Moody Monthly* in 1942.⁹ As usual, the penny failed to drop; the significance of the Lotos Club was not noted.

The admission of Scofield to the Lotos Club, which could not have been sought by Scofield, strengthens the suspicion that has cropped up before, that someone was directing the career of C. I. Scofield. Such direction probably was motivated by concerns remote from fidelity to the person, work, and truth of Jesus Christ.

Scofield at this time was in regular communication with people in Dallas. Apparently some plans were being laid.¹⁰ The records of the County of Dallas include a deed which states that on March 12, 1902, William G. and Martha Breg conveyed to Mrs. M. C. Starke, Neil Starke, and W. S. Mosher, the property at 157 Holmes Avenue, Dallas. The Bregs had held title to No. 157 since Scofield had left for Massachusetts.¹¹ On the 24th of March, the Starkes and Mosher conveyed the property to Cyrus and Hettie Scofield. The consideration was \$1.00 and "the further consideration of love and affection that we have for the said C. I. Scofield and wife Hettie

⁸ *Who's Who in America*, vol. 7 (1911-1912), 1856.

⁹ First reproduced in *Moody Monthly*, October 1942, 66. Later used by Frank E. Gaebelein in *The Story of the Scofield Reference Bible* (New York: Oxford University Press, 1959), 12.

¹⁰ BeVier, *op. cit.*, 61.

¹¹ Breg was at one time superintendent of the Sunday school of First Church. He was actively engaged in finance and utilities, having connection with Eastern financiers, and was ultimately an official of the Dallas Gas Company.

Scofield.”¹² The consideration was, even in 1902, far below fair market value.

During the spring, the Bible project must have remained on the back burner. It is next mentioned in connection with the Sea Cliff Conference of 1902, held July 20-August 4. In Gaebelein’s 1942 relation, the “outpouring of spiritual blessing” was incidental to another issue. Gaebelein reported:

Again Dr. Scofield and the writer took several walks and, as was to be expected, the chief topic of our conversation was the planned Reference Bible. Dr. Scofield expressed his positive opinion that the time for definite action had come, that after much prayer he had decided to start the work at once. He would resign his position in East Northfield, as he did, and return to Dallas, where he would be able to give more time to this undertaking.¹³

Note that Gaebelein contradicts himself. He spoke of resigning a “position,” singular. But Gaebelein, in the same article, had said that Scofield held two posts. Continuing his narration, Gaebelein said:

After a second walk along the shore of Long Island Sound he consented that the writer should speak to a number of brethren about the publication of the Reference Bible and sound them out as to their support.¹⁴

This makes it clear that the Bible project was *not* originally based on the support of a broad spectrum of the Christian constituency. It was supported from a select group who were economically able to finance special ideas and ride ideological hobbies.

Alwyn B. Ball, a New York real estate man, was approached for support. Gaebelein notes:

He fairly bubbled over with joy, and fully endorsed the plan; and, better than that, Mr. Ball pledged a considerable sum of money to assist the project.¹⁵

12 From the text of the deed, supplied by the County of Dallas.

13 Gaebelein, *op. cit.*, 279.

14 *Ibid.*

15 *Ibid.*

To “bubble over with joy” about a project designed to inculcate people with the idea that the only hope for the world is despair, suffering and apostasy, makes a mockery of the victory our Lord achieved on the cross.

John T. Pirie also contributed, his largess made possible by the ringing of cash registers in the store on Chicago’s State Street. Others approached included John B. Buss of St. Louis and Francis E. Fitch, a Plymouth Brethren of New York City. Fitch had published Scofield’s Bible Correspondence Course. Fitch’s principal business was the publishing of New York Stock Exchange lists — a role which put him on the very edge of Plymouth Brethren separation as ostensibly required by Darby’s view of 2 Corinthians 6. Gaebelein notes:

While the publication of the course was going on Mr. Fitch experienced considerable difficulty with our friend Dr. Scofield, in furnishing the needed material on time, which made it very unpleasant for Mr. Fitch, as the subscribers to the course thought the fault was his own. Some charged the delay from the side of Dr. Scofield to procrastination, but the writer thinks it was the kind spirit of our friend which was responsible. It was hard for him to refuse the many appeals which came to him to preach and to teach. He accepted too many calls, hence the completion of the correspondence course was repeatedly delayed. Said Mr. Fitch, “I know he can never finish such a work.” I told Dr. Scofield what Mr. Fitch had said, and he cheerfully acknowledged his fault. After our assuring Mr. Fitch that Dr. Scofield would stick to the task before him, Mr. Fitch likewise fell in line with the other brethren, heartily endorsing the proposed Bible.

This tends to strengthen suspicions about Scofield’s diligence as well as his basic desire for roles that kept him in the public eye rather than those calling for hard, patient, regular work. One gets the impression that the halo that Scofield now wears in the Dispensational community had not been fitted in 1902. Fitch eventually did “join the club.”

The close association between Scofield and Gaebelein deserves special comment, particularly as one considers Gaebelein’s first autobiography.¹⁶ In *Half a Century: The Autobiography of a Servant*,

¹⁶ A. C. Gaebelein, *Half a Century: The Autobiography of a Servant* (New York: Our Hope Publishing Company, 1931).

Gaebelein makes obvious references to his contacts with leaders of industry and business. Sandeen notes that Gaebelein, in a manner quite remarkable for those outside the denominations, never seemed to have the least trouble about financial support.¹⁷ The story of the next few years suggests that the largess was shared to some extent with Scofield.

Gaebelein gives an impression of not having grasped the fact that those “captains” (more often lieutenants) of industry who were willing to put money on Gaebelein and, through him, Scofield stopped right there. No indication appears that they cared the least about getting the “gospel” of Dispensationalism accepted in their own peer groups.¹⁸ The “gospel” (the failing church syndrome) was fine for the middle and lower orders that were to purchase Scofield Bibles by the millions. It was not until after World War II that Dispensationalism infiltrated all strata of American culture.

Just like its ideological predecessor, Brethrenism, Dispensationalism was a class movement. The “betters,” the “rich,” the “proper ones,” felt that the any-moment Rapture would be a good idea to keep the middle and lower orders in line. They would not upset the social and economic applecart while they were expecting the world to end.

R. J. Rushdoony has commented on the phenomenon:

There is too little good news in much gospel preaching of today. One of the most prominent of modern fundamentalist preachers has declared, in defining the Christian mission as saving souls only, “You don’t polish brass on a sinking ship.” Such a view is as surely a surrender of the world to the devil as anything the middle ages produced, and the growing importance of such Christianity in its influence on the world scene is a natural consequence of its theology. It is easy for the high and mighty of the world, when it suits their purpose, to give their blessings to such evangelism: after all, it is productive of better citizens, and it leaves them unchallenged.¹⁹

¹⁷ Sandeen, *op.cit.*, 214-215.

¹⁸ Note again Carl Henry’s admission of evangelical irrelevancy: “Another year has passed in which the movement has registered no notable influence on the formative ideas and ideals of American culture,” *Time*, December 26, 1957, 57. Eighty years of no progress is unusual, but the Premills have managed it.

¹⁹ R. J. Rushdoony, *By What Standard: A Critique of Cornelius Van Til*, 175.

Ideas, when pushed and promoted by Scofield-Bible-carrying believers, come from intellectuals. Rushdoony speaks of

...the elitism which marks the intellectual. The intellectual believes that his rationality gives him autonomy from God and from the herdlike emotions and appetites of the masses. As a result he feels that he can determine what is good and evil for mankind.²⁰

And their cause has received so much help by having a body of devout, faithful people whose greatest expectation is the Rapture.

On September 10, 1902, A. P. Fitt wrote to Scofield from Moody Institute, Chicago. He asked that Scofield and the others at Northfield join in prayer for the Institute. Scofield, on the 17th, sent a typed reply, committing the folks at Northfield so to do. The closing salutation was:

“Sincerely your friend and pastor.”

C. I. Scofield²¹

A hand written postscript of great significance (to us) read:

“Our ch. com. unanimously refused to accept my resignation & voted me 6 mos. on ½ salary—they to supply the pulpit. A supply com.—A. G. M. [Moody], Dr. A. Barber & W. Fay Smith—was appointed. We are corresponding with Gray for part of the time.

A call from Dallas was months in the future. But the conveyance of 157 Holmes Avenue in March and the discussions at Sea Cliff were indications that decisions were being made behind the scenes. Congregational voting would merely rubber-stamp decisions made at the seat of power.

During 1902, a number of problems arose in First Church (Dallas). The incumbent pastor, T. C. Horton, resigned in June. In October, forty-two members signed and submitted a resolution stating their intent to withdraw and form a new congregation. The dissent appears from this distance to be largely a matter of

20 R. J. Rushdoony, *Revolt Against Maturity* (Fairfax, VA: Thoburn Press, 1977), 127.

21 Letter in the Moodyiana Collection, Moody Bible Institute, written on the letterhead of the Scofield Bible Correspondence Course by C. I. Scofield, D.D. The letterhead refers all business correspondence to Francis Fitch.

personality clashes. Doctrinal differences were a luxury that developed in the seceding group after the secession was accomplished. The dissidents, under the leadership of E. M. Powell, organized a new church.²² Those remaining loyal to First Church apparently had no appreciation of the vision of Scofield that was to place him on the threshold of worldwide fame. They asked him to return to the essentially parochial role of helping First Church over its local crisis.²³

Scofield's reaction to the problems of First Church is a bit mystifying. Possibly the burden of the Sea Cliff Conference and the thought of work on the Reference Bible were too much for him. He incurred another unspecified illness. The church in Dallas issued a call that reached him at the Sanatorium at Clifton Springs, New York, where he was recuperating. In a letter dated November 13, 1902, Scofield asked the church for more details. But in asking he indicated that he could not give the call serious consideration.²⁴ It was reported that he had already begun the seven-year task of preparing material for his Reference Bible. Upon his recovery, he went from Clifton Springs back to East Northfield.

By January 1903, Scofield felt able to make a trip to Dallas. During that visit, there must have been serious discussions, some, no doubt, with those in the official life of First Church. On January 19, 1903, writing from 157 Holmes Avenue, he addressed A. P. Fitt at Moody Bible Institute, Chicago:

My dear Mr. Fitt:

I have sent in my resignation of the Northfield & Mount Hermon pastorates. While very well in body I do not feel that I have recovered sufficient strength to do justice to the Northfield work. As you know, this was my feeling last September. The committee here generously thought otherwise, and I came away—first to Clifton & then here. Now I am convinced that the interests of the church and of the Northfield work require a younger and stronger man.

22 BeVier, *op. cit.*, 69. Also Ernest B. Comstock, Ed., *History of Central Congregational Church, 1902-1952* (Dallas, 1952), 7.

23 Letter to Scofield, November 13, 1902.

24 Letter from Scofield, November 13, 1902, in church records, Scofield Memorial Church, Dallas.

It is not *certain* that I shall resume my pastorate here, though I am pressed to do so, and am offered an assistant pastor and unlimited liberty to teach and preach whenever the Lord opens the way and I feel led to go.

Invitations have poured in since the papers made that announcement—Charleston, S. C., Savannah, Ga., Richmond, Va., Birmingham, Ala., Memphis & Nashville, Tenn., New Orleans, La., & other places. I have also a pressing invitation to address both the Seminary & the University student body at Princeton.

I think the Institute ought to be linked on to a big lot of work in Colorado, Kansas, Missouri and Texas—but as to this you will know best.

I expect to keep my summer home at (or near) East Northfield & hope never to lose my deep interest in all the work which Mr. Moody planted. Trusting that the work goes on under blessing and that you, Mrs. Fitt & Emma are well, I am,

Yours as ever
C. I. Scofield

I may say (referring to the enclosed slip) that I have no thought of establishing a college of the Bible here. The Institute is near enough.²⁵

There are hints in the correspondence that the needs of the churches were secondary in the discussions. And again we can find behind the words, suggestions (felt at other points in the story) that some specific individual or individuals were making plans for Scofield.

At the time of this particular exchange between Scofield and Fitt, the latter's administration at Moody Bible Institute could be described as interregnum. The period so identified runs from the death of D. L. Moody at the end of 1899 to the appointment of Dr. James M. Gray as dean in 1904. Under consideration for the helm at Moody was a "troika." It was proposed to have three deans, each teaching at Moody for four months a year (one school semester)

²⁵ BeVier, *op. cit.*, 72.

and spending eight months in Bible teaching and evangelistic work in the field.

James M. Gray had consented to be one of the three. Dr. Reuben A. Torrey had also accepted.²⁶ It was expected that C. I. Scofield would be the third. Torrey, meanwhile, was led more and more into evangelistic work. By September 1905, he wrote Fitt from England:

I fear I shall not be able to give much time to the Institute for some years to come, even if I do not resign altogether.²⁷

No records of any contacts with Scofield on behalf of the Institute troika have come to light. Gray, from his appointment as dean in 1904, functioned as administrative head. Whether the troika plan might have succeeded will never be known.²⁸

Scofield was at the start of a project that was to make his name famous. As the next few years demonstrated, he could never have handled a commitment at Moody as envisioned in the troika plan and still have made his contribution to the *Scofield Reference Bible*.

By the beginning of February 1903, Scofield had returned to East Northfield, terminated the charge and settled his personal affairs and returned to take up duties in Dallas. Trumbull reproduced the resolution adopted by the church in East Northfield when they accepted Scofield's resignation:

The council discerns issues of unusual weight in this case. This church gathers and disperses religious forces felt throughout the Union. Each year from all over the country Christian strangers and many from other lands make it a shrine: in part from hallowed associations and more for the pursuit of the higher religious life. The pastor here is, in a measure, a host to Christian pilgrims from half the world. Hence a change of the pastorate touches wide circles in the Gospel kingdom. The pastorate now closing has in its seven years gathered into the church 196 by confession and 112 by letter, a total of 308; and

²⁶ Torrey's letter is reproduced in Runyan, *op. cit.*, 139.

²⁷ Letter, Scofield to A. P. Fitt. Original in Moodyiana Collection, Moody Bible Institute, Chicago.

²⁸ The "troika" plan appears to have been largely forgotten. But one of the present staff at Moody commented to the writer that it would never have worked. The three men were too "strong willed" to have pulled together.

has spent large activities in the yearly convocations held here. It has been marked by strong, skilful, and productive preaching to the dwellers here, to the members of the favored schools here, and to the strangers visiting the town. These have found memorable profit from this pure, fervid, and enriching ministry.

And while the council can but sympathize with the church for the frequent absences of the pastor to meet the calls which his eminent evangelistic power created, they also rejoice in the blessed gifts which have so profited other churches. We trust the Head of the Church will recompense this Zion by future pastoral faithfulness for the sacrifices thus made for other peoples.

It is the happiness of the council to record their enjoyment of the personal relations between themselves and Rev. Dr. Scofield. His urbanity, fraternal fulness of heart, and enkindling spiritual fervors have made him a brother by us; and while deploring our loss of these gifts, they give emphasis to our commendation to him to the churches and ministers of Christ to whom he goes.²⁹

BeVier never saw the letter to Fitt, but even as he studied the church records, he seemed to feel that there were unanswered questions.³⁰ He comments:

Scofield never liked the Dallas summers, and in 1903 his health was already bad. However, a photograph taken soon after his return to Dallas would *not* suggest any serious illness. He appears portly, with a moustache and gray hair. He looked somewhat like Theodore Roosevelt without the pince-nez.³¹

The health question and the reports of recurring illness still must be marked with question marks.

Health or no, Scofield still managed to cover his summer circuit in 1903, just like a drummer making his calls on the trade. It was on August 9, 1903, that his wanderings found him in Chicago. He delivered at the Chicago Avenue Church (Moody Church) the sermon entitled, "As on Eagles Wings."

²⁹ Quote in Trumbull, *op. cit.*, 54.

³⁰ BeVier, *op. cit.*, 71-72.

³¹ *Ibid.*

In September 1903, Scofield was in Brantford, Ontario, for a Bible and prophetic conference at the Zion Presbyterian Church. Scofield was in town ahead of the group and spoke to 200 men at Wickliffe Hall. His text was taken from Acts 26:28-29, where Paul is addressing Festus. The *Brantford Daily Courier* of Monday, the 21st, said that the subject of the message was “Almost or altogether, which?” The paper noted that Scofield spoke eloquently on the subject, pointing out the great need for complete and whole conversion.³²

The state of the Dallas congregation in 1903, following that split of the previous autumn, should have called for more pastoral activity than the work on the *Scofield Reference Bible* permitted, even with the associate work of Luther Rees.³³ Scofield’s pastoral duties must have been a secondary consideration. And it does not appear that the salary the church was able to pay him provided any substantial cash flow to maintain the Scofield household.

As might reasonably be expected, the arrangement between Scofield and the church did not work out. By late 1903, Scofield realized that he must either give up work on the Reference Bible or give up the church. Apparently the pastoral duties were, without formal action, shifted on to Luther Rees entirely. Rees at the time was also the Congregational missionary superintendent for Texas and Louisiana.³⁴ Fortunately, the church’s condition improved despite the divided leadership, and its financial obligations were met.

But Scofield was still faced with the need for a decision. The congregation seems to have continued indulging in group masochism in their determination to cling to Scofield as pastor, even though he had an evident desire for that which would make him a world figure. Apparently, Scofield was prevailed upon to

³² Copy of the newspaper article supplied through the courtesy of Brantford Public Library (Ontario).

³³ *Ibid.*, 73, based on the pastor’s report for 1903, First Congregational Church. Our understanding of the role of Luther Rees was aided by a letter from P. R. Byers, present pastor of the Paris Bible Church, Paris, Texas, formerly the Main Street Congregational Church. Byers made it clear that Rees, while ordained, never gave up a role in business and pastored in Paris only between the terms of other pastors. Thus he was also available for work in Dallas in assisting Scofield.

³⁴ Pastor’s Report, First Church, 1903.

make a decision that was no decision.³⁵ That matter had to be reconsidered at subsequent church business meetings in 1905 and 1906.

Early in 1904, Scofield addressed a gathering of Confederate veterans in Dallas, probably the State Convention of the United Confederate Veterans. The message was preserved only in his outline. In that outline note the following: “right superior race to bear white man’s burden of an inferior race in its own way.”³⁶ The notes continue: “seemed as if *principle* lost/I permit no man to go before me in admiration of *Puritan character* etc, etc./But today *principle* conceded.” The evangelical movement today would brand the first quoted note as racist. The idea pregnant in the note is contrary to views then held and espoused in Michigan, Massachusetts, and Kansas. Scofield was always able and willing to please the ears of a particular audience by special references. This could mean being at different times on different sides of any ideological fence. It does not suggest changing views, but views that changed easily with the occasion.

³⁵ *Ibid.*

³⁶ From outline, “Address to Confederates,” in collection of Scofield Sermon outlines, donated to Moodyiana Collection by Rev. Wendell P. Loveless.

Chapter 27

Across the Bounding Main

“They that go down to the sea in ships, that do business in great waters.”

(Psalm 107:23)

As Scofield was dividing the Word and his time he gave evidence of developing wanderlust. The rationalization was that he needed research to produce the quality references envisioned for the Reference Bible. Of course, if the proposed work was to receive worldwide circulation, some indication of European research would reduce its stigma of being a Yankee work.

By early 1904, a trip to Europe for Cyrus and Hettie was in the planning stage. In those days, a real cash flow was necessary for travel to Europe. Gaebelein’s solicitations in this period of Scofield’s life were both indispensable and evidently successful. The trip became a reality.

Some reports of the trip are quite specific. The trip was the first abroad for Hettie. Cyrus, by his own admission, had been there before (the timing of his previous trip has been carefully hidden among reports of conference engagements). The original intent was to spend two months on vacation. The remaining time abroad — which stretched to nine months — was supposed to be for

work on the Reference Bible. We found no reference to Noel during 1904.

Possibly the publicity-type stories which circulated in the Fundamentalist press during the second decade of the century were not always accepted at face value. When Trumbull was writing his story of Scofield, he commented on the European junket in a manner that suggested he was answering critics by making a confident assertion:

Did the sojourns in Great Britain and elsewhere in Europe make any real contribution to the *Scofield Reference Bible*, apart from the opportunity they gave of freedom from interruption in the work? Could not this Reference Bible just as well have been made at home without stepping foot out of the United States? The question has been sincerely asked, and the facts here given answer it.

It is true that most of the explanatory and interpretative comment represents material that was familiar to the comparatively few soundly instructed and well-grounded students of the Word of God in our country and abroad. But the work done on the *Scofield Reference Bible* includes far more than this. It is a result that could have been produced only after an exhaustive study of books, and conferences with men, both friendly and unfriendly to the Word of God, both believing and unbelieving, both conservative and radical, so that every statement of the editor was finally made only after an intelligent and scholarly familiarity with the whole realm of modern Bible Research. When a positive statement is made in the notes it is made in full recognition of the negative positions on that same point. All this made possible an orientation of the editor and gave the work a background, an atmosphere, a sometimes tacit evidence of familiarity with all view-points while presenting only the true viewpoint, which could never have been brought to pass without the travel and contact and research that went into it.¹

A most excellent comment by Trumbull, if the notes really reflect great scholarship. But some reservations are in order.

Before starting on a serious work, Cyrus and Hettie, according to reports, enjoyed to the full a stay in London. But even during those

¹ Trumbull, *op. cit.*, 102-103.

months of ostensible vacation a contact of major importance was made. Throughout the Scofield story, especially the part after 1879, there is always a place where, if nothing else serves as explanation, we can find traces of Brethren influence. The major contact of 1904 was arranged through one of the Brethren.

Robert Scott of the London religious publishing house of Morgan & Scott (now Marshall, Morgan & Scott) is mentioned as one of those attending the 1898 Northfield Conference. As Scott is introduced in the story, it is not possible to tell whether Scofield and Scott first met in Northfield in 1898 or whether they met during one of those undated times when Scofield saw the Horse Guards. The acquaintance between Scofield and Scott had developed in 1898 as they had enjoyed the conference. In 1904, Scofield must have made at least one call at the firm headquarters, No. 12, Pasternoster Buildings, Ludgate Hill, London. And the Scotts entertained the Scofields. At some time during the two-month stay in England, the Scotts took the Scofields down to their country home in the delightful Surrey countryside near Dorking. No doubt they traveled by train, probably starting from London Bridge Station. In 1904, the engine may have been still painted in the wonderful yellow livery invented earlier by William Stroudley.²

At Dorking, Scofield was only five or six miles from Albury, the site of the conferences sponsored by banker Henry Drummond that instituted a major shift in the direction of the church,³ a move which Scofield continued to push.

During the visit to Dorking, Scofield told Scott of his plans for a new Reference Bible. Trumbull reported the conversation as Scofield related it to him fifteen years later:

“Who is going to publish it?” at once asked Mr. Scott.

“I do not know,” was the reply. “I have not taken that up. The first thing I must do is to get the material ready; then it will be time enough to think of a publisher.”

2 See C. Hamilton Ellis, *The London, Brighton and South Coast Railway* (London: Ian Allen, Ltd., 1960), especially 105 and 162 for the story of “Stroudley’s Improved Engine Green,” as the nearsighted expert called his yellow color.

3 Iain Murray, *The Puritan Hope* (Edinburgh: Banner of Truth, 1971), chap. 9. Ovid E. Need, *Death of the Church Victorious* (Lafayette, IN: Sovereign Grace, 2002).

"But the question of the publisher is one of the utmost importance," replied Mr. Scott. "And there is only one concern that ought to publish that Bible. My own house would be glad to publish it, of course; but we could not give it the worldwide introduction which it must have. The publishers of this Bible must be the Oxford University Press."

"I do not know any one connected with the Oxford Press," said Dr. Scofield.

"I can easily arrange that," answered Mr. Scott; and forthwith he took his friend to call upon Mr. Henry Frowde, then the head of the great Bible publishing house of Great Britain and the English-speaking world.⁴

Mr. Frowde was interested. He said he would consult Mr. Armstrong, then head of the American branch of the Oxford University Press. Mr. Armstrong was immediately enthusiastic at the suggestion that this new Reference Bible be brought out by the Oxford Press, and a preliminary understanding was quickly reached. Mr. Frowde assured Dr. Scofield that, if he finally decided to place the Bible with them, they could readily arrange a proper contract for the publication, in the interests of each party. And so the publishing question was settled, God having fulfilled his word that "before they call, I will answer" (Isaiah 65:24).⁵

Scofield did not keep an itinerary of his travels and we are not really sure when he traveled. The various reports are in conflict at many points. It is apparent that after about two months in England, Cyrus and Hettie traveled to Switzerland. They settled at Montreux, at the east end of Lake Geneva. The declared intention of going to Montreux was to permit uninterrupted work on the Bible. It was not to be. For four months Scofield reportedly was sick and unable to do any work whatsoever.⁶

At this point in the narrative, either Trumbull slipped up or else Scofield was carried away and Trumbull's editorial skill deserted him. Two pages after relating the four-months sickness, Trumbull

⁴ The reference to Oxford University Press solely as a Bible publishing house suggests complete cultural ignorance on someone's part or else a desire to keep the clientele in that state. See the 500th Anniversary pamphlet of Oxford University Press issued in 1978 for a better picture of the true scope of the Press.

⁵ Trumbull, *op. cit.*, 89-90.

⁶ *Ibid.*, 90. Compare with 94.

states that Scofield spent nine months at Montreux in uninterrupted labor. One of the stories is inaccurate. And Gaebelein confuses things further by stating that the illness at Montreux was in 1906 — when other sources have Scofield at Lake Orion, Michigan, not Switzerland.⁷

To prepare for the period of work, Scofield had ordered from Geneva a supply of large-page, wide-margin notebooks.⁸ Scofield planned to paste the text of the entire Bible, page by page into the notebooks. The pages would receive the notes as he worked them up. These notebooks, purchased in mid-1904, were the first recorded tangible evidence of actual production of a work for which Scofield and Gaebelein had been soliciting funds for two years.

While Cyrus was sick, Hettie was not idle. She pasted the entire Bible, page by page, into the notebooks. Some pages were never to have much more than the text of Scripture on them, right up to that day in 1908 when they were handed to the typesetters. The notebooks were ready for Cyrus when he recovered. They were to become among the most traveled in religious history. How much use was made of them before they were torn apart by the typesetters remains a question.

A source in Dallas claims that while overseas, Scofield made a trip to the Holy Land.⁹ The trip must have taken place either very late in 1904, at some time after the four-months illness, or early in 1905. But after a debilitating illness and faced with a widely announced schedule of heavy work, time for a lengthy excursion seems unlikely. Travel times of various routes linking Switzerland and Palestine were looked at. The search included the schedule of the famous “Orient Express.” A trip with any reasonable time to view the holy sites could not have been made in less than a month or six weeks. Two months would be more likely. But in the face of

⁷ *Ibid.*, 94. Gaebelein, “The Story of the Scofield Reference Bible,” *Moody Monthly*, 344.

⁸ Trumbull, *op. cit.*, 94.

⁹ L. B. Hill, *A History of Greater Dallas and Vicinity* (Chicago: Lewis Publishing Company, 1909), 282.

the illness, such a trip would leave little time for working on the notebooks so carefully prepared by Hettie.

The matter is complicated by the usual reticence about the specific nature of Scofield's illness. Travel in the Holy Land in the first decade of this century was not for the ailing. Either the trip was not made or else precious little time was spent at Montreux in writing.

Exact travel dates are not available, but early (before June) in 1905, Scofield and Hettie returned to Dallas. Trumbull quite plainly declares that Scofield's finances, or rather lack of the same, required the return.¹⁰ The funds previously obtained through Gaebelein's efforts had been exhausted by payments to Swiss physicians or by baksheesh to mule drivers in Galilee. In early 1905, a regular cash flow in sufficient amount had not developed.

When Scofield returned to Dallas, he found the church in need of more pastoral attention than could be provided by a scholar on the threshold of worldwide fame. The church was paying the price for trying to hold on to Scofield. Once again, Scofield faced a decision. The result again was a decision that was no decision. He could not properly minister to the church and make genuine progress on the Reference Bible.¹¹

The decisions appear to have been made for him. Reports indicate that he became ill.¹² He returned to the Sanitarium at Clifton Springs, New York, to recuperate and work on his opus. Trumbull comments that this was:

...not so much as an invalid but because of the splendid facilities there for the best food and air, and medical attention when needed, and at the same time freedom to go on with his work.¹³

The notebooks made another journey. It would seem that New York City was on the route from Dallas to Clifton Springs.

¹⁰ Trumbull, *op. cit.*, 94; BeVier, *op. cit.*, 75.

¹¹ BeVier, *op. cit.*, 75.

¹² *Ibid.*, 76; Trumbull, *op. cit.*, 95.

¹³ Trumbull, *op. cit.*, 95.

Gaebelein reproduced a letter written by Scofield on stationery of the Lotos Club:

The Lotos Club
New York

2 Sept. 00

My Beloved Brother:

By all means follow your own views of prophetic analysis. I sit at your feet when it comes to prophecy, & congratulate in advance the future readers of my Bible on having in their hands a safe, clear, sane guide through what to most is a labyrinth.

Yours lovingly in Christ,
Scofield¹⁴

In view of the statement made by Gaebelein in 1942, that Scofield was to give D. L. Moody instruction in prophecy, the deference to Gaebelein expressed here is interesting.¹⁵ Actually, the letter may have been written more with a view to impressing future readers or for use in an ad than for any actual communication with Gaebelein. But it tends to confirm the impression of Robert L. Pierce (and others) that Gaebelein had much to do with the shaping of Dispensational prophetic views.¹⁶ As already noted, no one raised any question about the Lotos Club.

At Clifton Springs, Scofield was joined by Miss Ella Pohle, who had helped him with the preparation of the Bible Correspondence Course. Miss Pohle remained with Scofield for the next year and was a material help in the work on the Bible.

Back in Dallas, the church called a Scofield protégé, the Rev. W. Irving Carroll, from the associated Grand Avenue Church to the post of associate pastor at First Church. This no doubt helped to cover those areas not handled by Scofield.¹⁷ At a business meeting,

¹⁴ First reproduced in *Moody Monthly*, October 1942, 66, later used in Frank E. Gaebelein, *The Story of the Scofield Reference Bible, 1909-1958* (New York: Oxford University Press, 1958), 12.

¹⁵ Gaebelein's statement is in "The Story of the Scofield Reference Bible," *Moody Monthly*, 129.

¹⁶ Pierce, *op. cit.*

¹⁷ Record Book, First Church, 215.

the church, in addition to confirming Carroll as associate at a salary of \$1,500 per year, retained Scofield as pastor. His salary was set at \$1,000 per year.¹⁸ That figure suggests that Gaebelein must have been hitting the solicitation trail hard. Even in 1905, \$1,000 per year was hardly capable of supporting scholarship, keeping Hettie in hats and Noel in school, and most important of all, paying the dues of the Lotos Club.

¹⁸ *Ibid.*, 213.

Chapter 28

The Road to Oxford

“... I will go along by the high way, I will neither turn unto the right hand nor to the left.”

(Deuteronomy 2:27b)

Where was Scofield when the year 1906 came in? As noted earlier, the stories conflict. What we do know is that in January the Dallas church raised Scofield's salary to \$3,000 per year with full freedom for meetings and other activities as opportunities arose.¹ Even in 1906, the \$3,000 would hardly support the lifestyle and activities of three Scofields.

By May 1906, Scofield had made some progress on the notes and felt able to travel. Cyrus, Hettie, Ella, and, of course, the notebooks came to New York City. For Cyrus, the Lotos Club was available. Hettie and Ella, at a location undisclosed, continued the work of placing the cross references on the proper pages of the notebooks. Before the end of the month, the trio moved to New Hampshire. This is the first note we have of the Crestwood Camp property being used. And camp they did. No buildings had been erected, so tents were necessary. One large tent was for living and sleeping; a smaller tent was a work area. No mention was found of other

¹ BeVier, *op. cit.*, 75, based on church records and Trumbull.

facilities. Rather rugged for a man of sixty-three with questionable health. And there is no indication of the place of seventeen-year-old Noel.

It is at this point that Gaebelein's narrative is, at best, quite faulty.² As noted earlier, Gaebelein has Scofield going to Europe in 1904, staying two years with four months sickness at Montreux in 1906, and an arrival in New York on May 25, 1906. His claim is supported by the text of a letter, dated May 27, 1906, and from Crestwood Camp, reading:

Crestwood Camp
Ashuelot, N. H.
May 27, 1906

My beloved Brother,

We reached New York Friday after a slow but pleasant voyage, and came right here. Was sorry to pass through New York without seeing you, but could ill bear the expense of a delay with my family.... Thanks for Stebbins' letter. I am in splendid health, rested and refreshed by the voyage of thirteen days. I must soon go to New York. Will let you know when the date is fixed. Found here a pressing invitation to occupy my old pulpit at East Northfield next Lord's Day and I have accepted. Love to all.

As ever yours,
C. I. S.³

The port of departure from Europe was determined by a matter of a more convenient way of handling those boxes of notebooks. They sailed from the port of Boulogne, France.⁴ When this writer read of the embarkation at Boulogne, he was skeptical to the point of unbelief: Boulogne could not handle trans-Atlantic liners. Through contact with the leading historian of trans-Atlantic steamship services, Mr. N. R. P. Bonsor,⁵ it was learned that just at the time the Scofields and their boxes made the 1907 return to the States, two steamship lines, Holland-American and Hamburg-

² Gaebelein appears to have written his sketch without careful reading of Trumbull.

³ Reproduced in type in *Moody Monthly*, February 1943, 344.

⁴ *Ibid.*, 110.

⁵ Mr. Bonsor resides on the Island of Jersey at Petit Port, Corbiere.

American (HAPAG), experimented with calls by certain ships at Boulogne *en route* to New York.⁶ And just as Scofield related to Trumbull, a tender carried passengers and luggage from the quay to the liner anchored in the roadstead. Mr. Bonsor even supplied a list of ships with dates of call at Boulogne.⁷

If the letter is valid, ship arrivals in the Port of New York for Friday, May 25, 1906, should show an arrival that fits with the travel story. The *New York Times* for that day lists eleven ships, including five from Mediterranean ports and one from South Shields, England. The *S. S. Provence* had departed Le Havre, France, on May 19, not fitting in any way the thirteen-day voyage mentioned in the letter. And Le Havre is never mentioned as an embarkation point in the Scofield story. However, perhaps the voyage alluded to was from Clifton Springs to New York.

According to material developed by BeVier, Scofield had been in Dallas in January 1906, then had gone to Clifton Springs.⁸ Even if the Scofields and Miss Pohle had used the Hudson River day-line from Albany, the trip to New York from Clifton Springs could hardly be described as a voyage. It is simply impossible to corroborate the facts of Cyrus's letter to Gaebelein.

The reliability of Gaebelein's story is further impaired by the fact that in 1942 he reproduced a letter Scofield wrote to him on September 2, 1905. The letter was on stationery of the Lotos Club in New York, so we may reasonably assume that he was not in Switzerland at the time.⁹ Yet according to Gaebelein's story, Scofield should have been in Montreux on the last lap of his two-

6 Letter to the writer, November 30, 1976.

7 The detail indicates that Scofield was in the hands of people with expert knowledge of travel routes. Normally a trip from Switzerland to New York would have meant a train to Paris, then would follow a battle with porters at Gare de Est and a cab ride through Paris to Gare St. Lazare, another battle with porters, thence onto a train for a channel port. Instead, going via Boulogne, the Scofields boarded at Montreux one of the great European expresses destined for Boulogne (with connection to London). At Boulogne Maritime Station they were met by a representative of the steamship line who arranged for the transfer of both luggage and the precious boxes of notebooks to the tender and on to the liner. For a man of sixty-four, as prone to illness as Scofield was reputed to be, the whole arrangement was a blessing.

8 BeVier, *op. cit.*, 75.

9 The letter was photographically reproduced in *Moody Monthly*, October 1942, and also in the booklet edition of the story. No reader of the sketch noted the discrepancy produced by the inclusion of the letter.

year sojourn. Interestingly enough, Gaebelein never noted the discrepancy.

The origination of the text of the letter published with the date of May 27, 1906, is obscure. When he wrote in 1942, Gaebelein declared that he had on his desk an accumulation of Scofield's letters from 1903 to 1909. Chronological arrangement should have provided a basis for a more accurate itinerary.¹⁰

But whatever the facts, we do know that Scofield lived in a small tent at Ashuelot by 1906. The story related by all previous writers suggests that all three kept up work on the great opus throughout 1906. But Gaebelein refutes this claim by reference to a letter written on June 9, 1906. Scofield was preparing to leave the tent for the luxury of John Pirie's estates at Sea Cliff, Long Island, to revel further in balmy days. Gaebelein quotes:

God help us to meet the seriousness of the days in which we live, with an apostate Church, and unnourished Body,¹¹ a lost world, and an impending advent as our environment.

BeVier, overlooking the Sea Cliff sojourn, comments that during 1906 Scofield was in almost continuous contact (mostly by mail, postage 2 cents an ounce) with his seven consulting editors.¹² Nothing has come to light that provides Scofield's reasons for selecting the individuals so designated. They were:¹³

Arno C. Gaebelein:	Prophecy buff, lecturer, editor, and writer
Henry G. Weston:	Crozier Theological Seminary, Chester, Pennsylvania.
William J. Erdman:	Presbyterian minister and author
James Gray:	President, Moody Bible Institute, Chicago
Arthur T. Pierson:	Author, editor, sometime pastor of Spurgeon's Tabernacle, London
W. P. Moorehead:	President, Xenia Theological Seminary, Xenia, Ohio
Elmore Harris:	President, Toronto, Canada

¹⁰ Gaebelein, *op. cit.*, 344.

¹¹ *Ibid.*, 345.

¹² BeVier, *op. cit.*, 77.

¹³ Listed by both Trumbull and BeVier, *op. cit.*, also referred to by Gaebelein. The authoritative listing is on the title page of the *Scofield Reference Bible*.

Gaebelein, super “prophecy buff” with prophetic views identical to Scofield’s, was the specialist confirmed by that 1905 letter from the Lotos Club. In his relation, Gaebelein notes that Scofield told him that he had exchanged many letters with Dr. W. J. Erdman about the term “kingdom” and its use in the New Testament.¹⁴

In September 1906, Scofield wrote to the church in Dallas of his intention to go to London for more study. The research was ostensibly required in the preparation of the Scofield notes.¹⁵ The church responded by continuing the existing arrangement until the following April, later extending it to the end of 1907. Scofield, after receiving confirmation of the extensions, departed for Europe with Hettie and the notebooks. (We do not know how Miss Pohle occupied her time while two-thirds of the trio were traveling. Still no word of Noel.)

Gaebelein was not the only one who, in relating the Scofield story, was “mixed up” at this point. Trumbull was also inaccurate and, in fact, may have provided the basis for Gaebelein’s mix-up, made twenty-three years later. On his page 97, Trumbull declares that Scofield stayed in Europe for two years. The statement is impossible, as it conflicts with church records and would make impossible the completion of the Bible.¹⁶

The 1903 reference Scofield made to the Horse Guards suggests that by 1906 he was more familiar with London than most American clergymen of the period. But apparently he had not been to Oxford. He did visit the city in 1906. But we have no hint as to how he reacted to the “City of Bells” when he was there late in 1906.

One may not agree with much that is and has been taught at Oxford, but one cannot help being affected by the city itself. More than a generation later, Sheldon Vanauken described the way he felt when there in the 1950s:

14 Gaebelein, *op. cit.*, 344. BeVier, 77, refers to Gaebelein but has the correspondence with Weston, not Erdman. No doubt Scofield corresponded with both and with the others as well.

15 BeVier, *op. cit.*, 77.

16 Compare Trumbull, *op. cit.*, 94 and 96, to note the conflict.

Meanwhile, we explored Oxford's grey magic, Oxford "that sweet City with her dreaming spires", Oxford and all the country round, sometimes on our bikes, sometimes on foot....

Coming back to Oxford, we were always, it seemed, greeted by the sound of bells: bells everywhere striking the hour or bells from some tower change-ringing, filling the air with a singing magic. We explored every cranny of this city of enchanting crannies and unexpected breathtaking views of towers and spires. We were conscious all the time of the strong intellectual life of a thousand years. Despite the modern laboratories, Oxford is still "breathing the last enchantments of the middle ages"; this wall part of a great abbey; the Benedictines built the long, lovely buildings that are part of one college quad; the narrow passage where we bought tea things has been called Friars Pantry for centuries; the Colleges bear names like Christ Church and Mary Magdalen and Corpus Christi, and the bells with their lovely clamour have rung through the centuries.

Imperceptibly the ages of faith, when men really believed, when the soaring spires carried their eyes and thoughts up to God, became real to us, not something in a book....¹⁷

In the milieu that generated the Scofield phenomenon, such reactions would have been considered either irrelevant or "worldly." Trumbull describes the Scofield days in Oxford:

Here the treasures of the Oxford libraries were fully at the disposal of the man who was making himself a Bible scholar by mastering the Bible scholarship of the world. He was by no means content to limit his studies and researches to constructive and believing Bible scholarship. He covered the whole field of such scholarship, whether friendly or unfriendly to the Bible. He wanted to know at first-hand all the critics claimed to have done, and he was open to any light that their scholarly researches might, known or unknown to themselves, throw upon the Word of God. He found Prof. Dr. William Sanday, an outstanding scholarly critic, gracious in his readiness to confer. So also with the more extreme critic, Prof. S. R. Driver. Of the conservative Bible scholars abroad, Dr. Scofield gratefully acknowledges his indebtedness to Profs. A.

17 Sheldon Vanauken, *A Severe Mercy* (San Francisco: Harper, 1977), 79.

H. Sayce and David Samuel Margoliouth, of Oxford, and to Mr. Walter Scott, the eminent Bible teacher.¹⁸

Professors Sayce and Driver were, according to some reports, considered conservative. Margoliouth was noted as being “eccentric.”¹⁹ As for Walter Scott, like so many others in the Brethren lineage, we know absolutely nothing about him. Even the library of his native city, Bristol, could tell us nothing. Were it not for the Scofield visit we might suspect a *nom de plume*.

A serious flaw in the whole Oxford story slipped out during the great Memorial Service for Scofield held in Dallas in November 1921. At that time, Irving Carroll noted:

I sought to get him to talk of his visits to Oxford University and to hear from his lips something of the conversation around the faculty table in the dining hall. Little would he ever say and always was anxious to turn the conversation into other channels.²⁰

Carroll’s comment gives a bit of substance to a suspicion that lurks behind Trumbull’s relation. There really wasn’t much research or discussion of theological issues. This is likely despite the purpose declared by Trumbull:

It was Dr. Scofield’s deliberate purpose to put himself under obligation to the entire field of modern Bible study and scholarship. All through his labors on the Reference Bible he was consulting, either by correspondence or personal interview, the leading scholarly and spiritual Bible students of different lands.²¹

If our suspicion is correct, then much of Trumbull’s chapter 9, “The Debt to Scholarship,” from which these quotes were taken, is propaganda designed to promote a work to a place far beyond its merits, intrinsic or otherwise. Trumbull’s statement, “He covered the whole field of such scholarship, whether friendly or unfriendly

¹⁸ Trumbull, *op. cit.*, 97-98. Note that BeVier on 78 speaks of “The Oxford University Library.” There is no Oxford Library as such. No doubt Scofield obtained a ticket to the famous Bodleian. There are numerous other libraries in the “City of Bells.”

¹⁹ So says Gilbert Highet in *The Immortal Profession* (New York: Weybright and Talley, 1976), 149. Highet does tie the eccentricity with brilliance.

²⁰ *Dallas Morning News*, November 28, 1921, 7.

²¹ Trumbull, *op. cit.*, 98.

to the Bible,”²² becomes patently impossible. Its improbability should have been evident to Evangelicals long ago.

It is possible that there were some suspicious ones even while Trumbull wrote. Carried away by his effort to establish valid scholarship, Trumbull says:

Did the sojourns in Great Britain and elsewhere in Europe make any real contribution to the *Scofield Reference Bible*, apart from the opportunity they gave of freedom from interruption in the work? Could not this Reference Bible just as well have been made at home without stepping foot out of the United States?²³

Actually the more one considers the ideas that made up this work, and the more one studies the reported travels, the stronger the suspicion is that *no* genuine scholarship was involved. The two trips to Europe may have been purely for effect. The effect was greatly heightened by the laborious transportation of the boxes of notebooks.

But was Oxford really a place where one devoted to Jesus Christ could get the advice and the assistance that would honor the Lord? David Fountain has commented on the Evangelical influence at Oxford during the time that Scofield visited:

In England evangelicals were anxious to impress society. They had been kept out of Oxford and Cambridge, and when they were let in they tried to make an impression by their academic attainments. Theology was studied in precisely the same way as mathematics, history or science. The fatal mistake was made of approaching this Book as any other book, by studying it only to gain credit with the world. “Desiring to be teachers of the law...” They approached this Book in a way in which it was never intended to be approached—in order to impress the world. But the same mistake is still being made, and shows little sign of abating.²⁴

²² *Ibid.*, 97.

²³ *Ibid.*, 103.

²⁴ Rev. David Fountain of Southampton, England. From an Address at the Annual Meeting of the Trinitarian Bible Society at Jarvis Baptist Church, Toronto, 1977. Reproduced in *Gospel Witness* 59, no. 19 (December 8, 1977): 12.

How safe was that Oxford for an intellectually agile but untrained cleric from the hinterlands of the American continent?

A negative influence from the Oxford climate was spelled out in the introduction to the Scofield Bible when it came out in 1909. On the second page of the introduction, Scofield acknowledged the influence of two Oxford Biblical scholars, Hort and Westcott. At the time of Scofield's visit (and it has continued to this day), many professional theologians were influenced — or should we say mesmerized — by the textual views of these two men.

A comment of the Rev. Terrence Brown of the Trinitarian Bible Society, London, spells out the matter:

In the 1860s the Codex Sinaiticus and Codex Vaticanus became available to Biblical scholars, and in 1881 Westcott and Hort advanced the theory that the New Testament text was preserved in an almost perfect state in these two fourth century manuscripts.

Westcott and Hort devised an elaborate theory, based more on imagination and intuition than upon evidence, elevating this little group of MSS to the heights of almost infallible authority. Their treatise on the subject and their edition of the Greek N.T. exercised a powerful and far-reaching influence, not only on the next generation of students and scholars, but also directly upon the minds of millions who have had neither the ability, nor the time, nor the inclination to submit the theory to a searching examination.

Those who do so will find that the whole theory was based upon a fundamental error, namely the assumption that the reliability of these 4th century documents was in proportion to their age. There were no doubt bad copies in every age, some corrupted by accident, some by ignorance and some by design. These two exhibit the most amazing number of incorrect readings.²⁵

Generations of Biblical scholars have followed the Westcott and Hort trail. No doubt Scofield's reference to Westcott and Hort gave them credibility in the minds of some readers. Unfortunately,

25 The Trinitarian Bible Society Record.

Scofield was not trained in Greek, so in the textual area, he may have been more of a disservice than a help.

In a history of Dallas, published in 1909 while Scofield still had ties in the area, it is stated that Scofield lectured in a number of spots in the British Isles and to English speaking audiences in Rome, Paris, and Berlin.²⁶ Now, one cannot research and still travel around to lecture. Since the entire junket could not have lasted more than seven months, any lecture time would have meant that much less time for research and for writing. Conspicuous transport of boxes of notebooks could not make up for time not spent digging into accumulated volumes of past years.

The same Dallas source has Scofield working in the library founded by John Calvin in Geneva.²⁷ (Trumbull places Calvin's library at Lausanne, not Geneva.)²⁸ Quite frankly, the more one studies the travel story, the more one gets the impression that it could have been created to give an impression of someone who was everywhere, doing everything, all the time.

Trumbull related an incident that may show how close the Christian community came to missing the spread of Dispensationalism:

The ocean voyage went by uneventfully. The steamer was within one day of New York City when somehow Dr. Scofield felt strongly impressed with the desire to see if his precious boxes were safe in the baggage hold of the steamer.

With one of the steamship officers he went to satisfy himself. The boxes were not there.

With a sinking heart Dr. Scofield realized that the boxes might easily have been left in the tender, on the other side of the Atlantic, and then have been carried back to Boulogne. A new search was carefully made, without result. The baggage men were called in and the boxes were accurately described to them. They said that no such boxes had been put aboard with the luggage and this boat!

²⁶ Hill, *op. cit.*, 282.

²⁷ *Ibid.*

²⁸ Trumbull, *op. cit.*, 78.

Now Dr. Scofield and his wife prayed earnestly together. And then it “occurred” to him that it might be worth while to search among the luggage of the emigrants in that boat. This search was now made, in the steerage, and there the boxes were found, safe and sound.²⁹

The conflict between the relation by Gaebelein and that given to Trumbull leads us to suggest that the story of the missing boxes could have originated as Trumbull interviewed Scofield.

After the Scofields arrived in the United States, with the notebooks safe, they stopped in New York for a few days, then traveled to Ashuelot. Crestwood Camp was still a camp. Ella Pohle joined the Scofields. Cyrus, Hettie, and Ella again shared a tent. A small workshop had been erected, and there the immeasurably valuable boxes of manuscript were stored. A second, smaller tent was the spot where the actual work occurred.

On a Sunday morning in May 1907, the three were working in the small tent.³⁰ They heard a cracking noise. They rushed out and found the main tent—the living quarters—on fire. The tent and contents were destroyed. The fire burned itself out without endangering the work tent or the shed where the boxes of manuscript were stored.

Trumbull states that the fire occurred on Hettie’s birthday.³¹ However, the sequence in which the incident is narrated places it in May 1907. Legal documents establish that Hettie’s birthday was actually October 7.³² At the time of the fire, she was just past the middle of her forty-eighth year. Possibly the fire made Scofield think again. Possibly, being nearly sixty-four, he found tent life a bit rugged. In June 1907, he decided to leave Ashuelot. He selected the conference grounds at Lake Orion, Michigan, as a spot to continue his labors.

29 Trumbull, *op. cit.*, 110-111. If the letter that Gaebelein reproduced on 344 of *Moody Monthly* (see above) were dated 1907 instead of 1906, it would demolish the story of the temporary misplacing of the boxes of notebooks. A 1926 newspaper story about Scofield, to be referred to later, related the missing notebooks story in such a way as to weaken its credibility.

30 Trumbull, *op. cit.*, 122.

31 *Ibid.*

32 Death Certificate, New York State Department of Health.

Chapter 29

Accepted by Oxford

“Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.”

(Proverbs 4:7)

When Scofield left Ashuelot in early June 1907 for Lake Orion, he went via New York. There, on June 5, 1907, Scofield signed the most important agreement in his entire life, the contract with Oxford University Press for the publication of the *Scofield Reference Bible*.

Scofield presumably spent most of Wednesday, June 5, at the Oxford University Press office at 156 Fifth Avenue and in the company of Mr. Armstrong. The contract he signed read:

5th June, 1907

Dear Dr. Scofield,

It is agreed between us that the Oxford University Press is to produce and publish at its own expense your Annotated Edition of the Bible, Authorized Version, with your new system of references, and that we are to secure copyright in England and America in our own name and assign it to you. In the first instance the book is to be set up and printed in America in 8vo size, the type and arrangement of the pages to conform as nearly as possible to the larger specimen page set up at Oxford which you have approved.

The agreement shall remain in force during the continuance of the copyright, or for such shorter period as you and our Mr. Armstrong may arrange, it being understood in the latter event, that you will take over the stock and plates at a valuation at the end, and pay such other expenses that may not have been recouped.

Your royalty is to be 1/- per copy of all copies sold in cloth binding and 1/6 per copy on all copies sold in leather binding until the total number sold amounts to 25,000, after which the royalty payable will be at the rate of 1/3 per copy for cloth and 2/- per copy for leather. No royalties shall be paid on copies given away for review of other purposes.

Should a demand be found to exist for an edition in a size other than 8vo, we shall be at liberty to produce it at our own risk and expense and shall pay you such royalty as shall be mutually arranged.

The question of an edition de luxe, to consist of not more than 1000 copies and to be printed with wide margins on writing paper from the plates of the 8vo edition, is to be arranged between yourself and our Mr. Armstrong.

You will guarantee that the matter incorporated in your book is in no way whatever a violation of any existing copyright, and that will indemnify us from all suits, claims and proceedings, damages and costs, which may be made, taken or incurred by or against us on the ground that the work is an infringement of copyright.

Accounts had better be made up annually at March, 31 and rendered to you (or at your direction) within six weeks of that date, and the balance of royalty then due can be paid to you by June 15. But an approximate return of sales for the first half of each financial year (April 1 to September 30) will be sent to you during October in each year, and royalty can be paid upon the sales shown by such a return by November 15 in each year.

Yours very truly,
H. Y. FROWDE

This provisional agreement is accepted by Dr. Scofield.

C. I. SCOFIELD¹

After Scofield signed, the original of the agreement had to be sent to London for the signature of Henry Frowde.

¹ The original contract was incorporated into the contract for the 1917 edition. The entire contract is in the papers of the Scofield Estate file, Surrogates Office, Queens County, Jamaica, New York.

It is interesting to note that despite the enthusiastic response reported from the 1904 meeting in the Press headquarters in London, no formal agreement was made until the signing of June 5, 1907. But in 1904, the Bible was still little more than an idea. There was nothing substantial enough to justify the press making any commitment of either intent or resources.

The Press had a very hardheaded policy in selecting books for publication. The existence of the notebooks by 1907 may have been something sufficiently tangible to meet the requirements of management. But Scofield's whole program after the 1904 meeting suggests that he had substantial assurance from someone that Oxford would be the publisher.

At this point some consideration should be given to the implications of Oxford University selecting for its list a basically sectarian work — which is what the *Scofield Reference Bible* turned out to be. Trumbull referred to Oxford University Press as a “Bible publishing house.” While this was the original major role of the American branch, it was in no way adequate to describe the Press as a whole. A. M. Hadfield, who was at Oxford University Press in the days of Charles Williams, describes the organization and concept of the Press:

...Henry Frowde was head of the London Branch of the firm as the Publisher. At Oxford was the Clarendon Press, Charles Cannan and Horace Hart were the doubleheaded god as Secretary to the Delegates, the Printer to the University. The Delegates were an unknown band of great members of the University, felt by ordinary humans in the firm to be related to the Medes and Persians and quite unfathomably obscurantist, to whom in a yearly meeting the existence of every new publication had to be justified in its cash return. But for that return, we used to doubt if the Delegates, had they existed, would have countenanced the publication of the Bible....

The Press was concerned with the publication and sale of learning and literature. It had among its staff men who were interested in learning and literature,² who recognized an intellectual quality when they met it.²

2 A. M. Hadfield, *An Introduction to Charles Williams* (London: Robert Hale, 1959), 35-36.

The connection between the Press and the University are plainly stated by Hadfield. While the atmosphere at Oxford, its bells and Gothic towers, suggest godliness, the teaching at the University has placed it in the forefront for the dissemination of sophisticated humanistic ideas completely opposed to those suggested by Dispensationalism.³ Its normal bias would be and has been in directions opposite to that of the *Scofield Reference Bible* and to many of the statements in the notes.

Brethren contacts or not, the publication of a sectarian work like the *Scofield Reference Bible* was not a return to faith in Biblical integrity. The men at the Press kept their counsels and, by the acceptance of the contract, picked a cash winner.

On June 25, Scofield, by now settled in at the Lake Orion Conference grounds, wrote Gaebelien regarding the contract. Gaebelien reproduced the text of the letter in 1943:

After much delay, for which, though unwittingly, I was alone responsible, I followed dear Brother Ball's counsel and closed an arrangement with the Oxford University Press direct, for the publication of our new Bible. They put their own capital into it, and organization back of it. Both Mr. Frowde in England and Mr. Armstrong in New York are very enthusiastic about it. I feel sure everything their capital, wide experience, and the best trade facilities can do to insure its wide circulation will be done. The proofs are to be sent here. I am turning down all invitations and shall devote the summer to this work alone.⁴

The signing of the contract meant that Scofield had to buckle down and produce. Lake Orion had been selected because he hoped that he would be free from the interruptions that had occurred in Dallas because of his dual role.⁵

But he had already become too well known. He was plagued with interruptions from conference attendees. (Conference habitués were known in those days to come up with serious questions like, "Is Kaiser Bill the Anti-Christ?," or, "Where did Cain get his

³ See Martin L. Rose, *Fabian Freeway* (Los Angeles: Western Island, 1966).

⁴ Reproduced in type in *Moody Monthly*. Apparently among the Scofield letters in the "Gaebelien" collection.

⁵ Trumbull, *op. cit.*, 109.

wife?") It reached a point where Scofield seriously considered returning to Montreux so that he could work without interruption.

However, he gave up the idea of another trip to Europe and went to Dallas in October. For the first time in a number of years, he presided over a meeting of the church's Joint Boards.⁶ His whereabouts and the scope of activity on the Bible, even the location of the notebooks for the rest of 1907, are not readily determined from available sources.

Scofield was in Dallas for the annual meeting of First Church in 1908. As a pleasant contrast to previous years, he delivered his annual report in person. But, of course, most of his activities had little direct relation to First Church and its local ministry. Scofield commended Carroll's work as associate. Incidentally, it was noted that the membership figure again topped 500 — all of them, no doubt, anxiously anticipating the Rapture.⁷ The report included reference to the work of the Central American Mission. Note was made of the fact that the Bible Correspondence Course had 5,000 students around the world. The report also stated:

I believe the new edition of the Scriptures which we are about to give to the church and the world is incomparably the most blessed work which the grace of God ever gave us to do.⁸

In the report, difficulties with the Congregational denomination were noted — the Fundamentalist-Modernist controversy was simmering. Scofield also noted the likelihood of future absences from the church. Such absences were to be expected as the actual production of the Bible got underway. He was back in New York by the end of January.

The work on the Bible was now reaching the place where serious technical matters in the area of the competence of the printing trades had to be decided. The typeface was selected. The actual type was imported from the Clarendon Press, Oxford, England, a functional division of the Oxford University Press.⁹

6 Secretary's Book of Board of Elders, First Church, October 17, 1907.

7 Pastor's Report, First Church, 1907.

8 *Ibid.*

9 Clarendon Press is the working, functional portion of Oxford University Press, actually doing the printing in the British Isles. See *A Little Quincentenary History, 1478-1978* (New York: Oxford University Press, 1978).

Cyrus and Hettie took an apartment at 21 Fort Washington Avenue, New York, and used it as a base for their work.¹⁰ Cyrus, no doubt, traveled between the apartment and the Oxford University Press office via the new IRT Subway, using the 155th Street Station. Those much-traveled notebooks, originally prepared by Hettie, were cut up and about twenty pages at a time were sent to the DeVinne Press for composition. The galleys were checked by DeVinne's proofreaders, a task absolutely crucial and one difficult to handle. With four to six incompatible type styles on each page, checking the layout was equally important to checking spelling and punctuation.¹¹

As winter turned to spring and spring to summer, DeVinne's typesetters worked and proofreaders checked the galleys. These were returned to Scofield along with the originals. Trumbull tells us that all were checked line by line by Cyrus and Hettie.¹² The summer of 1908 was unusually hot.¹³ During even the "dog days," Hettie would read from the original copy as Cyrus read the galleys and corrected where necessary. According to Trumbull, the days usually lasted from 5 a.m. until it was too dark to see at night. But the task was so stupendous — was it really possible for the Scofields to cover the whole work in the course of a hot summer? (Accustomed as we are to air conditioning, it is almost impossible to imagine conditions in a New York apartment house in that extremely hot summer!)

But Scofield did not keep as close to the task as has been inferred by some. Trumbull notes his relationship with the consulting editors:

In addition to a great deal of correspondence with these consulting editors, three meetings of the group were held; and one can well imagine what interesting conferences these meetings must have been. The last of the three, reviewing the whole work, was held at Princeton, New Jersey, when several

¹⁰ Trumbull, *op. cit.*, 113.

¹¹ Note almost any page of the *Scofield Reference Bible*.

¹² Trumbull, *op. cit.*, 113.

¹³ Trumbull, *op. cit.*, 112, confirmed from weather pages of the *New York Times* by the General Humanities Division, New York Public Library.

of the editorial board spent many days together, with access to the great theological library there.¹⁴

While those sessions were being held, he was not proofreading.

He did reject one request for writing that would have taken time from work on the Bible. Lyman Stewart, one of the founders of the Union Oil Company of California, which today markets petroleum products under the orange and blue Union 76 emblem, was a vigorous supporter of Dispensational causes. He contributed to Scofield's work on the *Scofield Reference Bible*. During the summer of 1908, he wrote to Scofield, suggesting that Scofield prepare a study or lengthy essay defending the Fundamental faith from the attacks of modern infidelity. Scofield replied that his work on the Reference Bible precluded other activities at the moment.¹⁵

In the Lyman Stewart papers at Biola College, Los Angeles, there is a letter of Scofield's written on the letterhead of Grove City College, Grove City, Pennsylvania, on August 7, 1908. The letter reads:

My Dear Mr. Stewart:

We have just closed the first conferences of Christian scholars in review of my editorial work on the new edition of the Scriptures, and it certainly has been a most profitable week. We went minutely over the Four Gospels, & my work thereon, adding, clarifying, modifying. The brethren gathered were Prof. W. G. Moorehead, United Pres. Theo. Seminary of Xenia, Ohio, Prof. Chas. R. Erdman of Princeton Theo. Sem., and Dr. W. J. Erdman, the well known expositor.

I was much encouraged, & wish I could believe all the kind things these learned brethren said as to the great good which the new Bible will do.

The next conference is to be held here, the last week in August, & the last at Princeton, N. J. in September—both with different groups of brethren of different denominations.

14 Trumbull, *op. cit.*, 99.

15 Thanks to Ernest Sandeen who, in preparation for *The Roots of Fundamentalism*, examined the Lyman Stewart papers at Biola College.

Your kind and generous gift will, I am sure, cover the expense of all this, including some modest compensation to the brethren.

Thank you in our Lord's precious name.

Yours sincerely,
C. I. Scofield¹⁶

The list of brethren attending the two subsequent conferences have not come to light, and we have no idea exactly what changes might have been made in the notes even as press date was approaching. The conferences, while referred to by Trumbull, have been largely unnoticed.

When the Bible was published Scofield did include a list of consulting editors, including the men he had conferred with in 1908.¹⁷

Sandeen comments:

Just what role these consulting editors played in the project has been the subject of some confusion. Apparently Scofield only meant to gain support for his publication from both sides of the millenarian movement with this device.¹⁸

In a letter to Sandeen, written after his (Sandeen's) work was published, Wilbur M. Smith stated that he (Smith) had spent a good deal of time trying to discover some relevant material on the editorial group and its work. His search ended in total failure. He had even written to descendants of the group for any relevant correspondence. Replies were all in the negative.¹⁹

The mystery of the *Scofield Reference Bible* remains. And despite the list of editors, the impression has been promoted that the *Scofield Reference Bible* was largely the work of one man. Both the Dispensational hierarchy and the publisher have helped to build this impression.

16 Original in the Lyman Stewart papers, Biola College.

17 The list was published on the title page of the Bible.

18 Sandeen, *op. cit.*, 224.

19 Letter to Ernest R. Sandeen, Macalester College, St. Paul, MN, from Wilbur M. Smith at 2490 Ridgeway Road, San Marino, California, August 31, 1970.

In a pamphlet issued by Oxford University Press in 1959 and written by Dr. Frank E. Gaebelein (A. C.'s son), the legend is promoted:

Although the *Scofield Reference Bible* was so largely the work of one man, it was not, as we have seen, produced in isolation.²⁰

Seven years later, Frank Gaebelein was to say:

But Dr. Scofield's consultants gave him much helpful advice, the Reference Bible was *not* a group effort. In fact, his achievement was largely his own, for he did his work almost single-handed. His was a ground-breaking effort and in the history of Bible annotations it occupies a distinctive place.²¹

Conferences and correspondence aside, progress must have been made on the *magnum opus*. On October 23, 1908, Scofield wrote Gaebelein:

My dear Brother:

Yours to hand. As to the date of publication—the typesetters are in John, but are going very rapidly now, and I expect to get through here in about three weeks. The book will not, however, be issued till January 15. The publisher fixes that date. He is importing the paper for both editions, the ordinary Bible paper and the India. It certainly is going to be beautiful from a typographical point of view. I shall go home for a few weeks after I finish here, but expect to be in the East and Middle West after January till March, then the Pacific Coast. Many invitations are coming in. Will send you schedule in December. We ought to get together in some, or most, of these meetings.

With every best wish,

Yours as ever,
Scofield²²

We suggest that some of the letter was intended more for publication or to impress future readers than for actual transmission of current information. Some points are a bit

20 Frank E. Gaebelein, *The Story of the Scofield Reference Bible*, 14.

21 Frank E. Gaebelein, *The New Scofield Reference Bible*, 15.

22 A. C. Gaebelein, *op. cit.*, 400, (*Moody Monthly*).

improbable in the light of the actual production schedule. If the typesetters were working on John, following straight textual order, there remained after John, 212 pages to be set and corrected. Scofield claimed that he would be able to depart from New York in about three weeks (about November 15). Correcting that many pages, along with Scofield's other concerns, would be difficult. Further, three major holidays loomed ahead. They would mean suspension of publication work by all the printing trades.

The reference to the India paper seems unlikely. India paper for Bibles is not produced like newsprint. A house like Oxford would normally need to have a steady flow of India paper arranged to keep presses rolling. This may be another comment designed for future readers.

The facts were more probably:

1. The typesetters were working on the Gospel of John to fit in the corrections resulting from the conferences in Grove City and Princeton.
2. The production schedule could accommodate the changes because of the decision to start each book of the Bible on a new page, regardless of amount of open spaces left. Thus most of the Old Testament had been printed and the folios were in a warehouse or at the binders waiting for collation when all the pages were completed.
3. Only a small part of the *opus* remained to be worked on, thus the scheduled publication date would be met.

BeVier, commenting on the travel notes in the October 23 letter, seems to think that Scofield meant New Hampshire.²³ That assumption overlooks Scofield's own statement in the letter and would be valid only if a permanent building had been erected. New Hampshire is no place for a sixty-five-year-old man to live in a tent in December. BeVier was unaware that Scofield had reacquired 157 Holmes Avenue, Dallas.

Trumbull relates the following incident, suggesting that it occurred in 1908 (probably before November 15):

²³ BeVier, *op. cit.*, 81.

One day a friend met Dr. Scofield in New York, by appointment, upon another matter, and they went together for a walk on Fifth Avenue. The friend asked concerning the progress of the work on the *Reference Bible*. Dr. Scofield abruptly came to a full stop in their walk as he said: "At eleven o'clock last night I came upon those impressive words, 'The End.' Yes, the work is finished—that is, in the sense in which any human work can ever be finished; for I am confident that there is only one work ever undertaken upon this earth which has in an absolute sense been finished, to which nothing can ever be added and from which nothing can be taken away. That is the finished work of Christ."²⁴

Production schedules could be maintained in those days. The *Scofield Reference Bible*, original edition, was officially published January 15, 1909.²⁵ With its publication, the idea of church failure and irrelevancy and hopeless decay for the world was on its way to evangelical respectability.

24 Trumbull, *op. cit.*, 14.

25 It was the first book to be originated by the Oxford University Press, American branch. See *A Little Quincentenary History*, 14.

Chapter 30

The Scofield Reference Bible

“Every word of God is pure: he is a shield unto them that put their trust in Him. Add thou not unto His words, lest he reprove thee, and thou be found a liar.”

(Proverbs 30:5-6)

The *Scofield Reference Bible* came into an America that delighted in Theodore Roosevelt’s *Strenuous Life*, Thorstein Veblen, Peter Finley Dunne’s *Mr. Dooley*, Ida Tarbell, and the International Correspondence School. It was a day in which people expected quick learning and quick fixes for social ills. It was assumed that cramming facts into the brain could provide easy access to knowledge and culture without interrupting the necessitous areas of life. While its end philosophy set it off from most other cultural innovations of the day, the *Scofield Reference Bible*’s methodology fit quite easily into the milieu of the Progressive Era.

Several years later, Charles G. Trumbull said that Scofield was convinced that people want to study the Bible, but did not know how. Because of this, Scofield “saw that if his Bible studies were to be of the widest usefulness they would need to be attached to the Word itself—and in a form not too bulky.”¹

¹ Trumbull, *op. cit.*, 76.

Thus was the form of the *Scofield Reference Bible* determined. But in his method, Scofield was not original. Albertus Pieters, the first serious critic of Scofield, noted:

To be sure, this has been done before, as in the great Dutch “Staten Bijbel”; but that method has passed out of use, precisely because it was recognized that fallible interpretation should not thus be associated with infallible revelation. It was a clever idea of Dr. Scofield thus to revive it. Had his notes been published separately, by themselves, as a commentary, they would by this time have been forgotten.²

Linking comment and text for convenient reference in the course of study is acceptable if, and only if, the work is offered as a commentary. Otherwise it is neither sound nor intellectually honest.

Matthew Henry, a “bad boy” of prophetic interpretation to many Dispensationalists, did link text and comment. But his five volumes have always been offered as a commentary on the entire Bible and have covered the whole Sacred Library, not select portions. Albert Barnes, Philadelphia Presbyterian of the 1830s, issued comprehensive notes that included the text of Scripture. Matthew Henry and Barnes have other merits not found in Scofield. But neither Henry nor Barnes had the temerity, guile, or gall to get their notes accepted as Scripture itself.³ As we shall see, that idea has been firmly planted in the Dispensational camp even today.⁴

Harry A. Ironside, a leading Dispensationalist who pastored Moody Memorial Church, Chicago, said:

Alas, how ready are well-meaning people to put the ministry of human teachers in the place of the Holy Scriptures, and

² Albertus Pieters, *A Candid Examination of the Scofield Bible* (Grand Rapids, MI: Douma Publications, n.d.), 7. Now available through Sovereign Grace Publications, Virginia.

³ *Barnes Notes on the New Testament* is now on the list of Kregel Publications, Grand Rapids, Michigan. Both Henry and Barnes take views of prophecy completely at variance with the views of Darby, Scofield, Gaebelein, and Walvoord.

⁴ Dr. Warren Wiersbe, writing in *Moody Monthly* (column “Insight”) issue of February 1977, said, “Annotated editions of the King James Bible continue to be published, and the public buys them. Like makes of cars or brands of toothpaste, each has its promoters and supporters and detractors, almost to the point of making this a test of orthodoxy or spiritual fellowship,” 125. The success of the Ryrie and Criswell Bibles confirms his point.

almost unconsciously begin “teaching for doctrines the commandments of men.”⁵

Unfortunately, Ironside never realized that his indictment could be applied to the very system he spent his life defending and propagating.

In looking at Scofield’s finished work, other serious questions arise. For instance, did the project take seven years? The question is important if Scofield was actually the scholar he is touted as being. His ideas had been formulated (or handed to him) at an early point in his ministry. He had been teaching the ideas for years. The Brethren, whom Scofield claimed as spiritual forbearers, had produced a bulk of material that could have been culled to produce the notes.

The sixty-six heading summaries for the individual books as placed in the *Scofield Reference Bible* are strictly in line with the thinking of the Brethren and Dispensational movements. No great amount of research should have been required. A fairly ample culling of Brethren writings should have sufficed.

The crux of Scofield’s Reference system should be the Reference comments placed on the pages of text. As noted just above, Scofield indicated via Trumbull that these were absolutely necessary to his theology. This necessity makes a page count of his material most revealing.

Of course, all text on every single page of the Bible may not require the same amount of extended comment. The population lists in Numbers, for example, are properly passed over without discussion in general commentaries. But, to find, as we do, that 781 pages out of the total 1,353 in Scofield’s work lack comment, suggests that we are dealing with something highly selective and subjective. Interestingly enough, there are four books in the two Testaments that in the Scofield tome have no comment except for the heading summaries.

⁵ H. A. Ironside, *The Four Hundred Silent Years* (Neptune, NJ: Loizeaux Bros., n.d.), 22. Ironside is speaking about the teaching of the Maccabean period and the Talmud. However, the Scofield system which he encouraged and supported has had a similar effect on the Dispensational constituency.

An indication of the bias of Scofield's system is noted in the page-study of the four Gospels. It is a point of faith in Dispensationalism that the first Gospel is primarily Jewish in emphasis, thus of limited value today, if not actually *verboten* to the church. But Scofield was ostensibly, being in advance of the Rapture, addressing the non-Jewish redeemed. Thus, it should have been logical for him to concentrate on the other Gospels of "non-Jewish" emphasis.

The page count, presented below, shows that Scofield placed comments on only thirty-nine pages, total, in the "non Jewish" Gospels, and only four in the Gospel of Mark. In contrast, he produced forty-eight pages with comments in the "Jewish" Gospel of Matthew which some of his extreme followers say Christians are not to use.

Mention has been made of Scofield's report to Lyman Stewart regarding the week-long session at Grove City College with the Erdmans and others going through notes and making comments on the References on the Gospel pages. Did the Erdmans grasp the imbalance to which we refer? Did they realize the inconsistency between comment and theology?

The page count for the entire work as tabulated shows:

Book	Total Pages	Pages with Comment	More than 2" Comment	Less than 2" Comment	Pages with no Comment
Genesis	67	39	14	25	28
Exodus	54	28	5	23	26
Leviticus	38	22	4	18	16
Numbers	49	17	0	17	32
Deuteronomy	49	11	0	11	38
Joshua	27	7	0	7	20
Judges	27	3	0	3	24
Ruth	4	0	0	0	4
1 Samuel	35	2	0	2	33
2 Samuel	29	5	1	4	24
1 Kings	35	3	0	3	32
2 Kings	35	1	0	1	34
1 Chronicles	34	4	0	4	30
2 Chronicles	38	3	0	3	35

Book	Total Pages	Pages with Comment	More than 2" Comment	Less than 2" Comment	Pages with no Comment
Ezra	12	4	0	4	8
Nehemiah	17	3	0	3	14
Esther	9	0	0	0	9
Job	39	9	1	9	21
Psalms	72	25	1	24	47
Proverbs	23	2	0	2	21
Ecclesiastes	9	2	0	2	7
Song of Solomon	5	4	0	4	1
Isaiah	59	31	1	30	28
Jeremiah	62	21	0	21	41
Lamentations	6	1	0	1	5
Ezekiel	58	14	0	14	44
Daniel	23	21	5	16	2
Hosea	9	3	0	3	6
Joel	4	4	1	3	0
Amos	7	4	0	4	3
Obadiah	2	0	0	0	2
Jonah	3	2	0	2	1
Micah	6	5	1	4	1
Nahum	3	1	1	0	2
Habakkuk	4	3	1	2	1
Zephaniah	3	2	0	2	1
Haggai	3	1	0	1	2
Zechariah	15	15	5	10	0
Malachi	5	5	2	3	0
Old Testament		327			643
Total					

Book	Total Pages	Pages with Comment	More than 2" Comment	Less than 2" Comment	Pages with no Comment
Matthew	52	48	20	28	4
Mark	24	4	0	4	20
Luke	43	17	1	16	26
John	32	18	2	16	14
Acts	44	21	3	18	23
Romans	19	13	4	9	6
1 Corinthians	18	14	3	11	4
2 Corinthians	11	4	0	4	7

Book	Total Pages	Pages with Comment	More than 2" Comment	Less than 2" Comment	Pages with no Comment
Galatians	8	8	2	6	0
Ephesians	8	7	1	6	1
Philippians	5	2	0	2	3
Colossians	5	3	0	3	2
1 Thessalonians	4	3	0	3	1
2 Thessalonians	3	1	0	1	2
1 Timothy	5	2	0	2	3
2 Timothy	4	3	0	3	1
Titus	3	1	0	1	2
Philemon	2	1	0	1	1
Hebrews	15	10	1	9	5
James	5	2	0	2	3
1 Peter	6	4	0	4	2
2 Peter	4	3	0	3	1
1 John	5	3	0	3	2
2 John	1	1	0	1	0
3 John	1	0	0	0	1
Jude	2	2	0	2	0
Revelation	23	19	6	13	4
New Testament		214			138
Total					

The tabulation suggests that the great work of C. I. Scofield is hardly an exhaustive commentary on the Bible. Yet, millions have accepted it as a fully adequate source of help, illumination, and information.

Trumbull was to say of Scofield:

The man who gave his lifetime study to the making of notes and comments in the *Scofield Reference Bible* was concerned to find and state exactly what the Bible itself had to say on any and every point.⁶ (emphasis added)

That statement is not quite correct. Certain Bible portions that discuss everyday matters have gaping omissions. Possibly more than coincidentally, verses which deal with breaches of some moral and/or civil laws, breaches which occurred in the course of Scofield's life, are not commented on. For example:

⁶ Trumbull, *op. cit.*, 80-81.

Date	Offense	Scripture Passage	Page In SRB (1917)
1873	False oath of Office	Lev. 6:3 Hos. 10:14 Ps. 24:4	132 927 610
1874	Bribes	Amos 5:12 Is. 26:10	937 611
1874	Failure to provide for his own	1 Tim. 5:8	1276
1877	Fraud and forgery	Lev. 19:13	151
1879	Failure to pay promissory note	Lev. 6:2	132
1883	Divorce	Deut. 24:1-4 Matt. 5:31-32 Matt. 19:3-7 Mark 10:2-9	242 1001 1025 1058
1892	False degree	Prov. 19:5	685
1902	False story about war decoration	Prov. 19:6	685
1909	Adding to the Word of God	Prov. 30:5-6	685

Scofield, in his introduction, dated January 1, 1909, claimed that his Bible contained “the elements which must combine to facilitate the study and intelligent use of the Bible...”⁷ He goes on to say that these elements became clear in his mind.

Possibly Scofield did not consider that intelligent use of the Bible included application to certain affairs of his life. Or was it possible that he wanted to avoid calling attention to the fact that there had

⁷ Introduction to the *Scofield Reference Bible*, unnumbered page.

been problem areas in his life? For instance, his marital status was contrary to the accepted position in Dispensational circles in 1909.

But this brings up another aspect of the Dispensational position. The movement has frequently spoken of being “free from the law.” In theological terms, this is called antinomianism. It simply means that, being saved, thanks to free grace, one does not need to be particular about moral behavior.

As we look through the papers, we find that Scofield appears to have “worked both sides of the street” on the issue. For instance, in a letter written April 2, 1889, to Rev. J. B. Clark of the Congregational society, Scofield, speaking of the need to expand Christian work in Texas, said:

Nothing can be more certain than that this opportunity to plant the tree that bears the fruit of godliness, loyalty, and obedience to law, will not wait. Already San Antonio and Fort Worth are lost to us. The questions all feel to be unsettled—questions, too, fraught with the most awful possibilities—confront this generation. How unspeakably wicked, then, to neglect the chance God is offering us to create, in the South itself, a sound and righteous public sentiment concerning them.⁸

But obedience to the law is contrary to Brethren Dispensational teaching. What did Scofield mean?

A work of 1913, *No Room in the Inn*, might suggest a development in thought. There Scofield says:

So long as we regard the law as fatherly advice, or as mere ideal to be striven toward, trusting meanwhile on the vague mercy of God to overlook our shortcomings, and to accept our good intentions in the place of perfect obedience, we are steeling our consciences against the very work the law set to do.⁹

But two years later, in 1915, in *The New Life in Christ Jesus*, we find him saying:

The believer is told that he is not under law, that is, a system of probation to see if he can work out a righteousness for

⁸ Letter of April 2, 1889, to Rev. J. B. Clark in the AHMS Collection. We cannot be entirely sure of the exact concept of “law” Scofield referred to, but in 1889, the distinctions that seem normal today were largely the playthings of theologians. Hence, we do not feel that we are reading into Scofield’s letter something not intended.

⁹ C. I. Scofield, *No Room in the Inn* (New York: Oxford University Press, 1913), 14.

himself, but under grace, that is, a system of divine inworking, which produces the very righteousness which the law required, but which man never achieved.¹⁰

Commenting on the very first verse of the Bible, Scofield introduces error. Note 2 refers to the word “create” in Genesis 1:1. Scofield states in his note that “the first creative act refers to the dateless past and gives scope for all the geologic ages.” This statement accommodates evolutionary theory.

Such an “opening to the left” is another evidence that Scofield was neither an original nor a deep thinker. Here he was accepting a popular view that attempted to affect a compromise between the Biblical record and the alleged science of Charles Darwin.¹¹

The theistic evolutionists in the neo-Evangelical camp accepted evolution without the benefit of Scofield. But the presence of note 2 in the Reference Bible must have made them feel much more comfortable with their compromise. The note also made the folks in the pews feel more like accommodating the science of periodicals like *Time* and *Newsweek*. Some Dispensationalists did not remain creationists. But the implications of Scofield’s note 2 make their position just a bit more comfortable.

The late Wilbur M. Smith noted that even though the *Scofield Reference Bible* had been the greatest means of promoting millenarianism, there is not a word about “millennium” in the Scofield notes at Revelation 20. Smith considered this a strange phenomenon.¹² In a service of eulogy to Scofield in Dallas, on November 28, 1921, Dr. Irving Carroll, one of Scofield’s students, commented on this point, even though Smith appeared to be unaware of it. Carroll said:

10 C. I. Scofield, *The New Life in Christ Jesus* (Chicago: Bible Institute Colportage Association, 1915), 49.

11 Gary North, *Dominion Covenant: Genesis* (Tyler, TX: Institute for Christian Economics, 1982), 392. North noted that the defeat of Orthodox creationism was not an overnight event. There was a steady retreat from 1750 to 1859 when Darwin’s work was published. The idea of geologic ages provided most of the impetus for that retreat. Scofield’s orthodoxy must be measured by the implications of note 2, page 3, and in the light of Gary North’s statement.

12 Letter, previously referred to, from Wilbur M. Smith to Ernest Sandeen, August 31, 1970. Except for the following statement, the point was not noticed before, and we must wonder why no one noticed it.

In his writings he was careful of his choice of words and used those that delicately balanced with his meanings. The word millennium is a perfectly good Biblical word and yet you will not find it used by Dr. Scofield. It suggests controversial aspects, so he always employed the word “kingdom.”¹³

Scofield’s views in so many places seem to downgrade the integrity of the Word of God. For instance, on page 1,252 (Ephesians 3) he says, “In his [Paul’s] writings alone we find the doctrine, position, walk, and destiny of the Church.”¹⁴ Such a statement contradicts 2 Timothy 3:16 and is the basis for the ultra-Dispensational heresy that most of the Bible is of no use to the church in the present day.

In the introduction to the 1917 edition, Scofield said:

The Dispensations are distinguished, exhibiting the majestic, progressive order of the divine dealings of God with humanity, “the increasing purpose”, which runs through and links together the ages, from the beginning of the life of man to the end of eternity. Augustine said: “Distinguish the ages, and the Scriptures harmonize.”¹⁵

Yet in his work, Scofield does not follow what he assumes Augustine meant. The Dispensations in the *Scofield Reference Bible* (SRB) could not in many cases be easily picked out, even from the comments written by Scofield. The notes and even sub-headings gave no clue. In trying to chart the system, interpolation had to be used.

CHART OF DISPENSATIONS

<i>Dispensations by Scofield</i>	<i>Text</i>	<i>Opening Page</i>	<i>Closing Page</i>	<i>Total Pages</i>
1. Innocence	Gen. 1:28-3:22	5	10	5
2. Conscience	Gen. 3:22-8:19	10	15	5
3. Human Gov’t	Gen. 8:20-11:32	16	20	4
4. Promise	Gen. 12:1-Ex. 19:8	20	94	74

¹³ The service was reported in the *Dallas Morning News* of November 23, 1921. We fail to find that “millennium” is a good Biblical word.

¹⁴ This note was quoted with pride in the ultra-Dispensational magazine the *Berean Searchlight*, in the January 1987 issue in an article entitled, “Collateral Proof,” by John Wilson. The idea is entirely consistent with the views of the ultra group, and some *not* so “ultra” as well. It makes Christian carnality so much easier.

¹⁵ Introduction to the *Scofield Reference Bible*.

But after Dispensation 4 and its preceding “minor” Dispensations, we find a major problem with a major epoch. The Holy Spirit said (via the Apostle Mark): “The beginning of the Gospel of Jesus Christ, the Son of God” (Mk. 1:1). If we are to keep our chart in line with Scofield’s thesis, we must disregard the Holy Spirit. So the end of Dispensation 5 is unclear. The result is:

<i>Dispensations by Scofield</i>	<i>Text</i>	<i>Opening Page</i>	<i>Closing Page</i>	<i>Total Pages</i>
5. Law	Ex. 19:8-Matt. 27:35	94	1041	948
	Mark	1045	1068	948
	Luke	1070	1111	23
	John	1114	1142	28
				1,040

Scofield never quite clearly stated where the Dispensation ends. Nor do other Dispensational scholars. To continue our chart effort, we will use Scofield’s principles:

<i>Dispensations by Scofield</i>	<i>Text</i>	<i>Opening Page</i>	<i>Closing Page</i>	<i>Total Pages</i>
6. Church	Acts 1 - Rev. 3	1147	1334	287

Having worked through the Church era, there are seventeen pages that cannot properly be fitted into the Dispensational structure: pages 1335-1349 (Rev. 4-10), and pages 1349-1351 (Rev. 20). If this period is a Dispensation in its own right, then the magic “seven” of the system goes out the window. If it is a reversion to period five (Law), then some of Scofield’s claims are faulted.¹⁶ Then, what to do with the Millennium?

16 When Scofield spoke at the opening of the Philadelphia School of the Bible in 1914, he said: “You would find this fact invariably true of those great highways through the Bible, that is, those great lines of truth that run through the books, namely, that, beginning with the first emergence of a truth and following chronologically through, the writer, though he may pick up the pen of the inspired writer of one hundred to two hundred years before, carries it on from just where this other writer left it, and it becomes more complete; and you follow the truth, ever growing larger and fuller, until it finally brings you to Christ. Is not that a very remarkable fact, that never once does the writer recur to a more elementary statement, but always carries the truth on and on?” Found in “The Spirit and Method of Bible Study,” reprinted with Rev. Wilbur M. Smith’s address of the same title in 1939, from page 9. If the seven-year period is a reversion to “Law” it conflicts with Scofield’s views as expressed to the Philadelphians.

The final period is:

<i>Dispensations by Scofield</i>	<i>Text</i>	<i>Opening Page</i>	<i>Closing Page</i>	<i>Total Pages</i>
7. Eternity	Rev. 21-22	1351	1353	2

The idea that we have tried to chart was inherent in his thought from the very beginning. In a comment on his system, Scofield was to say:

...there is a beautiful system in this gradualness of unfolding. The past is seen to fall into periods, marked off by distinct limits, and distinguishable period from period by something peculiar to each. Thus it comes to be understood that there is a doctrine of Ages or Dispensations in the Bible.¹⁷

But somehow, when this system is put against the actual text of Scripture, even Scofield himself could not make the system and text congruent.

In addition to Dispensations for which we find no clear basis in Scripture, Scofield adds a system of Covenants. In his introduction, Scofield states that a Dispensation is a method of testing, while a Covenant is everlasting and unconditional.¹⁸

On his page 20, Scofield suggests that the Covenant with Noah and the “Third” Dispensation are identical.¹⁹ Yet the “Third” Dispensation is preposterous as there is no substantial change in God’s dealing with men at that time. The Palestinian Covenant, noted on page 250 of the SRB and ostensibly based on Deuteronomy 30:3, appears under the Dispensation of Law (referred to by Scofield as a horrible mistake). The confusion is intolerable.

As Norman Kraus says:

Covenants, at least some of them, have to do not only with man’s life on earth, but also with his salvation, while Dispensations apparently do not. As a matter of fact, Scofield’s eight Covenants are of different sorts, conditioning

17 C. I. Scofield, *Addresses on Prophecy* (New York: Chas. C. Cook, 1914), 13.

18 Introduction to the *Scofield Reference Bible*, 1917 edition, unnumbered page, par. 9 and 10.

19 *Ibid.*, 20.

both life in this world (see his statement that dispensations “condition human life on earth”) and salvation. His lack of consistency on this point makes his notes very difficult to interpret.²⁰

With Scofield’s lack of formal training and somewhat irregular career, what else could one expect?

The influence of the *Scofield Reference Bible* resulted from the spread of a revised edition that Scofield made in 1917. Inadequate or no, Scofield’s work received highest praise from those who held to its system. And that praise meant that many in the pew failed to distinguish between the words of Scofield and those of the Holy Spirit.

As the late William E. Cox said:

Scofield’s footnotes and his systematized schemes of hermeneutics have been memorized by many as religiously as have verses of the Bible. It is not at all uncommon to hear devout men recite these footnotes prefaced by the words, “The Bible says....” Many a pastor has lost all influence with members of his congregation and has been branded a liberal for no other reason than failure to concur in all the footnotes of Dr. Scofield. Even many ministers use the teachings of Scofield as tests of orthodoxy! Charles G. Trumbull, late editor of the *Sunday School Times*, spoke of the *Scofield Bible* in the following terms, in his book, *The Life Story of C. I. Scofield*: “God-planned, God-guided, God-energized work.”²¹

So firmly had the Scofield system (in its 1917 form) attached itself to the Fundamentalist community that when a revision was decided on after World War II, the strong Dispensationalists rose as to a call to arms. Pastor Cornelius Stam of Chicago mused:

Would revision neutralize the dispensational distinctions which Dr. Scofield had brought to light? Would it represent a retreat rather than an advance for dispensational truth? Would it impair the Reference Bible which had brought so much blessing to so many thousands of people?²²

²⁰ C. Norman Kraus, *Dispensationalism in America* (Richmond, VA: John Knox Press, 1958), 119.

²¹ William E. Cox, *An Examination of Dispensationalism* (Philadelphia: Presbyterian and Reformed Publishing Co., 1974). The quotation is from appendix, 54.

²² Cornelius R. Stam, *The New Scofield Reference Bible: An Appraisal* (Chicago: Berean Bible Society, 1967), 12.

Stam flooded the Revision Committee with literature that he felt would persuade them to hold the line. In October 1955, he had his constituency flood the committee with postcards reading in part:

Since there has been a retreat from Scofield's dispensational teachings among many fundamentalists and we fear that this will affect the revision of the notes in this beloved and God-honored reference Bible, we earnestly beseech you, each one, to READ AT LEAST ONE OF THE ABOVE NAMED BOOKS THOUGHTFULLY AND PRAYERFULLY BEFORE PROCEEDING FURTHER WITH THE REVISION.²³

Stam feels that his campaign did have some influence.²⁴ The new product seems to be a remarkably similar work to the 1909 and 1917 issues.

²³ *Ibid.*, 16.

²⁴ *Ibid.*, 17.

Chapter 31

A Touch of Fame

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.”

(1 John 5:4)

The publication of a new edition of the Bible is not celebrated in the manner that publishers and authors announce a new novel. So we have no record of a celebration at 156 Fifth Avenue (Oxford headquarters) on January 15, 1909, when the *Scofield Reference Bible* was officially published. The man who made it possible was not there. By the 13th he was in Dallas, presiding at a business meeting for First Church.¹ While getting the Bible ready for the printer, Scofield had found time to prepare a report on his activities of 1908 for the church.²

In the report he expressed a desire to visit the fields where the Central American Mission was laboring.³ There is, however, no record of a trip to Latin America.

Scofield declared his approval of the decision of the church to withdraw from the Lone Star Association of the Congregational

1 BeVier, *op. cit.*, 83.

2 Pastor's Report, First Congregational Church, 1908.

3 *Ibid.*

Church.⁴ That step was the culmination of a growing difference in point of view. The final break was triggered by the decision of the association to accept Rev. E. F. Maddox as a member of the association. Maddox, who had been dropped by the Presbyterians of the South on doctrinal grounds, was one of the early modernists in the South.

At some time during 1909, Scofield was taken with a bit of pride of accomplishment. This pride impelled him to send copies of the *Scofield Reference Bible* to each of his daughters.

Scofield's neglect of the girls after 1879, and even earlier, particularly the neglect while engaged in "Christian work," was especially heinous in the light of the imperative given Dispensationalists to witness to loved ones outside the camp. In the face of neglect of many years, a gesture after one approaches fame cannot compensate.

The apparent failure of Scofield to witness to his own becomes particularly inconceivable in the face of major differences between Dispensationalism and the official positions of the Roman Catholic Church. That discrepancy is highlighted by Scofield's own note on page 1346 of the Bible where he strongly condemns the Catholic Church. To Marie Helene, whose Bible apparently had been lost in the mail, Scofield wrote:

30 Sept. '09

My dear Helene:

Your letter of the 27th finds me still at "Crestwood" but just in the miseries of packing to go. It is hard to leave the glory of these autumn forests and streams, but work calls, & even louder is the call of a purse which has grown dismally empty—Scofielditis, you know. I hate to gather up books & papers for so many flittings as I seem doomed to make. When I get rich I am going to have 3 homes—one in a winter apartment on Washington Heights, N. Y. City, one at Crestwood, one at Sorrento, Italy. I shall then have duplicates-triplicates—of everything in the way of belongings which I especially value—works of reference for serious studies; my favorite books, prints &c. I shall live in N. Y., Nov.-February;

4 *Ibid.*

Sorrente, March-May; Crestwood, June-October. In N. Y. I shall have a large lecture room in the Carnegie Institute, & hold forth to all & sundry who may come for biblical instruction say 3 afternoons & 3 evenings in the week. At Sorrento & Crestwood I shall write books—un peu—but mostly loaf and invite my soul. The first year of that arrangement I shall divide myself & family up so that part of *each of* my three semesters shall be shared by you & Abbie. How bad that all this depends on the cure of my (chronic) Scofielditis!

My dear! Did not you get the Bible I ordered sent you simultaneously with Abbie? I am distressed beyond words. No wonder you marvelled what could be the reason for your exclusion. There was of course *no* reason—how could there be? I will look the matter up teute suite. Of a certainty you shall have a copy. The idea!

Noel is in the Hawley School of Steam & Electric Engineering in Boston—six feet high, frail as a reed, never really well—and we are to spend the winter in Boston, a city that I loathe & abhor past any descriptive words available to a Christian. It will not do to leave that most careless of created beings to his own devices as to changes of clothing, care of diet &c-&c. He is a thoroughly fine fellow, but oh so heedless of the things which alone keep him on his long legs.

I have been entrusted by the University of Oxford with the task of gathering a large company of American Hebrew & Greek scholars for the preparation of a great Commemorative Edition of the English Bible to be issued in 1911—the 300th anniversary of the publication of the A. V. in 1611. Boston is a good place to do such work—but oh the beastly cold & the east wind!

My address there will be, at present, The Canterbury 14 Charlesgate W. Thanks for your news. Have courage, dear. If my ----itis is ever healed you shall have ease too.

Your loving father,
C. I. Scofield⁵

The desire to have three homes at some time in the future is more than unusual for a cleric. And this at age sixty-six. Scofield

⁵ Original lent to the writer by Mr. John H. Mize, Atchison, Kansas.

writes as though the housing prospectus in John 14:1 had no appeal. The schedule of home occupancy suggests that more than a little earthly daydreaming had been mixed in with the preparation of what some have called a “God-breathed” study.⁶

The desire to live in Sorrento, Italy, is quite amazing for a man who ostensibly had the values usually attributed to Dispensationalists. There is something quite different in the atmosphere of Sorrento (and the Amalfi Coast). It would not seem surprising, as one turns the next street corner, to see a cloven-hoofed satyr sitting on a rock, blowing his pipes. It is just not possible to conceive that Scofield was culturally capable of appreciating or adapting to Sorrento, religious variations aside.

We note another inconsistency between the public and private Scofield. In a message that he gave to the Union Bible Training Class in Dallas in December 1904, he said:

Go to the great cities, the great pleasure resorts of the world, look along the Italian Riviera and see the idlers of the earth and fill your soul with loathing and contempt for them; they are the inventors of new vices, the degraders of humanity. They are living upon the too-much toil of some men.⁷

The geography of the area establishes that Sorrento is separated from the Riviera by the Ligurian and Tyrrhenian Seas, but the Amalfi Coast is noted for exactly the same thing that Scofield in 1904 condemned as occurring along the Riviera. In the letter, he explicitly states that he wants to do what he condemned before the Bible class. Where the idea of Sorrento originated, we cannot be sure, but how it could have come up as he was doing the “God-breathed” study we cannot imagine.

Scofield was back in Dallas for a business meeting of First Church on November 3, 1909.⁸ All three ministers of the church submitted their resignations. Scofield (as noted in the letter to Helene) had accepted an invitation from Oxford University Press to serve as editor of a tercentenary edition of the King James Bible.

6 Reference to a statement in Dr. James M. Gray’s puff of Scofield’s work.

7 “The Seven Covenants,” address by C. I. Scofield before the Union Bible Training Class, Dallas, Texas, December 5, 1904, 10.

8 Record Book, Minutes of First Church, November 3, 1909.

This was scheduled for release in 1911 as a commemoration of the Authorized Version of 1611.⁹ The church in Dallas made Scofield pastor emeritus and gave him a salary of \$600 per year. Meanwhile, he was getting an increasing number of speaking engagements.

During 1910, Scofield followed the congregation of First Church in severing his connection with the Congregational denomination on account of its growing liberalism. He requested and was granted membership in the Paris (Texas) presbytery of the Southern Presbyterian Church. Possibly some questioned why he had so delayed his break with apostasy. In an attempt to justify the timing of his move, he said that while he was working on the Reference Bible, he had been out of touch with developments in the Congregational denomination. He told Trumbull:

And so it happened that, at last, I lifted my face from my work and found that the denomination in whose fellowship I have found great and true men of God, had resolutely moved to positions I could not follow.¹⁰

However, it is clear that the trend was apparent even before the days when Scofield hunted possum in Wilson County.¹¹ “Prophecy buffs” have loved to regale conference sessions with stories, including specifics as to time, day, place and person, of apostasy in the church. This is done to give firm proof that the requirements for announcing the unannounced coming of the Lord are being met.¹² Such concerns were always part of conferences such as Niagara and Sea Cliff. The conference pattern has not changed as the century has passed, except for the specific citations and the intensity of the reported apostasy. Scofield’s statement that he was unaware of apostasy is at best very, very strange for a man whose perception has been cited as being so good.

Cause and effect cannot always be easily placed in proper relationship. This is especially true about a book that came out with the date of 1910 and C. I. Scofield as author. The title was *Addresses on Prophecy*, and the publisher was A. C. Gaebelein, 456 Fifth

⁹ *Ibid.*

¹⁰ Trumbull, *op. cit.*, 119.

¹¹ Gordon, *op. cit.*

¹² Citations *ad nauseam* could be given. The result would only use up space.

Avenue, New York. It was a collection of lectures or messages on prophecy that Scofield had given in previous years. Whether Gaebelein was trying to capitalize on Scofield, the Bible commentator, or whether Gaebelein was hoping to push the Bible by issuing Scofield's lectures in book form, we cannot tell. In any case, the book is so very, very representative of the thinking and theology of the school that Scofield made legitimate. The table of contents lists:¹³

Influence of Prophetic Truth upon Character and Conduct

God's Purpose in this Age

The Church of God

The Israel of God

I. Past

II. Future

III. The Messianic Question

The Millennium

The Future State

The first lecture, "Influence of Prophetic Truth upon Character and Conduct," is, for Scofield, a most amazing tour-de-force. From page 4, note the following:

It is therefore a believing understanding of prophetic truth which was an influence upon either character or conduct.

I have mentioned these two words, character and conduct. Perhaps it would be well to make a little explanation here. Character is what we are. Conduct is what we do. A great many people seem to think that reputation and character are identical things. This is not so. Reputation is what is said about us. Character is what we are. I believe that, in the long run, character and reputation and conduct will all harmonize. For a time our reputation may be better or may be worse than we deserve. Very severe things may be said about us. If we are right with God though, we need not mind that. We need not greatly concern ourselves about it, for in due time we shall be vindicated. On the other hand, we may be believed to be

13 C. I. Scofield, *Addresses on Prophecy* (New York: S. C. Gaebelein, 1910), facing page 3. The work was reprinted in 1914 by Charles C. Cook, NY, and more recently by Gospel Hour, Greenville, South Carolina. The last edition refers to a total issue of 35,000 copies.

better than we are. Now, conduct in the long run, springs from character. A bad man does not habitually do good actions, nor a good man habitually do evil actions. We all know these things; they are very familiar to us.¹⁴

His comments on character formation are interesting, for when considered in the light of his life, they carry a negative impact for the theology or the system he expounded. The principles are:

First, association. Our intimacies, our associations, perhaps more powerfully than any other influence, determine, in the long run, what we are....

A second formative influence, which we all recognize and will admit, is knowledge....

Third, it is expectation which forms us—that which we look forward to; a large element of hope or of fear, whichever it may be.¹⁵

The second lecture was picked up word for word from a pamphlet that published the message when it was first delivered in Dallas on October 15, 1892. Constancy and stability are important. But in areas as controversial as prophetic interpretation, as shifting and unsure as eschatology was in those days, it is amazing that there was so little development in seventeen years.

In the third message, we get a view of what he thought about the church — that it is not to succeed in *any* mission given it by the Lord. He limits his exposition by clinging to a dichotomy that is peculiar to Dispensationalism:

It is not so much wealth, luxury, power, pomp, and pride that have served to deflect the church from her appointed course, as the notion, founded upon Israelitish promises, that the church is of the world, and that therefore, her mission is to improve this world. Promises which were given to Israel alone are quoted as justifying what we see all about us. The church, therefore, has failed to follow her appointed pathway of separation, holiness, heavenliness and testimony to an absent but coming Christ; she has turned aside from that purpose to the work of civilizing the world, building magnificent temples,

¹⁴ *Ibid.*

¹⁵ *Ibid.*, 5.

and acquiring earthly power and wealth, and in this way, has ceased to follow in the footsteps of Him who had nowhere to lay His head. Did you ever put side by side the promises given to the church, and to Israel, and see how absolutely in contrast they are? It is impossible to mingle them.

Then he brings in a fate of the church in which Dr. Scofield does not expect to share:

The promise to the church is a promise of persecution, if faithful in this world, but a promise of a great inheritance and reward thereafter. In the meantime, she is to be a pilgrim body, passing through this scene, but not abiding here.¹⁶

Then he places all earthly blessing in the future, a future from which the Church of Christ is excluded:

I believe that that day is drawing very near. Oh that in the last remnant of time, before we hear the shout of our descending Lord and rise to meet him in the air, we might come back with holiness of heart to the simplicity of our mission, the evangelization of the world! Dear friends, let us leave the government of the world till the King comes; let us leave the civilizing of the world to be the incidental effect of the presence there of the gospel of Christ, and let us give our time, our strength, our money, our days to the mission distinctively committed to the church, namely: to make Christ known "to every creature."¹⁷

The fact that we can write this message decades after it was printed makes the idea "drawing very near" seem strained. Scofield's sense of time was not that which the Lord has really provided for the edification of the saints. Again, note that he would bar the church from social impact, from any steps toward relief of suffering, from any steps toward decency.

The lecture "The Millennium" gives Scofield a chance to trot out a warhorse that his prophetic cult likes to use against those who have a different eschatology:

¹⁶ *Ibid.*, 38.

¹⁷ *Ibid.*, 41.

...Scripture, as we have abundantly seen in the previous articles, never speaks of a time *in this age* when the whole world would be a converted world....¹⁸

Now the idea of a *totally* converted world smacks of universalism. And it has never been held by any reputable conservative non-premillennialist. The statement is a bit of semantic trickery. (The growing Biblical Postmillennial movement calls not for a totally converted world, but for a Christian-dominated world especially with totally Christian direction of the culture. This is a far different idea, but it is supported by Scriptures especially 1 John 5:4 and Rev. 2:26.)

Scofield, by his straw-man-warhorse, forced his followers into a position that makes a mockery of the Great Commission (Matt. 28:19).¹⁹ And while Scofield claims that the position he derides is never spoken of by the Lord, the Lord did make statements which refute the claim of the Dispensationalists that the Church age is to be a failure. Note that the Lord specifically told His followers to pray that the Lord's will was to be done on earth as it is in Heaven. The Lord's will could hardly be done in the world that the Dispensationalists from Scofield to Hal Lindsey envisage as the future. This may be why some followers of Scofield refuse to pray as the Lord commanded.

Scofield ends the message with the idea that God, even after Calvary, deals with men differently according to their racial make-up (known as the Postponed Kingdom Theory). Despite passages such as Ephesians 2:14 (Christ "hath made both [Jews and Gentiles] one, and hath broken down the middle wall of partition between us"), this idea dominated the Bible Institute movement's view of the church and drove out any worldview of the church as a whole. Scofield's book was reprinted several times and remarkably has been accepted without its seemingly obvious faults being noted.

¹⁸ *Ibid.*, 104.

¹⁹ The Great Commission calls for the baptizing of all nations. This can occur only after people believe, so it must mean widespread, general conversion. The Scofield-induced doctrine of a remnant waiting to be Raptured is completely at variance with the direct word of the Lord. The essentially negative view of Scofield's beliefs is only now being noted.

Another opportunity for publication came to Scofield in this period. Rev. Amzi C. Dixon, D.D., had been appointed editor of a project called *The Fundamentals*. Lyman Stewart, founder of the Union Oil Company of California, was appalled at the tide of modernism and infidelity sweeping the world. To stem it, he proposed issuing a series of essays on the various points of faith to show what the fundamental elements of Christian belief were. Lyman's brother, Milton, assisted financially in the project. The whole scheme was permeated with the Dispensational view, which the Stewarts, lacking deep background, took to be traditional Christianity.

Scofield's contribution was an essay entitled, "The Grace of God." It is entirely consistent with the Dispensational theological position. Quite properly it could be entitled, "A Short Commentary on Galatians, Dispensationally Interpreted." The study is largely an exposition of Scofield's bias against the law and an expression of his antinomian understanding of grace. He says:

...It is, however, of the most vital moment to observe that Scripture never, in any dispensation, mingles these two principles. Law always has a place and work distinct and wholly diverse from that of grace. Law is God prohibiting, and requiring (Ex. 20:1, 17); grace is God beseeching, and bestowing (2 Cor. 5:18,21). Law is a ministry of condemnation (Rom 3:19); grace, of forgiveness (Eph. 1:7). Law curses (Gal. 3: 10); grace redeems from that curse (Gal. 3:1). Law kills (Rom. 7:9,11); grace makes alive (John 10:10). Law shuts every mouth before God; grace opens every mouth to praise Him. Law puts a great and guilty distance between man and God (Ex. 20:18,19); grace makes guilty man nigh to God (Eph. 2:13). Law says "An eye for an eye, and a tooth for a tooth" (Ex. 21:24); grace says "Resist not evil; but whosoever shall smite thee on they right cheek, turn to him the other also" (Matt. 5:39). Law says, "Hate thine enemy," grace, "Love your enemies, bless them that despitefully use you." Law says, do and live (Luke 10:26,28); grace, believe and live (John 5:24). Law never had a missionary; grace is to be preached to every creature. Law utterly condemns the best man (Phil. 3:4,9); grace freely justifies the worst (Luke 23:24; Rom. 5:5; I Tim. 1:15; I Cor. 6:9,11). Law is a system of probation; grace, of

favor. Law stones an adulteress (Deut 22:21); grace says, “Neither do I condemn thee” (John 8:1,11). Under law the sheep dies for the shepherd; under grace the shepherd dies for the sheep (John 10:11)²⁰

Anyone with even a modicum of exposure to Reformed theology can go over the quotation with a red pencil and line out statement after statement.

A page or so later, Scofield pronounces an idea which has, in more recent times, brought forth the anathema of A. W. Tozer. Scofield wrote:

Grace, on the contrary, is not looking for good men whom it may approve, for it is not grace, but mere justice, to approve goodness, but it is looking for condemned, guilty, speechless and helpless men whom it may save through faith, sanctify and glorify.²¹

Tozer’s anathema stems from the fact that this idea plants in the seeker a motivation to become bad, dip deep into fleshly sins or even crimes, in order to start on the path to redemption. Such a view is utterly unbiblical, but is given encouragement from such statements as that of “Dr.” Cyrus. Critical of traditional Protestant theology, Scofield said:

Protestant theology, alas, is for the most part, thoroughly Galatianized, in that neither law nor grace are given their distinct and separated places, as in the counsels of God, but are mingled together in one incoherent system. The law is no longer, as in the Divine intent, a ministration of death (2 Cor. 3:7), of cursing (Gal. 3:10), of conviction (Rom. 3:19), because we are taught that we must try to keep it, and that by Divine help we may.²²

The Fundamentals had a ponderous format, and Fundamentalism had a social inferiority complex. Obsession with the “Failing Church Syndrome” was significant, but may not have been the only

20 Rev. C. I. Scofield, D.D., “The Grace of God,” *The Fundamentals*, chap. 7, 100.

21 *Ibid.*, 102.

22 *Ibid.*, 104.

reason that the impact of *The Fundamentals* was less than overwhelming.²³

The Inner Circle

Scofield spent some time during the summer of 1910 at Crestwood. The last reference to Crestwood was the fire of 1907. Within the next year or so, a substantial structure replaced the impermanence of tents. On his seventieth birthday, Scofield had a picture taken with the house in the background. He sent a print to his sister's family. On the back he wrote:

70th Birthday, August 19, 1913. At my home "Crestwood", Ashuelot, N. H. Grateful to God for His grace in salvation and some measure of usefulness.²⁴

During this period Scofield was working with and for Oxford University Press on the edition of the Bible that was to mark the tercentenary of the King James Version. At the time of Scofield's death, *Moody Bible Institute Monthly* published a photograph taken in 1910 or 1911 showing Scofield and his associates at work. The photograph was taken in the alcove of the library at Princeton.²⁵ The committee included: Professor Robert Dick Wilson of Princeton Seminary, Raven of New Brunswick, Creclam of Auburn, Robinson of McCormick Seminary (Chicago), Dr. Joseph Kyle of Xenia, Thomas J. Packard of Maryland, Hayes of Garrett Bible Institute (Evanston, Illinois), Crawford of Virginia Theological Seminary, O'Meara of Wycliffe College (Toronto), James M. Gray of Moody Bible Institute (Chicago), and C. I. Scofield.

According to William M. Runyan, Gray was a member of the Old Testament Committee, a section of the main group. Few references to this 1911 Bible have been noted. In his sketch, "Dr.

23 While *The Fundamentals* continues in print and is circulated, the effect has been negligible. The only evaluation of its impact noted is Ernest Sandeen, *op. cit.*, 188-207. Sandeen is reasonably objective about the positions of the papers but notes that the format discouraged all but the most studious. This writer feels that the definite Dispensational premillennial bias doomed the whole effort.

24 Original photograph property of Mr. Richard Kammerer, Gettysburg, Pennsylvania. Lent to the writer for this work.

25 *Moody Bible Institute Monthly*, September 1921, 552.

Gray at Moody Bible Institute,” Runyan gave this description of the 1911 work:

This Bible is not another version, but a reexamination of the text of the King James’ with a view of correcting, in the light of the best modern research, such passages as are recognized by all scholars as in any measure misleading or needlessly obscure.²⁶

Scofield was the only one of the group who lacked academic training in the areas of the committee’s charge. There was nothing in his chequered career that qualified him for the task at hand, except his gift of gab, and the support of unidentified sponsors. It would be interesting to know what the actual reaction of a true scholar like Robert Dick Wilson was to Scofield. (The Moody caption misprinted his name as Richard Dick. The error was apparently unnoticed for over half a century.)²⁷ Did Wilson’s perception find any chink in the cover-up that Scofield had been erecting with considerable success since 1879?

The 1911 Bible came out as scheduled. Oxford in its trade catalog said:

A system of chain references specially prepared by Dr. C. I. Scofield, D.D., Editor of the *Scofield Reference Bible* tracing through the whole Bible the greater themes of Divine revelation from their first clear emergence to the final and complete form in the New Testament.²⁸

The tercentenary edition of the Bible appears to have had no great impact and was soon forgotten. It was not mentioned in the booklet issued by the Press for its 500th anniversary.²⁹

Late in 1911 or early in 1912, Scofield received a request from Marquis Publishing Company, Chicago. They wanted information about his life for an entry in *Who’s Who in America*, volume 7. Relatively few Fundamentalist clergymen were considered for this recognition, so perhaps Cyrus Scofield would not have been asked

²⁶ Runyan, *op.cit.*, 99.

²⁷ The Scofield Memorial article in *Moody Monthly* of September 1921.

²⁸ *Trade Catalog*, Oxford University Press, 1911.

²⁹ *A Little Quincentenary History, 1478-1978* (New York: Oxford University Press, 1978).

for data if Oxford University Press had not published his Bible. The form sent by Marquis was duly filled in as Cyrus considered proper and returned.

The entry, on page 1850 of the 1912 work, reads:

SCOFIELD, Cyrus Ingerson, clergyman; b. Lenawee Co., Mich., Aug. 19, 1843, and reared in Wilson Co., Tenn; S. Elias and Abl. (Goodrich) S: pvtly fitted for coil., but univ. studies interrupted by breaking out of Civil War; m. Hettie van Wart, of Ypsilanti, Mich., July 14, 1884. Pvt. Co. H. 7th Tenn. Inf. May 1861 to close of Civil War; served in Army of Northern Va. under Gen. Lee, and awarded Cross of Honor for valor at battle of Antietam; admitted to Kan. bar, 1869, mem. Kan. Ho. of Rep. from Atchison and Nemaha cos., 1870-1; apptd U. S. atty. for Kan. by President Grant, 1873. Converted to Christian religion at St. Louis, 1879, ordained Congregational ministry, 1883, pastor First Ch., Dallas, Tex., 1882-1895, Moody Ch. Northfield, Mass. 1895-1902 and First Ch., Dallas, 1905-7. Has lectured extensively on bible subjects in Europe and America. Mem. S. A. R. Colonial Founders, Soc. Colonial Wars, *Club*, Lotos, *Author*, *Rightly Dividing the Word of Truth*, 1885, *Addresses on Prophecy* 1909, *The Doctrine of The Holy Spirit*, 1906, *Lectures on Galatians*, 1907, *Editor*, Scofield Reference Bible, 1910, Bible of 1911, 1911. Head of Scofield Corr. Bible Sch. *Home*, "Crestwood", Ashuelot, N. H., and Lotos Club, New York. *Office*, 156 5th Av., New York.³⁰

There are several inaccuracies in this entry:

³⁰ *Who's Who in America* (1912- 1913), 1856.

A. Misstatements or factual inaccuracies:

STATEMENT

1. Reared in Wilson Company, Tenn.	No contact with Tennessee before 1858
2. University studies interrupted by War	No evidence
3. Service in Confederate Army until end of War	Discharged in 1862
4. Service under General Lee	Only as GIs in WWII were under Eisenhower
5. Decorated for valor at Antietam	Utterly false — see chapter 5
6. Wedding day, July 14, 1884	Correct dates: Sept. 21, 1866 March 11, 1884 Certificates available

B. Omission of items pertinent but not known in Christian community:

1. Leontine
2. Abigail, Marie Helene, and Guy Sylvestere
3. The divorce of 1882-1883

C. Items omitted from *Who's Who* but circulated in areas where he ministered or among his followers:

1. Story of birth in Tennessee
2. Existence of Son, Noel
3. The "law practice" in St. Louis
(The presidency of the Northfield Schools may be a story invented later.)

Most of the information sounds quite reasonable and would not be checked unless a devoted history buff were working on a serious biographic study of the subject.

But could the discrepancies not have originated through carelessness or misunderstanding? The likelihood of that is virtually impossible for the *Who's Who* entry. The story of the law practice in St. Louis, widely circulated in Fundamental circles, has no support in official records. But it has circulated with impunity among Dispensationalists and Evangelicals. Such selectivity is not a matter of carelessness, but rather of careful calculation in deception and how much one may get away with. It further indicates contempt for the intelligence of followers. They could be expected not to check up on any stories, no matter how unreasonable or outlandish. If a system whose interpretation can be faulted uses calculated falsehood in describing its patriarch, can the system (Dispensationalism) have any credibility?

Further discrepancies about Scofield's life at the time surfaced overseas. Scofield made a trip to the British Isles early in 1912. At the time of the sinking of the *S. S. Titanic* (April 14, 1912), he was in Belfast, Ulster. After his return to the United States, he related some rather embroidered stories about his activities in Belfast. He reported that on the Sunday following the disaster, the city was in a state of tension and turmoil. Scofield's report was that the Lord Mayor of Belfast asked him to address the populace. Scofield related that he delivered a message entitled, "The Unsinkable Ship." He was also to declare that through the efforts of one C. I. Scofield, the entire city was calmed.³¹

However, the issues of April 1912 from a Belfast newspaper held by the British Library in London noted the horror felt but indicated no tension or turmoil and, more significant, made no reference to an American named Scofield.

Thanks to the Rev. Adam Loughridge of the Reformed Presbyterian Church of Ireland, it was possible to have access to files of the *Northern Whig*, a now defunct paper, whose issues were not in the British Library collection. That paper, in its day, gave very good coverage to religious events. On page 9, issue of April 22, 1912, it noted:

31 C. I. Scofield, "The Doctrine of the Last Things as Found in the Gospels," *The Kingdom and Coming of Christ* (Chicago: BICA, 1914), 115. Also in *Sunday School Times*, August 13, 1921, and *Dallas Morning News*, November 28, 1921, 7.

A service in the Y.M.C.A. Hall, (Wellington Place) was very largely attended, the chief speaker being Rev. Dr. Schofield [sic], well known American Clergyman. An offering was taken for relief funds.³²

In a much fuller report on another page it was noted, as reported by Professor Loughridge:

...Sir James Henderson presided; the prayer was offered by Rev. J. M. Alley of the Methodist Church; the Scriptures were read by the Rev. Robert Duff, Presbyterian; the address was given by Dr. Scofield. There follows the usual newspaper-type summary of the address, which seems to have been based on the text, "God is Love." At the close, the hymn "Nearer My God to Thee" was sung and the benediction pronounced by the Rev. F. E. Marsh.

Continuing, Professor Loughridge says:

In the summary of the address I could find no reference to his suggested theme, "The Unsinkable Ship," and certainly his claim to have been instrumental in calming the city is typical Scofield bombast, as this meeting was only one of many held in the city that day. The impression I gained from reading other reports of the tragedy in the *Northern Whig*, is that the city was very calm and sober and filled with a deep sense of awe by the event.³³

Note that Rev. Loughridge was unable to find any reference of contact between Lord Mayor McMordie and the incredible Cyrus Scofield. Embellished stories or not, the European trip of 1912 appears to have been of shorter duration than previous trips when he claimed to be researching or writing.

Back in the States, Scofield's life remained as it was, though Scofield's age was advancing as quickly as his fame. Sometime in this period, the Scofields moved their residence to "Greysingles," at the corner of Main Street and Virginia Avenue, Douglaston, in the eastern extremity of the borough of Queens, New York City. Douglaston was and remained for years an exclusive enclave. It had its own atmosphere, a bit cut off from all that was Gotham. The available material of these years does not provide an explanation of

³² As quoted to the writer by Rev. Adam Loughridge.

³³ Letter to the writer from Rev. Adam Loughridge. Quoted by permission.

how the Scofields lived. The letter quoted at the beginning of this chapter suggests that financial insecurity was regular enough to be entitled “Scofielditis.” The only guaranteed income was \$600 per year from First Church.³⁴ The cost of keeping Noel in Hawley would have taken all that and possibly more. There would be little or nothing for European junkets — or for purchasing a house in a “better” neighborhood. How was it done?

On his seventieth birthday, August 19, 1913, addressing a friend, Scofield quoted the 71st Psalm, verse 18, applying it to himself:³⁵

Hitherto have I declared thy wondrous works. Now also when I am old, and gray-headed, O God, forsake me not, until I have showed Thy strength unto this generation and Thy power to every one that is to come.

34 BeVier, *op. cit.*, 85.

35 Scofield must have related the incident, or shown the letter to James M. Gray. Gray referred to it in his testimonial in 1916 and published it in the 1921 tribute, *Moody Monthly*, 552, where we located it.

Chapter 32

Scofield Postpones the Kingdom — and Sinks the *Titanic*

*“...Now is come salvation, and strength, and the kingdom of our God,
and the power of his Christ....”*

(Rev. 12:10b)

In 1914, Scofield made it. He appeared on the platform of a major prophetic conference. The idea of a premillennial return of the Lord had been carefully merchandised in North America by a series of prophetic conferences held in major cities.

The first, in New York, October 1878, was about a year before Scofield was converted. At the time of the second, in Chicago, November 1886, Scofield was a tyro pastor with little more than a local reputation. The third, held in Allegheny, Pennsylvania, in December 1895, occurred when Scofield was busy moving from Dallas to Northfield. The fourth, in Boston in 1901, either was not ready for Scofield, or Scofield was not ready for it.¹

By the time the fifth conference was in the planning stage, Scofield's reputation as editor of the *Scofield Reference Bible* made a place for him on the program a certainty. He was one of the signers of the call to the conference that went out December 1, 1913. Note

¹ Scofield, *op. cit.*, 9.

the tone and purpose of the affair as seen in this excerpt from the call:

To Christian Believers in the United States and Canada,

Dear Brethren:

It is twelve years since the International Prophetic Conference was held in the city of Boston, and many brethren feel that the times demand testimony to the doctrine of the premillennial coming of our Lord and Saviour Jesus Christ. We therefore cordially and urgently invite you to meet with us and others for this holy purpose, at the Moody Bible Institute, Chicago, Ill., from Tuesday to Friday, February 24th to 27th, 1914.

It is believed that the signers of this invitation are a guarantee that the Conference will not offer an opportunity for modern prophets to ventilate their speculations, to fix dates, or to mark out a detailed program of the future; but that, to incorporate the language of an earlier conference, the occasion will be used for students of prophecy to give prominence to neglected truths; to employ the true principles of Scripture interpretation; to warn against present-day apostasy; to awaken slumbering Christians; to present the most majestic of all motives for worldwide evangelism; to call attention to the doctrine of "last things" as a bulwark against the skepticism of modern theology; and to bring into closer fellowship all those who "love His appearing."²

The call was signed by:

JOHN TIMOTHY STONE,
Pastor, Fourth Presbyterian Church, Chicago
(Moderator of the Presbyterian Church U.S.A.)

ROBERT McWATTY RUSSELL,
President, Westminster College,
(Moderator of the United Presbyterian Church)

WILLIAM G. MOOREHEAD,
President, Xenia Theological Seminary

E. Y. MULLINS,
President, Southern Baptist Theological Seminary

² *Ibid.*, 11-12.

T. R. O'MEARA,
Principal, Wycliffe College, Toronto

W. H. GRIFFITH THOMAS,
Professor, Wycliffe College, Toronto

C. I. SCOFIELD,
Editor, the *Scofield Reference Bible*.

H. B. HARTZLER,
Editor, *The Evangelical*

A. C. GAEBELEIN,
Editor, *Our Hope*

R. A. TORREY,
Dean, Bible Institute, Los Angeles

W. B. RILEY,
Pastor, First Baptist Church, Minneapolis,
President, Northwestern Bible School

JAMES M. GRAY,
Dean, Moody Bible Institute, Chicago.

The name of Rev. John Timothy Stone at the head of the list of conveners provided a note of class. Chicago's Fourth Presbyterian Church has always had an atmosphere missing from Dispensational churches, no matter how large. Even though he led the list of conveners, Stone was unable to be present at the sessions.

The conference did differ from its predecessors. Richard Ellsworth Day was to say of it, "It is fair to say that prophecy thereupon got out of its rags and entered good society."³

Undoubtedly the burden of planning had fallen on "the Well-groomed Little Man in the Grey Fedora," Dr. James M. Gray.⁴ In speaking of the 1914 Conference, Dr. Wilbur M. Smith was later to say:

You could not gather together, if you combed the world and promised ten thousand dollars to each of them, such a group

³ Day, *op. cit.*, 168.

⁴ *Ibid.*, 167.

of prophetic authorities as Dr. Gray gathered for the Conference.⁵

Charles G. Trumbull, speaking of Scofield's part, noted, "that message was laughed at by the general public and newspaper reporters at the time."⁶ The secular press has not moved all that far from its 1914 position, even in the face of daily crises throughout the world.

Scofield delivered three messages on successive mornings. The topics were: "The Doctrine of the Last Things as Found in the Prophets," "The Doctrine of the Last Things as Found in the Gospels," and "The Doctrine of the Last Things as Found in the Epistles and Revelation."

In the first message, Scofield tried to define the role of the prophet, but he did it in such a way that he justified the particular system that he espoused:

You will find that the prophet saw two kinds of things: he saw his own age, the times in which he lived, from the divine point of view, and that is a very different thing from seeing it from the human point of view. That was the radical difference between the true prophets and the false prophets. The latter judged everything from the human standard. The true prophet was the analyst and the exponent of his own time. But in whatever Jehovah may have had controversy with his ancient people, the true prophet was on God's side, and therefore he was the unpopular man.⁷

Scofield uses a term which is a war-horse of his system, "His ancient people," to describe the people of the Two Kingdoms. Note that the obedient Israelites — and only the obedient ones — were the people identified with the purpose of God. But their chosen role was always conditional on obedience. The thought in the term "ancient people" carries implications that are incorrect, for God used the method of a special people only until Calvary and A.D. 70.

Continuing, Scofield says:

⁵ *Ibid.*, 168.

⁶ Trumbull, *op. cit.*, 121.

⁷ Scofield, *op. cit.*, "The Doctrine of the Last Things as Found in the Prophets," 40.

The real prophet of God was an unpopular man because he saw, below the superficial prosperity of the time, that which a holy God could not approve. The man of God “saw” because he *was* a man of God, and, seeing, he spoke, and so we have the prophetic ministry.⁸

True, but the popularity of the prophetic teachers of the twentieth century belies either the principle Scofield enunciated or the position of the teachers. Again tying the prophetic role to his system, Scofield says:

Then came a promise of encouragement. After seventy years, a remnant should return (Jer. 25:11,12). It was necessary that Messiah should be born in that land; it was necessary that the Mosaic law should be in full operation in that land, when the Messiah should come.⁹

But that last statement is obviously false. This can be proven from passage after passage in the Gospels. The Mosaic law was really not in operation in the Roman provinces of Judah and Galilee around 30 A.D. The incident at the opening of John 8, of the woman and the leaders, is typical.

The nature of the prophecy being presented on those February days is shown by this quotation:

THE KINGDOM NOT THE CHURCH

The first thing we need to remember, and always to remember, when we are studying the prophetic picture of the Kingdom is that it is not in any sense whatever a picture of the Church. We are told distinctly by the apostle Paul that the Old Testament prophet did not see the Church (Eph. 3:1-10). The Old Testament prophet saw a world-wide salvation; saw not only Israel as the object and beneficiary of that salvation, but also the Gentiles; and you know how copiously the apostle Paul, in the ninth, tenth and eleventh chapters of Romans, quotes from the Old Testament prophetic writings, to show that the Gentile was always in God’s thought in connection with the saving work of the Messiah.¹⁰

⁸ *Ibid.*, 41.

⁹ *Ibid.*

¹⁰ *Ibid.*, 43.

The statement, “the Old Testament prophet did not see the Church,” is reached only by using the Darby-Scofield system of interpretation. In the rest of the paragraph, Scofield tries to make a distinction essential to Dispensationalism, but as the paragraph progresses it seems that his citations argue both sides of the question. He fails to prove that there is a distinction between kingdom and church.

Scofield did look to a better day, but one that did not include the church:

Next the prophet sees the spiritual nature of that Kingdom. The very power by which the King will establish His Kingdom is the resistless power of the Spirit of God.¹¹

In contrasting the present and future, he made a personal reference, the full significance of which was lost on that 1914 audience:

And yet how clumsy are our attempts at justice, after all! I used to practice law, and so had a first-hand opportunity of seeing how often justice miscarries.¹²

As he continued, Scofield made reference to the Lord’s Prayer, a part of Scripture that many of his followers consign almost to perdition:

Surely there is no opportunity for evasion there. A King shall reign, prosper, and execute judgment and justice in the earth. What is the Lord’s prayer? “Thy Kingdom come.” What is that Kingdom? “Thy will be done in earth, as it is done in heaven.” That will be when a King reigns in righteousness, and prosperity.¹³

Now any commonsense view of that prayer and the way in which the Lord presented it places it in the Church Age. But Scofield was so anxious to have everything held until Gentiles are out of the way, that the full blessing of the prayer is lost on many churchgoers. He clung to that idea as he closed the message:

¹¹ *Ibid.*, 45.

¹² *Ibid.*

¹³ *Ibid.*, 47.

The ultimate vision of the prophet is that Kingdom of righteousness and peace on this earth, with regathered Israel for its center, and the nations gathered in, to its blessing; and it is always in connection with the setting up of the Kingdom that we get that great expression:

“Then shall the earth be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”

We always get that in connection with the Kingdom. I have done. May God add His blessing, for Jesus’ sake!¹⁴

The message concluded before lunch.

The next day, Scofield started his second message by citing the Old Testament prophecies of the kingly role of the Messiah. Then John the Baptist’s proclamation, “The Kingdom is at Hand!,” is noted. Scofield followed the party line by having the King rejected and the King declaring judgment.

At this point in the message, just about two heartbeats before he firmly set out what is now called the “Postponed Kingdom” theory, he introduced, supposedly for illustration, a personal experience. Unfortunately, the experience was presented in a way that is substantially false. The implications of falsehood just a couple of heartbeats before propounding a major religious theory are frightening.

The story he introduced was the *Titanic* story, his version of his visit to Belfast, Northern Ireland, twenty-two months before:

It fell to my lot to be in Belfast, where the *Titanic* was built, the Sunday after the great ship went down. A great memorial meeting was held in Wellington Hall. They asked me to give the message at that meeting. All Belfast was smitten with sorrow. I have never seen a whole city in such grief. That ship was built there, and a considerable number of the men who were aboard her in various capacities, who went down with the ship, lived in Belfast. Every order of people was there, from the bishops and the nobility up to the laboring class. They packed that great hall.

I tried to preach the gospel from that awful incident, the loss of the *Titanic*. I told them that we were all on a doomed ship;

¹⁴ *Ibid.*, 49.

but that God in His mercy had brought a life boat alongside that would hold us all. And the ship upon which humanity is crossing the sea of time is doomed.¹⁵

The prophetic conference of February 1914 was the largest public appearance made by Scofield after his Belfast visit of 1912, and took place after the appearance of a book written by Philip Mauro, a Bible teacher who actually survived the sinking of the *Titanic* in 1913.¹⁶ The contrasts in interpreting the incident couldn't have been starker. Thus Scofield's *Titanic* story, even if it had been correct, added nothing to his exposition of the Postponed Kingdom idea. It could have been inserted as a reaction to Philip Mauro. The possibility is intriguing.¹⁷

With the *Titanic* sunk, Scofield proceeded in his message to "postpone" the Kingdom (blithely disregarding the possibility that Jesus had not postponed anything):

Then what? The King has come. The King has announced that His Kingdom is at hand. He has shown His power to establish the Kingdom, and to bring in Kingdom blessings, but Israel will not have her King.

He wept over Jerusalem, and that very weeping, and what He said to Jerusalem is prophetic (Matt. 23:39) for which His rejection as King He begins His predictive testimony concerning this age in which we live. And for this age He has a new message, and His message is not now "the kingdom of heaven is at hand."¹⁸

The idea had been plainly set out by Scofield in his great *opus*:

The Kingdom announced as "at hand" by John the Baptist, by the King Himself and by the Twelve and attested to by mighty works has been *morally* rejected.¹⁹

¹⁵ *Ibid.*, 115.

¹⁶ (See *** note at the end of this chapter.)

¹⁷ Note that Mauro and Scofield were both lawyers, and both had two daughters. Mauro was successful in his chosen field, in contrast to Scofield. Mauro's two daughters joined their father in the faith. Mauro was able publicly to acknowledge his daughters. He participated in the wedding (only one daughter married). There were some differences!

¹⁸ Scofield, *op. cit.*, "The Doctrine of the Last Things as Found in the Gospels," 115.

¹⁹ *Scofield Reference Bible*, 1917 edition.

But Scofield has not produced any reference that enables one to pinpoint the exact place in Scripture where such an offer was made. Teachers and theologians on both sides of the Atlantic note the point. For instance, George Ladd, in his book *Crucial Questions about the Kingdom of God*, says:

Jesus did not offer to the Jews the earthly kingdom *anymore than he offered himself to them as their glorious earthly king*. Here we may take our stand on firm ground.²⁰

The British writer who signed himself “Touchstone,” writing in the leading Brethren publication, the *Witness*, noted about a defunct Brethren journal:

We referred earlier to the strongly dispensational character of the journal. This can be found in the article (Vol. I, p. 148), “The postponement of the kingdom”, which has been popularized by the Scofield Bible, but which, in our judgment, lacks entirely any Scriptural basis. Christ came to die, not to establish His earthly kingdom, and it is good that this doctrine has largely been set aside for what it is worth.²¹

When he wrote, “Touchstone” had not spent any time around Greenville, South Carolina; Dallas, Texas; or Lynchburg, Virginia. Even though attacked and somewhat beleaguered, the “postponement idea” has more vitality than is good for either the church or for persons living at the eastern end of the Mediterranean.

Daniel P. Fuller has noted:

If the Dispensationalist affirms that the Davidic kingdom was offered at the beginning of Jesus’ ministry, there must have

²⁰ George E. Ladd, *Crucial Questions about the Kingdom of God* (Grand Rapids, MI: Eerdmans, 1952), 113.

²¹ Touchstone (*nom de plume*), “A Short-Lived Journal,” *Witness* (1972): 262. The *Witness* is the official publication of the Brethren in England. The 1972 view is in contrast to the view of Scofield’s writings in a review when *Addresses in Prophecy* came out in 1910. In the English edition (Pickering and Inglis), entitled *Prophecy Made Plain*, the publishers included this comment: “Many Christians seem to have a kind of dread for anything associated with the word ‘prophecy’, and consequently leave the study of it alone. To all such, and to Christians generally, we would commend this volume. By a perusal of this book a commencement may be made, along simple lines, with the study of this fascinating and important theme.” (*Witness*). We penetrated the *nom de plume* of the 1972 writer. He assured us that the comment in the text is good Brethren position in the 1970s and 1980s.

been some point where the offer was withdrawn, because Christ was crucified at the end of his ministry.²²

Pointing out difficulties in the Dispensational system, Fuller notes that the withdrawal cannot be found:

The dispensational problem of exactly when Jesus withdrew the offer to establish the glorious Davidic kingdom for the Jews would also vanish, along with the attempt to distinguish between the “moral rejection,” the “official rejection,” and the “final official rejection.”²³

Unfortunately, not only in this message, but throughout his teaching, Scofield holds to the Postponed Kingdom theory. Now the kingdom was very much in the mind of the Spirit who inspired the Word. Philip Mauro points out that the kingdom subject is mentioned 139 times in the New Testament.²⁴ But of the 139, Scofield avoids comment on 118 of the 139 passages, Why? Because those 118 verses could not sustain his Postponed Kingdom theory.

Thus Scofield, to protect his views, violates a principle laid down in the introduction to that very work:

The last fifty years have witnessed an intensity and breadth of interest in Bible study unprecedented in the history of the Christian Church. Never before have so many reverent, learned, and spiritual men brought to the study of the Scriptures minds so free from merely controversial motive. A new and vast exegetical and expository literature has been created, inaccessible for bulk, cost, and time to the average reader. The winnowed and attested results of this half-century of Bible study are embodied in the notes, summaries, and definitions of this edition. Expository novelties and merely personal views and interpretations, have been rejected.

Pertinent particularly to the issue here:

All of the connected topical lines of reference end in analytic summaries of the whole teaching of Scripture on that subject,

22 Daniel P. Fuller, *Gospel & Law: Contrast or Continuum?* (Grand Rapids, MI: Eerdmans, 1980), 157.

23 *Ibid.*, 161.

24 Philip R. Mauro, *The Gospel of the Kingdom with an Examination of Modern Dispensationalism*.

thus guarding the reader against hasty generalizations from a few passages or proof texts. The saying that “anything may be proved by the Bible” is both true and false—true if isolated passages are used; utterly false if the whole divine revelation is in view.²⁵

If 118 out of 139 verses on a subject are not commented on, then his purpose is not carried out. Yet this failure protected the position that he was propounding on this second day of the conference.

Typical of verses which have not received the benefit of Scofield’s wisdom are (with page in his work): Matt. 18:3 (SRB 1024), Matt. 19:14 (SRB 1025), Mark 10:14 (SRB 1058), Luke 18:17 (SRB 1101), and Luke 16:16 (SRB 1098). Note also Scofield’s handling of verses dealing with those whom he claimed rejected the Kingdom. See Luke 17:20-21 (SRB 1100) and John 18:38 (SRB 1141).²⁶

Careful consideration of those passages supports the idea that Scofield’s great work is actually a device to promote certain ideas. It should not be considered objective Biblical scholarship. The idea being promoted as he told the *Titanic* story is one of the most blatant examples.

Philip Mauro, in “Dispensationalism Justifies the Crucifixion,” notes:

The question which a modern system of doctrine that has found acceptance with many orthodox Christians forces upon us is this:

Did our Lord, during His earthly ministry, either commit (or authorize others to commit) overt acts, or utter (or authorize His disciples to utter) words of treasonable or seditious import? Did He ever commit or authorize acts or utter or authorize words in their nature subversive of the then subsisting government of the land? Specifically did He ever present or announce Himself as an earthly King, the claimant of David’s throne? Did he ever offer to the oppressed people of Judea, either in person or through the

²⁵ *Scofield Reference Bible*, introduction to the 1917 edition, unnumbered page.

²⁶ *Scofield Reference Bible*, 1917 edition. We find no comment on any of these verses in Scofield’s work.

lips of His disciples, the earthly kingdom they had been taught to expect?

Had He ever, by word or act, sought to incite insurrection against the rule of Caesar, or given any countenance whatever to the political ambitions of the Jews?²⁷

A lawyer, after reading Mauro's work, brought out a point that explodes the Postponed Kingdom theory:

It is this: "Manifestly, had the Lord uttered *a single word* that could have been construed as a proclamation or suggestion that He was about to claim the throne, or would accept it, there would have been thousands of witnesses to prove the accusation. But there was no proof forthcoming. And be it noted that anything which would prove today our friends' theory, would have proved *then* the accusation which the priests and Pharisees brought against the Lord before Pilate."

That last sentence puts the whole case in a nut shell; and I do not see how anyone can get away from it. It is surprising to me that Dr. Scofield being a lawyer by profession, and for many years in actual practice, did not see this as a fatal objection to his theory, but then as I say, I wholly missed the point myself until my attention was called to it in your book.²⁸

The fact that Dispensational teachers overlook the lawyer's point suggests that their thought is either shoddy or predetermined. And in the lawyer's last statement, we see one consequence of the Dispensational hierarchy being, even up to the time of writing, far from candid about Scofield's life. Had that lawyer friend of Mauro known that Scofield's legal experience appears to have consisted of one unpaid express bill, the family land case, caucusing in smoke-filled rooms and chasing Indians on the prairie, he would have understood Scofield's lack of legal perception.

To return to 1914, Scofield's second message was delivered in the morning. The attendees adjourned, probably for lunch. The published report makes no mention of fasting, even in the face of the impending doom vividly described by so many speakers.

²⁷ Originally published in his work *God's Present Kingdom*. The relevant portion was reissued as *Dispensationalism Justifies the Crucifixion* (Sterling, VA: Sovereign Grace Publications, n.d.), 6.

²⁸ Mauro, *op. cit.*, 20.

In the third message, Scofield went right into his view of the Epistles and the Revelation. Overlooking statements of the Lord and the Apostles that did not suit his purpose, he proclaims his negative hope for the church. Speaking of the Parable of the Wheat and the Tares, he says:

It is not a statement that there should be through this whole period wicked men in the world. It is a statement that in the very sphere of profession there would be “the children of the wicked one”, so closely resembling the true children of the Kingdom that human servants could not be trusted to effect a separation.²⁹

This, of course, overlooks Christ’s statement that “the gates of Hell would not prevail against the Church.” Scofield, by referring to the Church as the “true children of the kingdom,” is blithely inconsistent with the system that is his major thesis. Going on, he says:

The prophecies concerning the Church are simple. The professing Church goes into apostasy (2 Thess. 2:3; 1 Tim. 4:1; 2 Tim. 3:1-8; 4:3,4; 2 Pet. 2:1-3; Jude 1-25; Rev. 3:14-18). As the Spirit of prophecy looks down the history of the visible Church, the professing Church, He does not see a converted world, with upturned faces, praising God, waiting for the descending King. The prophetic picture of the close of the earthly pathway of the Church as a professing body, the visible Church, is one of wide-spread declension and departure from the truth.³⁰

Continuing, he referred to the passage where the Dispensationalists are probably as inaccurate as at any place in Scripture. He quoted Acts 15:14-17, then said:

There is a great passage that clears all obscurity, in the broad sense, from the interpretation of unfulfilled prophecy. The Lord is now calling out from the Gentiles a people for His name. That is obvious. Never anywhere has the gospel failed to call out some. Never anywhere, for nineteen hundred years, has it converted everybody. The apostle Paul said he had fully

²⁹ Scofield, *op. cit.*, “The Doctrine of the Last Things as Found in the Epistles and Revelation,” 175.

³⁰ *Ibid.*, 177.

preached the gospel in the regions of Syria and Asia Minor. Did he mean to say that he had converted everybody in Syria and Asia Minor? No; but he had evangelized them. He brought men right up before the cross, and some fell at the pierced feet while some turned away. So it has been, and so it is now. It is the time of the out-call; and that is what the word “Church” means, “the called-out assembly.”³¹

We agree that the passage “clears all obscurity” but not as the Dispensationalists use it. They try to make a passage of political, secular, governmental significance. They fail to take the quoted passage back beyond Amos.

Amos was referring to the Tabernacle (tent) of David erected on Mt. Zion to hold the Ark of the Covenant when David brought it up to Jerusalem (at the time he wrote the 24th Psalm). The event is described in 2 Samuel 8. The Hebrew word for tent or tabernacle makes the reference very clear.

Study of the books of Samuel and Kings and the Psalms makes it clear that the services in the Tabernacle of David were very similar to the pattern traditionally observed in evangelical churches. The Dispensational claim that Acts 15:16 refers to Israel or a political kingdom is incorrect. The Tabernacle of David was a type of the church. The Dispensational claim that the church is not found in the Old Testament is here exploded.

Why was Saul (Paul) a tent-maker? As he traveled through Asia and Europe planting and building churches, he, a tent-maker, was carrying out the prophecy of Amos, “rebuilding the Tabernacle of David which is fallen down.”

Scofield concluded the message with:

I want to tell you another thing: I am not looking for death. I may pass to Him in that way, surely I may; but I am not

31 *Ibid.*, 178-179. The true significance of the tabernacle of David has been obfuscated by the entire Premillennial movement. We know of but one work that treats on the subject. It is George Smith, *The Harmony of Divine Dispensations: Being A Series of Discourses on Select Portions of the Holy Scripture, Designed to Show the Spirituality, Efficacy, and Harmony of Divine Revelations made to Mankind from the Beginning* (London: Longman, Brown, Green and Longmans, 1856). Smith was a Cornish Wesleyan preacher, mining engineer, railway official, and writer. The American edition, from Carlton & Porter, came out shortly after the London edition and went into three editions. We know of only one or two copies extant. Since it was so widely circulated originally, its disappearance is most strange.

looking and waiting for death. I am looking and waiting for Him, and He knows it. Oh, may God bless you, dear friends. Who are we, that we should be privileged to sit here under the teaching of these men of God! How wonderful this conference is. I have never seen anything like this. The spirit is the spirit of old Niagara, as some of you veterans know, but it is Niagara multiplied by about ten. Thank God for giving us this conference! May God bless you!³²

But despite Scofield's fond hope, he was not raptured. Whatever the Lord "knew" about Scofield, He did know that Scofield was not going to be raptured.

Convinced that they would be raptured with Scofield, the delegates left the meeting. Most of them went to lunch. Charles G. Trumbull relates what Scofield did:

One of the first impressions I ever had of Dr. Scofield was as to the ease with which people could get to him. It was at the time of the great Prophetic Conference held in Chicago in February of 1914, less than six months before the storm of the world war broke. He gave a fearless Scriptural message on the assurance in God's Word that world-wide and permanent peace can never come save by the coming of the Prince of Peace, though that message was laughed at by the general public and newspaper reporters at that time. I think this was the first time I had ever seen or heard Dr. Scofield, and I hoped I might get his autograph in my personal copy of the *Scofield Reference Bible*.

At the close of one of his addresses I sought him out, and found that others had the same desire. And I supposed that a man of his prominence, so much in demand for public addresses, must be more or less annoyed by the importunity of strangers coming to him and "bothering" him for an autograph. Even then he was about to leave the church to catch a train. But he greeted every individual who came up to him at the close of that meeting, even as he greeted me, then an entire stranger, as though we were all doing him a personal favor by letting him write in our Bibles! I think I have never seen such genuine courtesy and unaffected Christian love in a conference speaker or Bible teacher as I saw in him at that time, and as I have seen in him many times since.³³

³² Scofield, *op. cit.*, 182.

It is amazing to us that Trumbull and Scofield had not met previously, especially in view of their many common interests and Trumbull's evident journalistic skill. However, all things are possible. One result of the meeting was that Trumbull secured the services of Scofield to write for his paper, the *Sunday School Times*.³⁴

Since the last day of the conference was Friday, the train that Scofield was about to catch was most likely for New York. He probably went from Moody Church to Union Station on the first leg of his return to Douglaston.

Mauro notes in *God's Pilgrims* that very early on the morning of Monday, April 15, 1912, the wireless operator of the Cunarder, *S. S. Carpathia*, received a message from the *Titanic*: "Come at once, we have struck a berg, It's a C.O.D., old man. Position 41°58' N. 50°14' W. M.G.Y." This was followed by a second message: "S.O.S. M.G.Y."

When the wireless operator on the *Carpathia* replied, "Coming Hard," Bible teacher Philip Mauro and his daughter Margaret were asleep in their cabin on the ship. In a letter to his daughter Isabel, Mauro described the scene at daybreak when the *Carpathia* reached the spot where the *Titanic* sank:

The scene that greeted our eyes when we went on deck yesterday (Monday) morning is indescribable.

We were lying a few thousand yards from a perfect continent of ice, which stretched as far as the eye could reach, with here and there huge ice peaks sticking up into the air. And all around us in the sea were detached icebergs glistening in the sun. It was a perfect polar scene, and although it was only yesterday, and although we remained for hours skirting along the icefield looking for boats and bodies, it seems already like a dream—so unreal and strange does it appear. Surely the hand of God is most manifestly appearing in the affairs of men.

You can imagine the depression and discomfort pervading this boat, with such a cargo of concentrated abjectness and misery added to the rather full passenger list that we had at the start.

Mr. Mauro continued in his letter to Isabel:

There are more *Titanic* passengers than *Carpathians*, and, of course, there are no accommodations for them in the ordinary sense.

Margaret has given away most of her things (underwear, etc.). There has been *no* great demand for masculine apparel—but I quickly parted with some stockings, pajamas, and handkerchiefs, besides the nice, felt slippers my dear Charlie gave me. The dozen toothbrushes I had were most acceptable. Of course, the people had absolutely nothing but what was on their persons—*not* even hand togs. They were told up to the last few moments that there was no danger of the ship's going down.

But more than physical help was offered. Note a typical incident from the letter:

33 Trumbull, *op. cit.*, 121

34 BeVier, *op. cit.*, 86.

Wednesday. The opportunities are opening out. A splendid one was offered this morning before breakfast. A young man, Albert A. Dick, was saved with his wife (married less than a year ago). The Lord put him in my way. He has made money (three quarters of a million, he told me) and is about quitting business, meaning to devote the rest of his life to "doing good." Said he was not a Christian, but had been reading the Bible trying to find out if there were a God. Was quite ready to listen, and I gave him the truth for some hours. He was in a state similar to that of the Ethiopian treasurer. I am sure the Lord sent me to him and that He gave me the word for him.

* * *

Thursday. We are expecting to reach New York this evening. The opportunities that have opened for ministry have been simply wonderful. Most of them came to Margaret. Such a day as she had yesterday: Hope she may be able to write you some of the marvelous doings of the Lord. Now I want you to send a copy of the *World and Its God* to A. L. Solomon, 345 Broadway, New York.... He is a Jew, but his heart is quite tender just now.

Chapter 33

Prophecy Enters Good Society

“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”

(Mark 13:32)

One writer has suggested that at the 1914 prophecy conference, “prophecy thereupon got out of its rags and entered good society.”¹ But was that negative bias really good for society?

Let us start with the words of the Lord Jesus Christ Himself. As His earthly ministry was nearing its end, He told His followers: “But of that day and hour knoweth no man, not the angels in heaven, but my father only” (Matt. 24:36).

The organizers of the 1914 conference belonged to a group that gave ostensible lip service to that statement of the Lord. But their action in scheduling the conference belied their words. If the twelve men who signed the conference call² had not made some determinations about the time that they expected the Lord to rapture the church, they would never have issued the call phrased as it was. Without some judgment as to at least an approximate

1 Day, *op. cit.*, 168.

2 John Timothy Stone, Robert N. Russell, William G. Moorehead, E. Y. Mullins, T. R. O'Meara, W. H. Griffith Thomas, C. I. Scofield, H. B. Hartzler, A. C. Gaebelein, R. A. Torrey, and James M. Gray.

time for that event, the whole tone of the conference would have been different.

Brethren writer F. Roy Coad has stated:

It is here useful to notice an interesting fact. Almost invariably interpretation has been vitiated by the reluctance or incapacity of commentators to visualize their own age as other than the end time. As a consequence, beliefs are in a constant state of revision and restatement.³

Such revision makes last year's prophecy more outdated than last year's fashion in women's dress. Fashions can and do come back. But prophecy, especially when linked to secular events, cannot come back. This should make thoughtful people pause.

There is an aspect, not noted by other commentators, which may be downright evil. If the Father, as our Lord stated, is not going to reveal to any man the time of the Son's return, then any man who claims an inkling of that time is mistaken.

Analysis of the published record of the 1914 conference suggests that what at that time entered "good society" would have been better left outside, Richard Ellsworth Day to the contrary. Space does not permit comment on every message. But one message, besides Scofield's, will shed new light on the prophecy movement.

Between Scofield's first and second message on the "kingdom," a message entitled "Second Coming in Relation to Evangelism" was delivered by the Rev. Leander W. Munhall, evangelist, of Germantown, Pennsylvania.⁴ Some of Munhall's statements seem incredible.⁵

Munhall appeared to subscribe to Scofield's idea of "evangelization, not conversion." He said:

³ Coad, *op. cit.*, 10.

⁴ Since this writer was born and grew up in Germantown, Pennsylvania, we looked up Munhall's residence. He lived at 226 W. Harvey Street, a street of large homes, many three story, sitting high on the embankments reached by long rows of concrete steps. It was a street of upper, middle-level management types. (The doctor who officiated at the writer's birth lived just around the corner.) Munhall lived until 1934, and this writer many times passed his house. Certainly, Munhall's hope for immediate rapture did not interfere with comfortable living in a middle-class, prosperous neighborhood. How many neighbors appreciated his views of the Rapture may be questioned.

⁵ Munhall, *The Second Coming of Our Lord in Relation to Evangelism*, 94ff.

Our business is to publish the glad tidings to earth's remotest bounds, that all may know the good news. It is the business of Jesus to save—He alone can do it: "God our Saviour; who willeth that all men should be saved" (1 Tim. 2:4). But many say, "We will not that this man reign over us" (Luke 19:14); and He said of such "And ye will not come to me, that ye might have life" (John 5:40). He, of course, knows who is the last one to be saved. "And then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:24-25).

When he talks about Christ reigning, the context shows that he actually defers this to a latter age. The whole business of preaching without concern about results makes the activity seem like running in a hamster cage.

In the next paragraph, Munhall departs from reality:

The most eloquent language and vivid imagery possible to human thought are used to describe the rapture of the Church and unfading glories of the Kingdom that is to subdue all other kingdoms: no more tears; no more sin; no more death; no more curse. War, pestilence, famine, storm, earthquake, sickness, old age, heartache—all forever done away.

Munhall could not have been more wrong on one thing. The idea of the Rapture (so profitable for Hal Lindsey) is *not* anywhere in Scripture described in "vivid imagery." The Rapture idea is based on a very highly questionable use of three verses in 1 Thessalonians, verses in a message written by Paul for an entirely different purpose. Even Rev. Cornelius Stam of Chicago, an ultra-Dispensationalist, admits about the usual Rapture pictures (of wrecked automobiles all over the streets after believing drivers are "raptured" out from behind the wheel), "Yet the Scriptures do not say *one word* about all this."⁶ This admission of Stam confirms our

⁶ Cornelius Stam, "The Imminence of the Rapture, Its Two Most Urgent Lessons," *Berean Searchlight* 45, no. 10 (January 1985): Vol. XLV, No. 10, 293. Stam was the brother of John Stam, a missionary martyred by Chinese Communists in 1935.

view that much teaching of Fundamentalism is based on fantasy, not real Biblical interpretation.⁷

Munhall then “raptured” over the Niagara Bible Conference:

We used to look forward with great anticipation, as we have looked forward to this conference, to the old Niagara Conference gatherings. We would be planning for weeks and months to get together; and the best part of it all was the fellowship we had. That fellowship, as in the fellowship here, was so delightful that if there were no other reason for our coming together, that alone would justify it....

We noted in a previous chapter the unusual phenomenon of the Niagara Conference — grown men sitting around in comfortable surroundings quietly “rapturing” over the likelihood of famine, suffering, persecution, and horrible death for others, but very definitely not for themselves.

Continuing, Munhall tried to legitimize his position and that of the conference by very selective quotations from Luther and Calvin:

Luther once said: “Some say that before the last day the world shall become Christian. That is a falsehood, forged by Satan, that he might darken sound doctrine.” John Calvin said: “There is no reason why any person should expect the conversion of the world, for at length—when it will be too late, and will yield to them no advantage—they will look on Him Whom they have pierced. Moreover it must be held as a first principle that, ever since the appearing of Christ, there is nothing left to the faithful but with wakeful minds to be always ready, intent on his second advent.”⁸

There appears to be no study of Luther with specific relation to his views on the Second Coming. Calvin’s writings have been studied, and it is obvious that Munhall’s quotation takes something out of context. In 1955, John Knox Press issued *Calvin’s Doctrine of the Last Things*, by Heinrich Quistorp. It concludes that Calvin’s views in no

⁷ Robert Jewett, *Jesus Against the Rapture* (Philadelphia: Westminster, 1979). Jewett holds that on the basis of Mark 13:32-33, Luke 10:17-20, Luke 4:16-30, Matt. 16:1-4, Matt. 23:34-39, Luke 28:28-31, and Luke 23:14-17, Jesus Himself could not in any way approve of the idea of the Rapture as expounded by Scofield, Sydney Watson, or Hal Lindsey.

⁸ Munhall, *op. cit.*, 94ff.

way coincided with those of the 1914 conference. Munhall's statement was not accurate. Nor was it made on the basis of true scholarship.⁹

To further attempt to legitimize his position, Munhall then says, "I had a personal acquaintance and fellowship with the late Charles Haddon Spurgeon, an out-and-out Premillennialist." Now Munhall is not mentioned in most Spurgeon studies, and while Spurgeon did adopt a sort of premillennialism in his later years, it was only after he had suffered defeat after defeat in Baptist groups as he battled the entry of liberalism. Rev. Norman Street of the Jarvis Baptist Church placed this quotation from Spurgeon in the *Gospel Witness*, December 27, 1984, issue:

We anticipate the happy day when the whole world shall be converted to Christ; when the gods of the heathen shall be cast to the moles and the bats; when Romanism shall be exploded, and the crescent of Mohammed shall wane, never again to cast its baneful rays upon the nations; when kings shall bow down before the Prince of Peace, and all nations shall call their Redeemer blessed. Some despair of this. They look upon the world as a vessel breaking up and going to pieces, never to float again. We know that the world and all that is therein is one day to be burnt up, and afterwards we look for new heavens and for a new earth; but we cannot read our Bibles without the conviction that—

"Jesus shall reign where'er the sun
Does his successive journeys run."

We are not discouraged by the length of His delays; we are not disheartened by the long period which He allots to the church in which to struggle with little success and much defeat. We believe that God will never suffer this world, which has once seen Christ's blood shed upon it, to be always the devil's stronghold. Christ came hither to deliver this world from the

⁹ Heinrich Quistorp, *Calvin's Doctrine of the Last Things*, trans. Harold Knight (Richmond, VA: John Knox Press, 1955). Another excellent source is the Winter 1977-78 issue of the *Journal of Christian Reconstruction* (Vallecito, CA), subtitled, "Symposium on the Millennium." Greg L. Bahnsen devoted eight pages of an essay entitled "The Prima Facie Acceptability of Postmillennialism" to a survey of Calvin's views of eschatology. At the last word, we knew of not one premillennial Evangelical school that had bothered to acknowledge the publication of the *Journal*, nor dared to expose its students to the *Journal's* message of Christian Hope.

detested sway of the powers of darkness. What a shout shall that be when men and angels shall unite to cry, "Hallelujah, hallelujah, for the Lord God Omnipotent reigneth!" What a satisfaction will it be in that day to have had a share in the fight, to have helped to break the arrows of the bow, and to have aided in winning the victory for our Lord! Happy are they who trust themselves with this conquering Lord, and who fight side by side with Him, doing their little in His name and by His strength! How unhappy are those on the side of evil! It is a losing side, and it is a matter wherein to lose is to lose and to be lost for ever. On whose side are you?¹⁰

If the prophecy buffs of Victorian England (including the deluded Plymouth Brethren) had held to a better vision of the church and its role, Spurgeon might have seen the victory he describes in the quotation above.

Continuing his premillenarian message of hopelessness, Munhall refers to the hymn writers of the eighteenth and nineteenth centuries:

Charles Wesley was known as "the millennial poet." He wrote over 7,000 hymns, and more than 5,000 were premillennial. Here are two or three samples:

"Lo! He comes, with clouds descending,
Once for favored sinners slain.
Thousand thousand saints attending, Swell the triumph of
His train.
Hallelujah! Hallelujah!
God appears on earth to reign."

"Come, Lord, Thy glorious Spirit cries,
Add souls beneath the altar groan;
Come, Lord, the Bride on earth replies,
And perfect all our souls in one."

"Thou Who hast kept us to this hour,
Oh, keep us faithful to the end;
When, robed in majesty and power
Our Jesus shall from heaven descent,
His friends and witnesses to own,
And seat us on His glorious throne."

10 *Gospel Witness*, Jarvis Street Baptist Church, Toronto.

Denny, Milton, Cowper, Watts, Bathurst, Montgomery, Newton, Alford and McCheyne, sang the same sweet songs of hope and victory.¹¹

But the “sweet songs of hope and victory” of the hymn writers were *not* the failing-church-quick-escape hopes of the conference. It is simply not correct to fit these men into the pattern of Scofield and Hal Lindsey.

Munhall may have made his value judgment after perusing hymnals compiled in America by Dispensationalists to use at prophecy conferences. If he had looked at hymnals used in British churches or at American hymnals of the early eighteenth century, he could not have supported his allegation of the premillennial bias of the great hymn writers.

British hymnals include *all* stanzas that came from the pen and inspiration of the writers. American compilers, especially of Dispensational bent, have done a workman-like job of editing hymns of the great writers. Stanza after stanza which sing of the triumph of the church and the dominion of our Lord have been edited out. The edit in the American hymnals that reflect the premillennial interpretation suggests a determination to shape (or brainwash) the constituency by every available means. This is intellectual dishonesty.

Analysis of the other 1914 conference messages strengthens our point that the basis of the whole affair was skewed. As the conference was ending, a committee prepared a set of resolutions published as the “Conference Testimony.” The committee appointed by Dr. Gray during a meeting of speakers on the second day of the conference consisted of: Dr. Robert McW. Russell, president of Westminster College (Pennsylvania); the Rev. Canon F. E. Howitt of Hamilton, Ontario; the Rev. Dr. R. A. Torrey, dean of the Bible Institute, Los Angeles; A. C. Gaebelein, editor of *Our Hope*, New York City; the Rev. Dr. L. W. Munhall of Germantown (Pennsylvania). The report was presented and unanimously adopted “on the afternoon of the last day when nearly 2,000 people were present.” The report read:

11 Munhall, *op. cit.*, 94ff.

The brethren gathered for the Conference on the Prophetic Scriptures heartily indorse the declarations made by the previous prophetic conferences; but also feel it their solemn duty in view of the existing conditions of the professing church, to restate and reaffirm their unswerving belief in the following fundamental truths of our holy faith:

1. We believe that the Bible is the Word and Revelation of God and therefore our only authority.
2. We believe in the Deity of our Lord Jesus Christ, that He is very God by Whom and for Whom "all things were created."
3. We believe in his Virgin Birth, that he was conceived by the Holy Spirit and is therefore God manifested in the flesh.
4. We believe in Salvation by Divine Sacrifice, that the Son of God gave "His life a ransom for many" and bore "our sins in His own body on the tree."
5. We believe in His physical Resurrection from the dead and in His bodily presence at the right hand of God as our Priest and Advocate.
6. We believe in the universality and heinousness of Sin, and in Salvation by Grace, "not of works, lest any man should boast"; that sonship with God is attained only by regeneration through the Holy Spirit and faith in Jesus Christ.
7. We believe in the Personality and Deity of the Holy Spirit, Who came down upon earth on the day of Pentecost to indwell believers and to be the Administrator in the Church of the Lord Jesus Christ; Who is also here to "reprove the world of sin, and of righteousness, and of judgment."
8. We believe in the Great Commission, which our Lord has given to His Church to evangelize the world, and this evangelization is the great mission of the Church.
9. We believe in the second, visible and imminent Coming of our Lord and Saviour Jesus Christ to establish His world-wide Kingdom on the earth.
10. We believe in a Heaven of eternal bliss for the righteous, and in the conscious and eternal punishment of the wicked.

Furthermore, we exhort the people of God in all denominations to stand by these great truths, so much rejected in our days, and to contend earnestly for the faith which our God has, in His Holy Word, delivered unto the saints.¹²

¹² *Ibid.*, 239.

Had anyone suggested to the nearly 2,000 people on that last day of the conference in 1914 that people would write about the conference generations later, they would have looked at the speaker with as much disbelief as Neatby reports of the early Plymouth Brethren. They probably would have had serious reservations about the orthodoxy or sanity of anyone who so suggested. Yet, passage of time has shown that they were just as deluded as Neatby considered the early Brethren to have been.

When the conference messages were published, there was included an appendix with a list of individuals identified as “Some Exponents of Premillennialism.” Since the list of supposed exponents had originally appeared as an editorial in the *Christian Workers Magazine*, it bears the imprint of Dr. Gray. The list is headed by a short essay:

By “premillennialism” is meant the teaching that our Lord and Saviour Jesus Christ will come again to this earth personally and visibly, and that this coming will take place prior to that period of a thousand years of which the Scriptures speak, when peace and righteousness shall prevail upon the earth. In other words, it is the coming of our Lord that shall introduce this period and make it a possibility. As to the details of the event opinions differ among godly students of the Bible, but in broad outline the foregoing is a sufficient definition for our present purpose.¹³

The list is strictly in alphabetical order without regard for century. An asterisk does mark off those deceased at the time of publication. As the list includes those in the generation of Fathers who immediately succeeded the Apostles, again Brethren writer F. Roy Coad’s comment is pertinent to the use of the Early Fathers by Dr. Gray:

Few fragments have survived from the earliest years of the Church’s history, and it would be *wrong* to read into the ideas of such fragments as we have any of our modern formulated systems. Their one supreme hope was the Second Advent, and detail was of secondary importance.¹⁴

For Gray to include medieval schoolmen is out of line as they could in no way properly be called on to support American

13 The *Christian Workers Magazine* was a predecessor to *Moody Monthly*.

14 Coad, *op. cit.*, 11. (Emphasis added.)

Dispensationalism. Philip Edgecombe Hughes's volume, *The Theology of the English Reformers*, makes it clear that Gray is out of line in including Cranmer or Latimer.¹⁵ Nor can we countenance the inclusion of mystics like Jacob Boehme. Nor should Count Zinzendorf be placed in the Evangelical mainstream.

To include Jesuit Lacunza or the eccentric Edward Irving must raise questions about Gray's motivation. In view of the disputes that racked the Brethren in early days, linking so casually Darby, Newton, and Tregelles is inconsiderate.

There is at least one outright error. David Bogue, listed by Gray, said in 1813:

How wise and pious men could ever suppose that the saints, whose souls are now in heaven, should, after the resurrection of the body from the grave, descend to live on earth again; and that Jesus Christ should quit the throne of his glory above, and descend and reign personally over them here below, in distinguished splendour, for a thousand years, may justly excite our astonishment, since it is in direct opposition to the whole tenor of the doctrinal parts of the sacred volume. Such, however, have been the opinions of some great men. Happy will it be if we take warning from their aberrations.¹⁶

Obviously, he does not belong on Gray's list.

There are two remarkable omissions from the list. The first is Sydney Watson, author of the soap-opera type novel on the Rapture, *In the Twinkling of an Eye*, which is the inspiration for so much "Rapture cult" preaching. The other omission is that of the "noted Bible teacher," Walter Scott, referred to by Scofield. For some reason Gray did not find room for a "noted Bible teacher." Gray was later criticized for making the list and for its inclusions.¹⁷

This sort of thing does not commend the movement. And this is what Day called, "entering good society."

¹⁵ Philip E. Hughes, *Theology of the English Reformers* (Grand Rapids, MI: Eerdmans, 1965).

¹⁶ David Bogue, *Discourses on the Millennium* (1818), 17, quoted in Murray, *op. cit.*, 187.

¹⁷ Timothy Weber, in chapter one of *Living in the Shadow of the Second Coming* (New York: Oxford, 1979), comments on Gray's list and notes that Gray was widely criticized at the time over the integrity of his list. Gray later made other statements that needlessly caused trouble for his administration and school.

Chapter 34

How Scofield Emasculated the Great Commission, *or, My Hope Is Built on Nothing Less Than Scofield's Notes and Moody Press!*

In his 1921 “puff piece” on Scofield, Charles G. Trumbull wrote that Scofield intended to comment on every verse in the Bible.¹ Scofield’s great work was to make it easy to understand and apply the Bible. But on page 1044 of the 1917 edition, Scofield says of the Great Commission:

The predicted results of the sixth testing [dispensation] of men are: 1) the salvation of all who believe (Acts 16:31), 2) judgment on an unbelieving world and an apostate church (Matt. 25:31-46, II Thess. 1:7-10, 1 Pet. 4:17,18, Rev. 3:15,16).

In the next paragraph of the notes, Scofield refers to a predicted failure and judgment. There is no reference to any idea of hope or triumph except for elected ones, limited ones out of a mass of failure. This just simply does not reflect the note of triumph that is inherent in those carefully selected words of our Lord as He spoke to the assembly on that mountain in Galilee.

The idea of failure for the Church was not something new in his preaching. That note had appeared several years before in messages Scofield gave throughout his ministry. To his congregation in First Church, Dallas, on October 15, 1893, he said:

¹ Trumbull, *op. cit.*, 81.

There is not a passage, not a line, of Scripture which intimates that the world is to be converted during this age. Nay, not Paul only, but the Lord also describes the whole course of this Age in terms which exclude the possibility of a converted world during its continuance....²

Continuing, he said:

The one commission with which we are invested is to proclaim that message to every creature, to baptize those who by receiving it become disciples of Christ, and to instruct such baptized believers in all righteousness.³

Note that he speaks only of “believers,” with no mention of impact on society or culture.

This world, so far as we know, has never seen a converted city or town or even village.... It is doubtful if it has ever seen an entire family converted, or every member saved.⁴

The evangelization of the world, then, and not its conversion, is the mission committed to us.⁵

How about that passage that says, “My world shall not return unto me void” (Is. 55:11)? Scofield seems to have missed that one, for he notes, “The purpose of God in this Age, then, is the calling out of the Church.”⁶

In that very great prophetic conference at Moody in February, 1914, Scofield retold his fabricated *Titanic* story and again repeated his doom-and-gloom fantasy:

Let me say, in the interest of clear thinking that all these things, that the mystery parables of the wheat and tares exclude the possibility of a converted world in this Age. Not even those who profess to be Christian are really so.⁷

Scofield takes further liberties with the gospels when he states, “There is in the Four Gospels, no picture of universal peace, no

2 C. I. Scofield, sermon entitled, “The Purpose of God in This Age.”

3 *Ibid.*, 24

4 *Ibid.*, 25

5 *Ibid.*, 16

6 *Ibid.*, 23

7 C. I. Scofield, “Doctrine of the Last Things As Found in the Gospels,” from the Prophetic Conference at Moody Bible Institute, February 24-27, 1914.

millennium. There is no room in that description for a millennium. The Lord programs the age to its end in the Great Tribulation.”⁸ What about John 3:17, among other verses?

Scofield, in that conference, also taught:

...“The Lord is at hand.” Nineteen hundred years have passed since that was uttered and the Lord is still “at hand” for the coming of the Lord for His church is the very next thing in the prophetic program. It is never said that the return of the Lord in glory, when all the inhabitants of the earth shall see Him, when He shall come in judgment, to set up His throne is “at hand.” The apostasy, the revelation of the man of sin, and the Great Tribulation precede that event.⁹

The obsession with Israel is never far away, as Scofield was concerned with an immediate return of Jews to their Lord. He asked, “How does the record run now? Is Israel flocking to Him? Are the high priests and the rulers in His train? Oh, yes, they are; but they are in His train with a snarl, with growing bitterness and enmity.”¹⁰ Scofield belied the essential sadism of the premillennial view: “Our Lord paints no picture of the cessation of war in this Age, not a hint of it.”¹¹

The Church’s future was just as bleak:

First we shall be surprised to find some people rising with us in the air whom we had not supposed to be Christians. Secondly we shall be greatly surprised that some very eminent professors will not be there. As the spirit of prophecy looks down on the history of the visible Church, the professing Church, He does not see a converted world with upturned faces, praising God, waiting for the descending King. The prophetic picture, at the close of the earthly pathway of the Church as a professing body, is one of widespread decline and departure from the truth.¹²

8 Scofield, *op. cit.*, 132

9 *Ibid.*, 112

10 *Ibid.*, 114

11 *Ibid.*, 1

12 Scofield, *op. cit.*, “The Doctrine of the Last Things as Found in the Epistles and Revelation,” 177

As to his personal hope, Scofield admitted, "I am not looking for death. I may pass Him in the way, surely I may but I am not looking or waiting for death. I am waiting for Him and He knows it."¹³

The Lord in His Eternal State as He spoke on the mountain, using very succinct wording, did not in any way suggest that pattern of doom that Scofield learned from Darby, Brookes, and Gaebelien. The Lord gave His people a very different hope. Isaiah 2, Micah 4, and a host of references in the Psalms testify of this great hope for the future. Scofield's selective reading of Scripture, and his selective emphasis, is not honest interpretation. He was just one of many in the movement to emasculate and eviscerate the Great Commission.

13 Scofield, *op. cit.*, 182.

Chapter 35

A New School and a New Church

“Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.”

(Nehemiah 9:20)

The place of the *Scofield Reference Bible* can never be understood unless it is considered in connection with the Bible Institute movement. Ernest R. Sandeen, in his work, *The Roots of Fundamentalism: British and American Millenarianism, 1800-1930*, has noted the role of the Bible institute:

No analysis of the structure of the Fundamentalist movement can proceed very far if the role of the Bible institute is ignored. A great deal of the confusion which has existed over the nature of the Fundamentalist movement could have been resolved by devoting more attention to this aspect of the problem. Fundamentalism was a part of both the intellectual and the social history of the United States—that is, its thought can be identified, analyzed, and placed in historical context. Its institutional structure possesses some of the same distinctiveness. By assuming that the faith of Fundamentalism simply reflected traditional Protestantism, scholars have lost one key to understanding; and by failing to examine the

manner in which the Bible institutes provided a form of social structure for Fundamentalism, they have lost another.¹

He explains the role of the Bible institute:

The simplest way to explain the function of the Bible institute within the Fundamentalist movement is to compare its role to that of the headquarters of a denomination. In many cases, the educational task of the institute, though never derogated, formed only a small part of the school's total mission. Students would be drawn to a Bible institute because of its reputation as a center of piety and sound doctrine, as these concepts had been understood in the millenarian tradition. Perhaps the family of the student had heard of the school through its periodical or had heard one of its faculty preach at a Bible conference or in a series of special meetings in their local church. Possibly their own pastor graduated from the school.²

Scofield recognized or felt what Sandeen spelled out. He was greatly interested in having a Bible institute on the East Coast.³ He hoped it would occupy a role similar to that played by Moody in the Midwest. His desire seemed to be realized by the establishment of such an institute in Philadelphia.

The spadework of organizing and opening the school went on during 1914. William L. Pettingill of Philadelphia, in association with others, worked out the arrangements.⁴ Bearing the name "Philadelphia School of the Bible," the school opened October 1, 1914, with evening classes. It met in rented quarters at 1720 Arch Street. Scofield addressed the opening session. His message, "The Spirit and Method of Bible Study," commenced:

I suppose, dear friends, it is well understood that I am to speak tonight on "Spirit and Method of Bible Study." It can scarcely be necessary for me to explain the sense in which I use the word "spirit" in this connection. As absolutely essential as it is that we shall have the illuminating power of the Holy Spirit, it is not of Him that I speak in making the theme such as I have made it, but rather of our own attitude toward the Bible, of

1 Sandeen, *op. cit.*, 241.

2 *Ibid.*, 241-242.

3 BeVier, *op. cit.*, 87.

4 *Ibid.*, 87.

our own spirits, of our own spiritual state as we approach the study of God's Holy Word. We may come to the Bible cold and merely inquisitive, and it will give us very little. We may come to it in a mere curiosity, because it is a strange book, differing fundamentally from all other books, and we shall go away largely disappointed. It is certainly one of the paradoxes of life that the Bible is so little read—that Book which is the most widely circulated of all books; that Book which, broadly speaking is in every home. For it is true, as every pastor knows, and I see several of my brethren here tonight, that every pastor who goes about among people, and people within and without the church, is aware of the fact that it is hard to find a family, an American family anyway, or one long resident here, without a Bible in the house....⁵

By October 1914, the World War, so fervently expected by speakers at the prophetic conference in February, was well under way. Scofield noted this as he neared the conclusion of his message:

A brother linked his arm in mine one day as I was leaving a meeting, and said, "Oh, you poor pessimist!" And I said, "Don't call me that! The Bible is the most optimistic Book on earth; it absolutely refuses to hang its head, or to let the shine out of its eyes. It sees the chasm into which this world is plunging, and we can almost hear the echo of the guns over yonder, but the Bible looks straight across that chasm, and sees earth's golden age; sees the shining faces of the redeemed; sees the earth filled with 'the knowledge of Jehovah, as the waters cover the sea;' sees humanity brought to its highest possible blessing and its highest possible capacity; sees God vindicated, after all the ages, during which the wickedness of man has drenched this earth with blood and tears, sees that all the time it was disobedience and sin; and sees at last God, not only vindicated, but God happy in the redeemed. Oh, this is the Book!"⁶

Unfortunately for Scofield's credibility, we are still in the chasm. Consistent with his view, he sees no blessing or prosperity for the church, but looks only to a future age for others.

⁵ C. I. Scofield, "The Spirit and Method of Bible Study," *Silver Anniversary Memento* (Philadelphia: Philadelphia School of the Bible, 1939), 3.

⁶ *Ibid.*, 12.

In his concluding paragraph, he mentions his idea of the role of the school and the substance of his prayers for it:

Well, now, I am going to tell you something about the Philadelphia School of the Bible; let me put it into a word. A few of us want to help. We want to help the Christian life and service of Philadelphia and Pennsylvania; we want to help every pastor in this city; we want to take some of his bright young men and young women and train them for more efficient work; and we want these, thus trained, to go where God may need them, where the need is great; and we want to teach this Book after the spirit and in the method that I have been speaking about here tonight; and we want you all to help. Pray—and give us some money, if the Lord so lead you, but pray anyway. I can tell you truthfully I have *no* ambition to serve; there is nothing I want from you but your love and prayers; and I do want to feel that somehow all of us are working here—we Christians in Philadelphia—and if this is our brotherly attitude, if this is our real heart longing, we shall see great things, if the Lord tarry.⁷

Now it happened that another Bible teacher, William Rugh, had a similar vision for Philadelphia. At virtually the same time, Rugh established the Bible Institute of Pennsylvania. It duplicated Scofield's school in every area of belief, doctrine, and eschatology. While there was no apparent friction between the two schools at the official or executive level, it seems likely that financial and prayer support was diluted for many years.⁸ The merger of the two into the Philadelphia College of the Bible in the years following World War II was a wise move.

Scofield appears to have commuted from his home in Douglaston to Philadelphia. Clarence E. Mason, long-time dean of the school, described Scofield's role to BeVier as "front-man."⁹ The actual head was William L. Pettingill, who oversaw the day-to-

⁷ *Ibid.*, 12-13.

⁸ The writer attended the Bible Institute of Pennsylvania in the 1930s. We noted no friction at the official level, but did find jibes and taunts exchanged between students of the two schools while working together on part-time jobs. Accusations of "fanatic" and "compromiser" were those most usually tossed back and forth.

⁹ Letter, Clarence E. Mason to William BeVier, February 10, 1960, cited by BeVier, *op. cit.*, 88.

day running of the institute. Scofield served as president until 1918, when his health forced him to resign.

In 1915, Scofield actually started his agreed writing for *The Sunday School Times*. His Bible Correspondence Course was taken over by Moody Press. The course remains an integral part of Moody's ministry today.¹⁰

That year also saw the publication of another collection of messages. *The New Life in Christ Jesus* was issued by the Bible Institute Colportage Association, Chicago. In a note "To The Reader," Scofield said:

All of the matter composing this book was preached to my congregations in my two pastorates at Dallas, Texas, and Northfield, Massachusetts, and all save the first in the "Dallas News." These, reprinted in "The Christian Worker's Magazine", awoke a desire which seemed to be unusually widespread that these teachings concerning the New Life in Christ Jesus might be collected into a book. This, by arrangement with The Bible Institute Colportage Association, has now been done.

The book is here and now committed to the care of Him who it seeks to exalt in the fervent prayer that through His grace it may show the way into happy, victorious, fruitful Christian living to many in bondage.

C. I. Scofield
Greysthingles
Douglaston, N. Y.
April 1915¹¹

In the book there is a negative view of the law. That negative view is so stated that the "weaker brother"¹² could readily conclude that moral standards are irrelevant to Christian experience. Typically, in the chapter "The Imparted Life":

¹⁰ *Scofield Bible Correspondence Course* (Chicago: Moody Bible Institute, n.d.). In a letter to the writer, dated September 5, 1979, Paul D. Weiland noted that the course was then set up in six volumes; cost \$115.00. The student is given four years to complete the course. With concentrated study it can be completed in two years. Up to 1979, 54,590 students had enrolled. The 1978 enrollment was 2,800.

¹¹ C. I. Scofield, *The New Life in Christ Jesus* (Chicago: BICA, 1915), on unnumbered page which by location would be page 7.

¹² Romans 14:21 and 1 Corinthians 8:13.

First, life by precept, by rule. There is a large truth here. The Bible is a great instruction in righteousness; a great revelation of the mind of God about human life. No inner light can take the place of the divine revelation. It is perfect ethically and also complete.

But it has the fatal defect of furnishing no dynamic. "The law made nothing perfect." Precept gives a perfect rule of life, and by it life must always be tested, but precept carries no enablement. "The law...was weak through the flesh." A chart does not carry us across the ocean, but it shows us where we are on the trackless deep, and where to go. The life by precept was tried under law and left the whole world of humanity in speechless guilt before God.¹³

The view of the Old Testament period is neither historically nor theologically accurate, but is good Dispensational teaching.

In the chapter, "The Delivered Life," with the subheading, "The Process of Deliverance," Scofield says:

The believer is told that he is not under law, that is, a system of probation to see if he can work out a righteousness for himself, but under grace, that is, a system of divine inworking, which produces the very righteousness which the law required, but which man never achieved. The believer is assured that Christ has given to him eternal life, and that he shall never perish; that nothing is able to pluck him out of the omnipotent hand which holds him; that He who began a good work in him will perfect it till the day of Christ. As for his sins; they are blotted out, cast behind God's back, buried in the depths of the sea, forgiven and forgotten. And this is a necessary first work, for no man is really free who is under the bondage of fear.¹⁴

The view of the role of law is inaccurate. Implicit in the passage is a lurking justification for immorality.

Remember the Scofield who said, "We will not attempt in this age the work which God has reserved for the next,"¹⁵ relegating social action to the future. In the chapter, "The Larger Christian Life," he says:

¹³ Scofield, *op. cit.*, 30.

¹⁴ *Ibid.*, 49.

¹⁵ Scofield, *Addresses on Prophecy*, 27.

“The field is the world.” Your field is the world. Keep your sympathies world wide. If your heart is in China or Africa or Central America, and with the work there, it is just the same as if you were there, wherever your body may happen to be.¹⁶

In 1915, he possibly could have avoided conflict between the two positions. But today, we find that the careful following of his first axiom, “We will not attempt...,” has resulted in conditions which make carrying out the second difficult.

At one point, Scofield took a position that may have cleared up something which had been a bit garbled in reports of Moody’s activities. Moody had been quite impressed with Professor Henry Drummond of Edinburgh for his Christian stand. However, it became apparent that Drummond (not related to the Banker of Albury) was an evolutionist of rather firm convictions. Careful review suggests that Moody’s support was something less enthusiastic than reported and that Moody dropped him once he realized the “scientific” views involved. But circulated reports gave Drummond quite a boost among Fundamentalists. Scofield sought to correct this, for which we commend him:

Witness the importation by professed Christians of Henry Drummond to lecture upon the “Ascent of Man” while they know that their Bibles give one long testimony to the descent of man. Never perhaps in all the history of the church was there such a turning of the back upon the altar of God and the temple of God to worship nature, as now, and never were these things doing such serious harm. To millions of professed Christians Drummond and Darwin are more authoritative than Moses.¹⁷

At this point, Scofield is sound, sensible, and orthodox.

While writing all of this in 1915, Scofield joined with a number of other residents of Douglaston in organizing the Community Church of Douglaston. The first service was held May 2, 1915, in the Douglas Manor Inn. The group leased a store on Main Street for services, looking toward a future permanent edifice. Scofield and the Rev. John Baumeister officiated at the first Lord’s Supper

¹⁶ Scofield, *The New Life in Christ Jesus*, 66.

¹⁷ Scofield, *op. cit.*, 121.

celebrated by the church on October 31, 1915. In November, Scofield agreed to preach regularly on Sunday mornings. The first social event of the church was a reception honoring Cyrus and Hettie Scofield on February 9, 1916.¹⁸

With the passing of the year 1916, someone (or some people) in the Dispensational leadership felt that Scofield should be honored by a testimonial dinner. Arrangements were made to hold the affair on October 26, 1916, at the Collegiate Reformed Church, New York, located at Fifth Avenue and 26th Street.¹⁹ Remarkably, few reports of the affair have come down. Evidence suggests that Dr. James M. Gray was the instigator of the affair and was the principal speaker.

Testimonies were collected from many people who had known and worked with Scofield. The letters have been preserved in the Scofield Memorial Church, Dallas, but have not been available for inspection and research since the fire in 1976 that destroyed the old sanctuary.²⁰ William Nason of the church in Dallas collected testimonials from that area and forwarded them to Gray. BeVier, who examined the collection at the former building of the Scofield Church, noted one from the Baptist preacher, Rev. George W. Truett:

He is easily one of the first preachers of his generation. But momentous as has been his work as a preacher, his greatest work, probably, has been in inspiring the multitudes to study God's Word.... His Reference Bible is a monumental achievement.²¹

Truett was of that school of Southern Baptist preachers heavier in oratorical preaching than in theological insight. The statement is characteristic.

The affair appears to have been ignored by much of the secular press. But strangely enough we have not found any place where it was noted in the religious or Fundamental

18 Letter to the writer from Rev. John H. Meyer, pastor of the church in the 1970s.

19 The church is presently the Marble Collegiate Church, base of Norman Vincent Peale.

20 BeVier, *op. cit.*, 89.

21 *Ibid.*

press. And it does not appear that the promoters of the affair made any independent effort to circulate the proceedings on their own. We have not found a pamphlet in any Evangelical library consulted. Five years later, Dr. James M. Gray published his speech in *Moody Bible Institute Monthly* in lieu of an obituary for Scofield.

Gray started with an anecdote, no doubt designed to provoke laughter from the audience and set the mood of the affair:

In speaking to a lady of the honor which had come to me—a friend of Dr. Scofield as well as myself—she asked if he would be present on the occasion? And when I answered, “Yes,” she exclaimed, in some dismay, I thought, “What will you ever do, *you’ll have to praise him?*”²²

What did she mean?

The story of Scofield of being raised in the South was again accepted and promoted:

Some of you who know and love him well will recall that smile and recognize that characteristic-part of his inheritance from the poetic and sunny South where hurry is not a virtue.²³

The Southern upbringing is not confirmed by data already presented. The “transparency” incident in St. Louis was related:

...It is on record also that after his conversion he once paraded with a banner advertising a gospel meeting, and although he had served as the United States district attorney, for by profession he was a lawyer, yet with the courage of his convictions, he marched up and down the street where many lawyers were located who had been his professional associates.²⁴

But official records establish that Scofield, not being professionally established in St. Louis, would not have had professional associates.

Gray, referring to Scofield’s time in the War Between the States, said, “He had fought with Lee,” obviously an attempt to puff

²² James M. Gray, “Testimonial to Rev. C. I. Scofield, D.D.,” *Moody Bible Institute Monthly*, September 1921, 550.

²³ *Ibid.*, 551.

²⁴ *Ibid.*

Scofield, who may never have seen Lee. The Northfield period was referred to:

On Dr. Scofield's work in Northfield, Mass., there is not time adequately to dwell. But everybody knows it could not have been confined to the pastorate of a country church. What an opportunity was opened there through the hundreds of young lives coming and going every year in the Northfield Seminary for girls, and the Mt. Hermon School for boys. How many of these, now influential men and women throughout the world, have daily cause to thank God for his enlightened ministry!²⁵

This may have been the time when the story that Scofield had official connection with the Preparatory Schools got started. If so, Gray was an expert in semantics. The story was told so that those who were to accept the school connection had something, while the Northfield alumni who might have been in the audience thought Gray was sticking to the facts.

Of course, the *Scofield Reference Bible* and Scofield's role was mentioned. This, in fact, may have been a major purpose of the "wingding." Gray said:

This is Dr Scofield's richest gift. He knows how to read the Word of God and give the sense, and cause the people to understand the reading. He never writes or speaks in a haze. As was said of another, "No trace of indeterminateness can be found in any of his discussions on any subject." His insight pierces the intricacies.

A Christian father, himself charmed by the *Scofield Reference Bible*, was pleased to see his young sons take it up night after night, because they said, "It was so easy to find out things." Thank God for a Bible expositor that can command the interest of children.²⁶

Even though we find no publication of the speech before 1921, we found this part of Gray's speech in the original publication of Trumbull's sketch of Scofield that came out in 1919.

BeVier, who saw the collected testimonials, commented that no testimonials were received from people who had known him in

²⁵ *Ibid.*, 552.

²⁶ BeVier, *op. cit.*, 89-90.

Kansas.²⁷ But, as BeVier himself noted, those who knew him in Kansas could only know of him as he lived before 1879. The statement smacks a bit of naiveté as those who knew the Kansas Scofield would not have appreciated the whole affair and further would have made comments utterly out of keeping with those read that evening.

²⁷ BeVier, *op. cit.*, 87.

Chapter 36

The 1917 Revision of the *Scofield Reference Bible*

“So teach us to number our days, that we may apply our hearts unto wisdom.”

(Psalm 90:12)

In the previous chapter, we noted that Scofield was officially pastor of the fledgling church in Douglaston. There is every indication that he was also filling numerous speaking engagements elsewhere. To protect the local responsibility, in November 1916, Trevor P. Mordecai, a Princeton Seminary student, became part-time student supply pastor. Mordecai resigned early in 1917. Rev. Lloyd G. David was engaged to preach Sunday mornings in Scofield’s absence.¹

Remember that by 1916, Scofield was seventy-three years old. With a physical state not always top notch, he may not have been able really to carry the load of his various responsibilities. His commitment to the *Sunday School Times*, his speaking engagements, and his work at the Philadelphia School of the Bible all had to be paced according to his health.

Besides all of this, during 1916 and 1917, someone was working with Oxford University Press on a revision of the *Scofield Reference*

¹ Letter to the writer from Rev. John H. Meyer, pastor of the church in the 1970s.

Bible. The details of the actual revision process are still a mystery. The matter is complicated by the almost complete disappearance of the 1909 original edition, making detailed comparison difficult.

Possibly the study at Greysingles and the Oxford University Press office were the scenes of most of the revising work. Scofield's part could have been fitted in between trips to Philadelphia and speaking engagements in other cities.

The most notable change made in the 1917 edition of Scofield's work was the placing of a date on each page of text. The date was an interpretation of the chronology that Bishop Ussher had worked out in 1650-1654.² The good bishop may have been sincere and devout, but the resources available in his own time limited his scholarship. His work by 1917 had been largely supplanted in the minds of even conservative scholars.

At the same time as Ussher's dates were being added to each page of the 1917 Bible, Scofield made revisions to his notes using other chronologies of the Bible, including Martin Anstey's newly developed chronology of 1913.³ Scofield also used and praised Anstey's work in other writings of the same period. The unscholarly conflicts he created in the *Reference Bible* passed unnoticed until Oswald Allis wrote in 1945.⁴ In the intervening years, thousands of *Scofield Reference Bible* users accepted the Ussher dates as just as inspired as the Scofield notes.

One of Scofield's most loyal supporters has found another "goof." Pastor Cornelius Stam noted:

In 1917 the introduction to "The Jewish-Christian Epistles" indicates emphatically that Paul did *not* write the Epistle to the Hebrews, while the introduction to the epistle itself states that 'the reference in II Pet. 3:15 seems conclusive that Paul was the writer'! That was a bad one!⁵

2 Originally published in *Annales Veteris et Novi Testamentum, 1650-1654*. Ussher was a bishop in Ireland and was in England at the time of the Civil War. While never fully accepting the Puritan position, he was given a post by Cromwell. He never returned to Ireland. His chronology, while loyal to the Word, has been made obsolete by modern Bible-believing scholarship. It was sufficiently out-of-date in 1917 that Scofield never should have placed it in his new edition.

3 Martin Anstey, *Romance of Bible Chronology* (London: Marshall Brothers, 1913).

4 Allis, *op. cit.* Allis's work should be consulted before assuming the chronology of the 1917 edition of the *Scofield Reference Bible*.

5 Stam, *op. cit.*, 8.

In his work, Oswald Allis noted material on eighty-five pages that he considered unscriptural.⁶ Jesse Hodges's study refers to fifteen pages where he finds material out of line. (His fifteen pages differ from the eighty-five noted by Allis.)⁷ There are only 565 pages of the Scofield tome with comment, and two commentators find 100 pages open to criticism.

Scofield and his followers have always been quick to quote 2 Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." But can the careless handling we have just cited be the work of one who "needeth not to be ashamed"? Is the Dispensational method "rightly dividing the Word of Truth"?

While Scofield was working with Oxford University Press on the revision, President Wilson was leading the country into World War I. Outside of Scofield's prophetic interest and the difficulty that Hettie and other housewives had in purchasing sugar, the conflict does not appear to have particularly touched the Scofield household in Douglaston. Noel was twenty-nine years old when Wilson asked Congress for the declaration of war. Many men of that age, single and married, were taken into the armed forces, some giving their lives. No record of military service by Noel Scofield has been located at the time of writing.⁸

On August 19, 1917, Scofield reached the age of seventy-four. Even the limited personal references in published materials suggest that his pace of activity was slowing down, as appropriate to his years. Another indication of the passing of time was the death of one who had shared the early years of life with him. His sister Laura died on November 8, 1917. Her obituary, from the *St. Louis Globe-Democrat* for November 9, 1917, read:

Mrs. Laura Scofield Eames, wife of the late Dr. W. H. Eames, died yesterday at her residence, 316 North Newstead Avenue, after a short illness. She is the mother of the late William S. Eames, architect, and is survived by one son, Col. H. E.

⁶ The writer's count of the notes in the Allis work cited.

⁷ Noted in *Christ's Kingdom and Coming: with an Analysis of Dispensationalism* (Grand Rapids, MI: Eerdmans, 1957).

⁸ According to military records of the State of New York and the National Archives.

Eames, four daughters, eight grandchildren and eight great-grandchildren. The funeral will take place Saturday afternoon at 2:30 from St. George's Chapel.⁹

It is interesting that the Eameses did not think that a surviving brother (uncle) of worldwide fame should be listed as a survivor. The relation of Scofield and his sisters after he entered his ministerial role is not at all clear. They evidently did not view him in the same manner the Fundamentalist community did. They may have been somewhat ambivalent about things in Cyrus's life that would have horrified the Fundamentalists. There is no report of anyone from Douglaston attending the service at St. George Chapel.

One of the interesting things about modern religious prophecy is the extent to which "prophecy buffs" have made their prophecies conform with the events which the chancelleries of the major powers have brought to pass. Most religious prophets did their best to prepare followers for August 1914 and what followed. Scofield during the war kept in close touch with events on the world scene, filtering everything according to the Dispensational view of Matthew 24. Referring to General Allenby's entry into Jerusalem on December 11, 1917, he wrote to Charles H. Trumbull, "Now for the first time, we have a real prophetic sign."¹⁰ His statement, of course, overlooks Matthew 16:4 which suggests that no signs are to be given. The value of the "sign" mentioned by Scofield can be measured by the fact that a very similar statement was made nearly fifty years later when the Israelis entered the old city of Jerusalem at the end of the Six-Day War. Quite simply, events have not moved according to the scheme which the Dispensationalists have drawn up from Daniel 9:25-26.

A further indication of Scofield's advancing age was the fact that he began the then rather uncommon practice of spending the winters in Florida to escape the rigors of northern winters. For his winter abode, he chose Crescent City. Located in Putnam County,

⁹ *St. Louis Globe-Democrat*, November 9, 1917. Supplied by the Missouri Historical Society.

¹⁰ Quoted by Charles G. Trumbull in *Prophecy's Light on Today* (New York: Revell, 1937), 67. Trumbull merely quotes the phrase, but gives no details of the circumstances. We do not know whether the letter has survived.

on Crescent Lake, Crescent City is about twenty miles south of Palatka. It would appear that Scofield stayed in either a hotel or a rented house for the first several winters.¹¹

In March 1918, the Central American Mission recognized its founder and held its Executive Committee meeting at Crescent City. It was the last meeting of the mission that Scofield attended.¹²

Scofield returned to Douglaston before Easter (March 31 that year). Soon after, he was taken ill; the illness, as always, was unspecified. Before illness struck, he was able to write the dedication and foreword to a collection of messages entitled *What Do the Prophets Say?* They had appeared during 1916 in the *Sunday School Times*, which published them in book form. One of those messages was referred to earlier in the chapter. The dedication read:

TO
My Friend
ALWYN BALL, JUNIOR

whose generous fellowship and constant affection
have done so much to make possible such work as I have,
by God's grace, been enabled to do,
I dedicate this book as a token of gratitude.

C. I. Scofield
Easter, 1918
Greyslinges,
Douglaston, Long Island, N.Y.¹³

Ball was one of the original contributors to the cost of the Bible project. Through his generosity, ideas were promoted and publicized which otherwise would have had little chance of wide acceptance. Full details of Scofield's support will probably never be known. But the overt supporters were always men on the fringes of the world of finance.

11 See Scofield's letter of August 5, 1918, quoted below. The steel magnate could have been one of the Mosher family of Dallas, whose role in the Mosher Steel Company and the Scofield Church have already been noted.

12 Luther Rees, *Central American Bulletin*, no. 188, September 15, 1921, 3.

13 Scofield, *op. cit.*, 5.

The foreword was so completely contemporary as to make it meaningless to those who have lived through World War II and the last half of the twentieth century.

FOREWORD

That the human race is in a supreme crisis is obvious to the dullest intelligence. Nothing like it has ever marked the long life of humanity on the earth. It is impossible to restrain the effort to find the meaning of it all. No one is really either satisfied with or convinced by the easy solutions proposed by a shallow optimism. For thirty years these prophets of peace without righteousness have assured us that great and serious wars were ended forever; and yet we are in the greatest and most serious of all wars. *What does it all mean?*

The Christian believes that somehow, somewhere, the answer is in the writings of the prophets—writings authenticated by Jesus Christ (Luke 16:31, 24:27,44), and by hundreds of literal fulfillments. But these writings, plain and explicit in themselves, have been forced into meanings utterly foreign to the language used, in the effort to make them apply to the Church instead of to Israel; or have been the ready resort of unscholarly fanatics.

Surely it is timely that a sane and reasonable interpretation of those writings should be found. This book is a sincere effort to present such an interpretation, after thirty-five years of earnest study.

C. I. Scofield
Greyslinges, Douglaston, L.I
Easter, 1918.

The foreword brings out another mix-up in dates. The “thirty-five years of earnest study” takes us back to early 1883. According to statements made about events of that autumn, there were supposed to have been two years of “earnest study” running back to 1881. Possibly thirty-five was selected as a round number. But it may be no more accurate than much else reported by and about Scofield.

The articles or messages actually placed between the covers are: “Does the Bible Throw Light on This War?,” “The Prophet,” “The Ethical Message,” “The Messiah,” “The Vision of the Kingdom,”

“The Prophetic Ministry of Jesus Christ,” “The Prophetic Message of the Acts,” “Prophecy in the Epistles,” “The Revelation,” “The Last Seven Years of the Age,” and “Earth’s Golden Age.” Below the list of subjects, Scofield placed this note:

As a convenience to the reader, almost every passage of Scripture referred to throughout this book is given, in whole or in part, in the footnotes. And the reader will find that, for his further convenience, the same Scripture material is repeated over and over again in these footnotes, so that he may have constantly before him, without having to turn pages or look up references in his Bible, the Word of God on which this book is based.

A Scripture Index at the end of the book will enable one to find the location of every Scripture passage here discussed; the Topical Index locates many details of prophecy on which God’s Word throws light.¹⁴

This, of course, succeeded in inflating the size of the book. Eight pages are nothing but Scripture. Many have but a few lines of Scofield’s text. The result is that a typical reader with a Scofield Bible and a copy of *What Do the Prophets Say?* would get the feeling that there was a completely inseparable bond between the Holy Writ and the Tennessean-from-Michigan. In its own little way, the book helped place Scofield’s head in the halo that he now wears in so many Dispensational minds.

The messages in this work were written by the Scofield who in 1914 claimed that he rather expected the Rapture to preclude the possibility of physical death. The whole sense of the messages are that the events of World War I place the church and the world just about at the end of Revelation 3 and approaching the beginning of Revelation 4 as Dispensationally interpreted. As F. Roy Coad said, this belief has required restatement. Dare we say that the very need for restatement suggests that somehow the hand of the Holy Spirit is missing from such interpretation?

If, because of its obsolescence, further comment is “beating a dead horse,” it is in order to highlight the inadequacy of Scofield’s teaching. Hopefully this analysis will encourage some to remove

¹⁴ *Ibid.*, 7.

the halo that he now wears. And since today prophetic teachers in pulpit, pamphlet, and television are using similar methods, revised as noted by Coad, hopefully readers will be better able to measure that sort of teaching.

In his first chapter, “Does the Bible Throw Light on This War?,” Scofield starts from the usual inaccurate prophetic interpretation of the image of Daniel 2. He proceeds to relate the war to an imminent and dismal end for the age:

It may, however, be helpful to present in outline the prophetic testimony concerning the end-time of Gentile rule over the earth, taking up throughout this book the proof in detail.

1. The age ends in catastrophe. No prophetic voice describes the end of the “times of the Gentiles” in the peaceful terms which uninspired forecasters in pulpits and newspapers have made familiar. Daniel says that the end “shall be with a flood”; and that “unto the end wars and desolations are determined”. The Lord Jesus finds in the Biblical history of the flood, and of the destruction of Sodom and Gomorrah, suited pictures of the end-time of the age. “As it was in the days of Noah.” “As it was in the days of Lot.” The significance is terrible.¹⁵

All of which may be Darbyism and Scofieldism, but is not guaranteed accurately to present the Lord’s meaning. He continues the hopelessness:

2. So far as the prophetic Word has spoken there is not the least warrant for the expectation that the nations engaged in the present gigantic struggle will or can make a permanent peace. It is fondly dreamed that out of all the suffering and carnage and destruction of this war will be born such a hatred of war as will bring to pass a federation of the nations—The United States of the World—in which will exist but one army, and that an international police, rather than an army.

For once there is some correspondence between a popular dream and the prophetic Word. For that word certainly points to a federated world-empire in the end-time of the age....¹⁶

¹⁵ Scofield, *op. cit.*, 15.

¹⁶ *Ibid.*, 18.

Continuing, Scofield admits that some sort of peace is possible, but he refuses to let down on his fervent hope for doom and suffering:

It is, of course, possible, nay, probable that some temporary truce may end, or suspend for a time, the present world-war, for ten kingdoms will exist at the end-time in the territory once ruled over by Rome....¹⁷

We have no evidence that Scofield was gleeful about the prospect, but he surely presses his point.

In chapter 2, “The Prophet,” we note an interesting comment on the matter of righteousness:

The primary ministry of the prophets, therefore, was patriotic and intensely ethical. They say peace for Israel only through righteousness (Isa. 32:17, for example). Nothing else would answer. On that high condition and no other would Jehovah throw about the land which he had given to his people the invisible wall of his protection; on that condition and no other should the people be at peace among themselves; on that condition and no other might the individual Israelite be at peace in his own soul. In no part of the Scriptures does the ethical demand rise to greater heights. The Sermon on the Mount is but the ethical teaching of the prophets lifted to its highest potency.¹⁸

In the last line quoted, he was following the Dispensational practice of downgrading the Sermon on the Mount in the eyes of the church. And we see a suggestion in Scofield’s eyes, that only Israel can really be acceptable to the Holy One.

“The Messiah” is the title of chapter 4. Here again, Scofield allows only gloom and failure for the church age. He looks only beyond, saying, “Amos also testifies to the exaltation of Messiah at his second advent” (he has no meaning for the passage before that):

“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old” (Amos 9:11).

¹⁷ *Ibid.*, 19.

¹⁸ *Ibid.*, 23.

And here, as in the prophecy of Zechariah, there is no possibility of giving the words figurative interpretation, for the passage is quoted in the New Testament and applied to the return of the Lord (Acts 15:13-18).¹⁹

Any reasonable interpretation of the “Tabernacle of David” is not as a realm, but rather as an institution raised by a tentmaker endued with power from on high. And that tent, though a bit tattered, is a living organism today. Whether Scofield’s failure to note the proper interpretation arose from ignorance or obfuscation is unclear. But such failure has hurt churches and church members.

In chapter 5, “The Vision of the Kingdom,” Scofield expounds a Dispensational position that demeans the power of Our Lord and Savior:

And even in the millennial kingdom on earth, when Christ is reigning with a rod of iron, not all men will be His willing subjects. There cannot in that age be any “unbelievers” on earth, for Christ will be manifested in glory, and unbelief therefore will be impossible. But there will be those who, hating God, sullenly obey Christ the King.²⁰

That the Lord, physically present on the earth (a point not firmly supported in Scripture), cannot bring all men to acknowledgement of Him suggests that Scofield has no real vision of the power and majesty of the Lord.

In May, Scofield was taken ill, but by June he was able to make the trip to Ashuelot where he spent the summer. On August 5, 1918, he wrote to daughter Abigail, replying to a letter of hers. In addition to giving some particulars about the Florida residence, the letter discusses some family financial matters:

Aug. 5/18

My dearest Abbie:

Don’t think that I have forgotten the bungalow. I was taken ill in May & that left me in great weakness & I’m only now at my desk again. But I have at least one & I think two pen jobs which will be good for \$500 each. One would raise us to \$1200

¹⁹ *Ibid.*, 49.

²⁰ *Ibid.*, 56.

& two to \$1700. Would the latter amount suffice? It would here for living room, 2 bedrooms, bath, kitchen & small maid's room. A "Steel magnate" is building one like that in Florida which I am to have free use of while I live. Shall I send you a sketch of the Plan?

With cordial best wishes to Doctor, & love.

Father²¹

Remember that Abbie and Edward (Dr. Kellogg) had moved to California after Dr. Kellogg's health failed and he was forced to give up the practice of dentistry. Abbie's post at the San Luis Obispo Library was undoubtedly a matter of financial necessity. From the first sentence of the letter, we gather that in previous correspondence, Abbie had suggested the possibility of financial assistance from her father, who was world-renowned and who had a considerable income from royalties on his writings.

The ailment of "Scofielditis" which he referred to in the 1909 letter to Helene would seem not to have been cured by 1918. The mystery of Scofield finances, first mentioned in the relation of the second St. Louis sojourn, remains beyond satisfactory explanation. But near the end of his life there is a glimmer. In connection with the settlement of Scofield's estate after his demise, a CPA noted the following royalty payments from the ledgers of Oxford University Press, American branch.²² The years are fiscal, ending March 31 in each instance.

21 Original letter in possession of Mr. John H. Mize of Atchison, Kansas.

22 Data in the file of the Scofield estate, Surrogate's Office, Queens County, New York.

1917	\$ 9,975.79
1918	\$14,891.91
1919	\$13,541.80
1920	\$17,908.94
1921	\$20,028.09

(These figures should be multiplied many times to be comparable to the depreciated currency of the present.)

Many authors with acclaim in the world at large did not do so well. (Edgar Rice Burroughs, Booth Tarkington, and Gene Stratton Porter being notable exceptions.) There were royalties to Cyrus from other publishers as well. The rather generous figure, especially the one for fiscal 1918, makes one wonder about the continued delay on father's part in responding to Abigail's need.

In the last week of November 1918, a prophetic conference was held in New York City. The main sessions were in Carnegie Hall on West 57th Street (close to the Lotos Club). A. C. Gaebelein directed and planned the conference. Scofield was invited to speak, but he declined. He did attend one session and sat on the platform. Gaebelein later reported, "His feebleness was apparent to all."²³

This was the conference where R. A. Torrey waxed rapturous over anarchy and upset:

Autocracy is a dangerous thing; anarchy is a far more dangerous thing. But as I hear the low rumblings of the thunder of the coming storm, as I go over to the East Side of New York, as I go across the river in Chicago, as I walk the streets of Milwaukee, as I go down the Los Angeles streets and see the soap box orators of the I.W.W., my heart is not heavy, not a bit. When men's hearts are quaking for fear, says our Lord Jesus, look up, for your redemption draweth nigh. The Lord is coming.

23 A. C. Gaebelein, "The Story of the Scofield Reference Bible," *Moody Monthly*, January 1943, 65.

Oh, how those words ought to thrill our hearts. He is coming! Perhaps within a year, perhaps in a month, perhaps in a day, perhaps tonight. Would you be glad if right here now before another song is sung, or anything is done, there should burst suddenly upon this audience the voice of the archangel, the trump of God, the shout of command?²⁴

Now this hardly sounds like the concern which the Lord expressed as He forecast suffering for Jerusalem. It is so lacking in human compassion. Yet, this is entirely in the milieu of the movement to which Scofield's name and fame is applied.

²⁴ A. C. Gaebeléin, ed., *Christ and Glory* (New York: Our Hope, n.d.). R. A. Torrey, *That Blessed Hope*, 33.

Chapter 37

“Paul and Timothy,” or, the Role of Charles G. Trumbull

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine.”

(2 Timothy 4:2-3a)

A photograph of C. I. Scofield and Charles G. Trumbull, sitting and talking in the Florida sun at the Southfield Bible Conference in Crescent City, has been reproduced in several books. Informally titled “Paul and Timothy,” it implies association with Trumbull’s visit to Scofield in 1919. The exact date of the photograph has not been established, but Scofield’s feebleness reported in Carnegie Hall in November 1918 is not apparent. The “Paul and Timothy” allusion is heightened in the photograph because Trumbull, either actually or by careful posing, looks much younger than a man in his 40s. (Trumbull was in his 40s when he made the 1919 visit.)

Apparently the steel magnate’s bungalow had been completed by the time Scofield reached Crescent City in the winter of 1919, so Trumbull had a place to stay. His visit was for more than a few days, as it had a definite purpose. Trumbull interviewed Scofield to gather material for a series of articles on Scofield’s life and work

that appeared in the *Sunday School Times* between May and September of that year.

In 1920, Oxford University Press picked up the articles and issued them in book form as *The Life Story of C. I. Scofield*. The book is one of the few attempts at biographical coverage of Fundamentalism's most popular figure, and remarkably the circulation of the book may have been quite limited.

A study of what Trumbull accomplished during his visit to Crescent City provides another dimension for measuring man, men and movement. Trumbull was probably the most competent religious journalist on the American scene in the first half of the twentieth century. He had spent his entire career, since his graduation from Yale in 1893, in religious journalism, combined with conference speaking and the writing of tracts and books.

The writing that came from the Trumbull visit to Crescent City in 1919 is quite different from the other writing that bears his name. *The Life Story of C. I. Scofield* is peppered with inaccuracies. There are more than thirty-eight errors in the 130 pages that make up the book form of the story. Several can be explained by careless editing. Some may be due to interpretation as lengthy narratives were condensed to the space allotment of the articles. But there are evident problems in accounting for some of the shortcomings. There are a number of discrepancies for which the most ready explanation would be deliberate fabrication. They cannot be fitted into the category of an aging man's faulty memory.

A member of another branch of the Scofield family who had been helpful in the research for this book commented on the Trumbull work:

I have read with interest and astonishment at the level of immaturity in which it is written. The author sounds like a teenager with a severe case of hero worship. I can understand why it has never been reprinted. It really did not deserve to be printed to begin with.¹

¹ Letter from Mrs. Ruth Scofield Kennedy of Birmingham, Michigan, to the author, June 19, 1980. Mrs Kennedy was a member of another branch of the Scofield family.

It has been reprinted without corrections as recently as 1994, however.

In November, Scofield had been noted as physically feeble, but even two years after the interview, visitors noted that his mind was clear. If he did have a clear mind and reasonable memory in early 1919, he must bear the responsibility for being inaccurate. If Trumbull was more interested in story than fact, his integrity must be placed on the line. There are certain discrepancies that deserve particular comment.

Speaking of Scofield in the 1870s, Trumbull said, "He had, indeed, become very much dissatisfied with his own life; he was not living up to even his own ideals, unconverted man that he was."² In light of the St. Louis Court records and the *Atchison Patriot*, Trumbull's statement is convenient judgment after the fact.

Trumbull notes regarding Scofield's conversion, "But the facts have been given here as they actually occurred and as Dr. Scofield wants them known."³ The "facts" Trumbull wrote down, apparently with Scofield's blessing, do not agree with the data in official public records. What Trumbull related may have been only what Scofield wanted known. Our investigation suggests that it departs substantially from unvarnished truth. In the previous line, Trumbull wrote:

There have been all sorts of inaccurate and misleading stories of the conversion of Dr. Scofield, passing from mouth to mouth. Some of them have gained currency, and as he says, himself, he long ago gave up hope of correcting or denying them!⁴

Sounds like "Paul and Timothy" were attempting to "stonewall." But apparently there were some who could not accept the Scofield story even when he was still alive.

Note that Trumbull and Scofield worked out a story of his life between 1866 and 1874 that left the impression of his being a bachelor even though that word was not used. The very careful use

² Trumbull, *op. cit.*, 25.

³ *Ibid.*, 30.

⁴ *Ibid.*

of language did not result from hasty note taking, nor were these the ramblings of an aged mind. The specific word bachelor was not used, but the treatment leaves an impression completely at variance with facts.

It is not now possible to determine whether Scofield or Trumbull or someone else originated the story of the alleged period of drunkenness. The value of such a story has been great. George Marsden has noted the social significance of the interplay between Fundamentalism and “demon rum.”⁵

Trumbull’s claim of a two-year term as district attorney is not a simple mistake. Here again, it is not possible to ascertain whether Scofield had been using two years instead of six months or whether the time was selected during the “Paul and Timothy” session.

When the results of the interview reached publishable form, they included, as a “Confederate reminiscence,” what we have referred to as the “Conkling Incident.”⁶ From page 128 of the book, note:

Another Confederate reminiscence which appeals to Dr. Scofield’s sense of humor is in connection with a formal dinner that he attended, to which Senator Roscoe Conkling had been invited. The Senator failed to appear until quite late, and then came, in immaculate evening dress of course, to join the rest who had been expectantly waiting his arrival.⁷

No doubt Scofield attended a dinner in Washington addressed by Conkling. But it did not take place during a period that would make it proper to be called a “Confederate reminiscence.”

The flaws in the story cleared by Scofield and published by Trumbull are:

1. Roscoe Conkling (R-NY) did not become senator until 1867 — after the War. As suggested before, the dinner was probably in late June or July 1873.

⁵ George M. Marsden, *Fundamentalism and American Culture* (Oxford, 1980), especially chapter 23.

⁶ Note further that Senator Conkling was the first prominent figure in the political life of our Republic to openly flaunt an adulterous relationship. Christian edification might well have suggested omitting mention of Conkling, entirely.

⁷ Trumbull, *op. cit.*, 128. Incidentally, Conkling’s paramour was Kate Chase Sprague, daughter of Lincoln’s secretary of the treasury, Salmon P. Chase. Kate had been exposed to the group who welcomed and accepted the Secret Six.

2. If Scofield had been still in the Army of Northern Virginia, as Trumbull averred, up to April 1865, he had *no* business being in the “enemy” capitol during the War, hence could not properly have attended a dinner in Washington at any time between 1862 and 1865.
3. There is no record of Scofield in the Army of Northern Virginia after September 1862, so if he were near Appomattox on April 9, 1865, as claimed in the Trumbull story, he must have been fulfilling some other role.
4. The references to being in Washington, placed under the heading “Confederate reminiscences,” hint that between 1862 and 1865 he had a role that gave him facility in crossing the battle lines from side to side, almost at will, or as ordered. We know of but one role where this would have been possible.

Trumbull’s narrative at this point is, in relation to the rest of his text, extremely clumsy. Possibly Scofield had been carried away in reminiscing to Trumbull. Something may have been put down which was too hot for the Dispensational clientele in 1919. When Scofield checked the galleys, he saw something that had to be deleted. A clumsy rewrite thus may have been necessary. The rewrite, if it occurred, is so clumsy that it may hint at more than it covers. Fortunately for Scofield and Trumbull, Dispensationalists, lay and cleric, are rarely history buffs or Civil War buffs. The Dispensational thought pattern was insurance that no one saw that the story was brimming over with discrepancies.

On his page 125, Trumbull said:

Dr. Scofield loves all nature—not only men and women and children, but the whole created world, still so beautiful in spite of what Satan and sinners have done to mar God’s work.⁸

Much of the truth of that statement is belied by his treatment, during their growing years, of Abigail and Marie Helene. There is evidence that during years when a growing family needs both parents, Cyrus was neglecting them financially and posing as a bachelor. He accepted without murmur the denial of visitation rights. Then, posing as a new benedict, wed to someone else, he

⁸ Trumbull, *op. cit.*, 125.

continued to accept the legal bar until the rights became moot with the girls' legal majorities.

While Victorian attitudes still prevailed when both Abigail and Marie Helene were married, Cyrus willingly avoided being involved in either wedding. Even the letters sent to the girls fail to support Trumbull's claim.

The only references to Noel so far discovered has Noel playing with his father's watch, and the reference in the September 30, 1909, letter to Marie Helene. In the letter, Scofield hardly showed greater concern for this son than he had for his daughters. The complete absence of reference to Noel during the years when Scofield carried the boxes of notebooks back and forth across the Atlantic belies "love for children," especially his own.

Trumbull gets rather garbled on Scofield's transatlantic wanderings. He has the Scofields apparently in Europe on a trip between the 1904 and 1907 journeys. The implied trip cannot be fitted in between the appearances of Scofield in Dallas recorded in First Church minutes (checked by BeVier). But the poor structure of Trumbull's story made a base for Gaebelein's later attempt to place Scofield in Europe in 1906 when he was actually at Lake Orion, Oakland County, Michigan.⁹

Trumbull refers to the conference that Scofield discussed in his letter of August 7, 1908, to Lyman Stewart. But he plays down the role of the other editors, as he wanted to build up the image of Scofield as the principal creator of the great *opus*. To promote man, work, or both, Trumbull said:

The man who gave his lifetime study to the making of the notes and comments in the *Scofield Reference Bible* was concerned only to *find and state exactly what the Bible itself had to say* on any and every point (emphasis added).¹⁰

The statement is incorrect on a number of counts. First, he did *not* give a life of study to the notes. The comment in no way describes the notes, as Scofield studiously avoids comment on any passage relating to either divorce or family responsibility. The notes fall very far short of commenting on "any and every point." Matthew

⁹ Gaebelein, *Moody Monthly*, February 1943, 344.

¹⁰ Trumbull, *op. cit.*, 80-81.

Henry does comment on the Scripture in the manner claimed by Trumbull, but not Scofield.

Trumbull completed the interviews, and then took the train back to Philadelphia. From his notes came the story that would become the book we have today. But by the time Trumbull had his work ready for checking, Scofield was most likely back in Douglaston. Most of the issues of the *Sunday School Times* came out during the period Scofield usually spent at Crestwood.

There is every indication that both men were well satisfied with the production. But the story is the worst attempt at biography outside the political realm that came out in the early twentieth century. As a religious biography, it is unique, especially in the light of the professions of the movement to which author and subject belonged.

Some years later Trumbull may have had second thoughts about the *Scofield Reference Bible*. In his introduction to an edition of Matthew Henry's *Commentary*, written on April 15, 1935, Trumbull said:

Matthew Henry digs deep down below the surface of God's Word; he sees truths hidden from most of us until he has shown them. He finds the most practical applications of God's wisdom in our everyday life; and applications also from the successes and failures of the men and women who live before us in the pages of the Bible.¹¹

Trumbull continues:

The *Commentary* is in constant use by the undersigned and other members of the editorial staff of *The Sunday School Times*.

While some people attempt to utilize both the *Scofield Reference Bible* and the Matthew Henry *Commentary*, the views on many important issues are so divergent that compatibility is almost impossible.¹² The use of Matthew Henry by the staff of the *Sunday School Times* suggests that the laity have been left with a work that is less than quality.

11 Introduction to *Matthew Henry's Commentary on the Whole Bible* (Fleming H. Revell Co.). Trumbull's note is dated April 5, 1935, so the edition was either 1935 or 1936.

12 Gaebelien was very ready to run down Matthew Henry's views on prophecy, using Dispensationalism as the benchmark.

Chapter 38

Gathered Unto His Fathers

“Sunset and evening star
And one clear call for me
And may there be no moaning of the bar
When I put out to sea.”

Tennyson

Scofield returned to Crescent City, Florida, for the winter of 1919-1920. Evidently his mind was still very active even if he was failing physically. He was thinking of a revision of the Scofield notes. He wrote Gaebelein on March 22, 1920:

My dear Gaebelein:

Thanks for telegram and letter from Galveston, I am greatly encouraged. Here are my thoughts concerning the work which you have so kindly consented to take upon your already overburdened shoulders. To:

- (1) call my attention to any passage
 - (a) needing a better rendering (in Margin)
 - (b) particularly difficult passages which I have passed over,

or

- (2) any editorial matter in which I seem to you to have erred.

The copy which you will thus help to make more useful will be reset, but the Oxford people desire to preserve the present facsimile idea as carried out in the octavo and duo editions now out. A broad margin edition will be issued. Again thanking you,

Yours as ever
C. I. Scofield¹

The willingness of those who masterminded the *Scofield Reference Bible* to revise, and to do so often, makes the heavy praise heaped on the work by Trumbull and Fundamentalist leaders over the years seem rash.

Despite the interest expressed to Gaebelien, nothing tangible resulted and the *Scofield Reference Bible* notes remained intact until the revision of 1967. By 1920 Scofield was physically unable really to take on such a project. He returned to Douglaston in the spring of 1920. There are no published reports of Scofield and his travels, if any, for the rest of 1920.

Luther Rees visited Scofield in Douglaston in January 1921. He reported that Scofield was not in good health, but that his mind was still clear. Rees mentioned that a book of Scofield's sermons was being put together.² While the book of sermons was not issued until after Scofield's death, its foreword was written in February 1921, shortly after the visit of Luther Rees.

The collection was entitled, *In Many Pulpits with Dr. C. I. Scofield*, and was issued by Oxford University Press. The foreword read:

My withdrawal from pastoral work that I might prepare for publication the *Scofield Reference Bible*, made possible the larger pulpit ministry to which many doors in the United States, England, Scotland, the North of Ireland and Canada were open. From that ministry this book is a selection. Some sermons preached to my own people in Dallas, Texas, and East Northfield, Massachusetts, are also included.³

1 Gaebelien, *Moody Monthly*, March 1943, 400.

2 Luther Rees, *Central American Bulletin*, no. 188, September 15, 1921, 3.

3 C. I. Scofield, *In Many Pulpits with Dr. C. I. Scofield* (New York: Oxford University Press, 1922).

The dedication was an appropriate dedication for a pastor and husband:

To
HETTIE
My Cherished Wife
And Co-Worker
Through So Many, Many Years,
I Dedicate This Book⁴

But there are intimations that Scofield held some quite different sentiments, sentiments expressed privately in a transcript of a letter dated May 4, 1921. If the transcript accurately copies Scofield's words, the letter written in Douglaston and sent to daughter Abigail in San Luis Obispo contains statements utterly out of keeping with the ideals of the movement with which Scofield's name is linked.⁵

The letter reads:

May 4/21

⁴ *Ibid.*

⁵ The original of that letter was held by Mr. John H. Mize of Atchison, Kansas, after Abigail Kellogg died in 1958. In January of 1974, Mr. Mize sent me a packet of Scofield memorabilia, including the original of the May 4, 1921, letter, to Dallas Theological Seminary. Receipt of that material was acknowledged by Dr. John A. Witmer, librarian of the seminary library in his letter of January 23, 1974, to Mr. Mize. A pertinent paragraph reads:

I have glanced at the collection, but have not had the opportunity as yet to examine it in detail and to place any valuation on it. From my preliminary glance I feel that it would probably be best to turn the material over to Scofield Memorial Church. If I do that, I will indicate to them my valuation of the material for tax purposes and they will issue you a tax deductible gift receipt.

Dr. Witmer concluded his letter:

I do appreciate you much [*sic*] your willingness to make this material available either to Dallas Seminary or to Scofield Church. I can assure you that it will be preserved and used in further research on Dr. Scofield's life.

Rather remarkably, in the light of Dr. Witmer's statement to Mr. Mize, when this writer visited Dallas, first in 1979, and again in 1982, neither the seminary, nor the church were able to produce any Scofield memorabilia. (The sanctuary of the Scofield Church was destroyed by fire in 1976 and replaced by a new edifice on Abrams Road in 1980. The writer has been assured by Pastor Ashcraft that no Scofield memorabilia nor Church historical records were harmed in the fire of 1976.) If the text reproduced below is accurate, and we feel that it is, it may have been considered necessary, in order to preserve a facade of integrity, to destroy that material which Dr. Witmer acknowledged on January 23, 1974. The style, abbreviations, and punctuation agree with Scofield's style in other letters that we have seen in the original. We consider it unlikely that anyone "making up" a letter would be able or careful enough to recreate Scofield's own style.

Douglaston Road
Douglaston, Long Island, N.Y.

My dearest Abbie:

Since your last letter came I have had spells of rather severe illness with intervals of lethargy—perhaps I should say laziness—and these, all together, have kept my pen out of use. I forgive myself—too easily no doubt—for not summoning enough energy to write letters on the ground that despite giving no proof of it I have never lived so much in my love for you & Helen & L.M. as during these months of growing infirmity and—shall I say? uselessness.

Some work is going on, per secretary, mostly, but will soon end. I have prepared a book of my sermons which were preached here & there in the homeland and in England, Ireland, & Scotland. It will make a book of 320 pages. A copy will of course be sent you & Doctor. It will be called “With Dr. C. I. Scofield in Many Pulpits”. I shall be glad if you will read the address which I gave in Wellington Hall, Belfast, on the Sunday following the loss of the Titanic. That ship was built in Belfast and many Belfast lives were lost in her sinking. I reached there Saturday (she sank Wednesday) and the Lord Mayor asked me to give the address at the memorial meeting arranged for Sunday afternoon. I spoke on “The Unsinkable Ship”. They had called the “Titanic” by that name! I said that the only unsinkable ship in history was a frail boat on a stormy lake in Galilee, and it was unsinkable because the Lord of heaven & earth was asleep on her—etc. etc. etc.

A word about your bungalow—which is I suppose waiting realization for that third thousand dollars. How I long to start it on its way to you! Since beginning this letter it has come to me clearly that my fault lies in not really trusting *God* to give it to me. Instead I have been trying to “make” it. Lets pray together—you in San Luis Obispo, I in Douglaston—and it will surely come to one or the other of us. I believe with absolute conviction in the communion of saints—so do you, but you also believe in their intercession. Now I say in all reverence & seriousness, why don’t you seek the special intercession of the San Luis in whose name-town you live? You surely will *not* accuse or suspect me of any lack of sincerity in this. Ah! *Now* we shall get that \$1000. And our Heavenly Father loves us so that He might very likely add another five

hundred to the thousand. Oh! but it will make me happy when it comes. We Scofields are home lovers. I can't bear to think of your increasing years under rented roofs. Mrs. Ingalls wrote me that Helen's husband had inherited a comfortable home. Thank God! Helen saw my home & will be able to tell you that it has the comforts which an aged man (78 in August!) needs. What a God and Father we have. Now do write me, Dearie. With love to Dr. Kellogg & to the L.M. if she is still with you.

Papa

"L.M." refers, of course to Leontine. If as hinted, there was still some feeling for Leontine, the marriage to Hettie becomes a sham.

In the view of marriage as usually held in Christian circles, one is not properly supposed to love two women, and having taken marriage vows, one cannot properly bounce affection back and forth between two different women. The dedication of the book and the sentiments of the letter are in complete conflict. If he had held any love for Leontine in 1879 to 1883, and if he had possessed one iota of proper Christian concern for his wife, why did he allow the divorce to go through? Even the *Atchison Patriot* reporter in 1881 questioned the basis for a divorce. Or was it necessary that Scofield shed a Catholic wife, regardless of feeling, in order that the church might be "blessed" with the *Scofield Reference Bible*?

The letter indicates that the Kellogg bungalow had not materialized. The inability on Scofield's part to make further contribution to that project is strange in view of the major increase in royalties for the fiscal year that ended on March 31.

Note a further statement, utterly inconsistent with the position of Dispensationalism and with statements Scofield made publicly:

Now I say in all seriousness, why don't you seek the special intercession of the San Luis in whose nametown you live?...
Now we shall get that \$1000.

Greenbacks from Papa would have saved San Luis a lot of trouble. However, San Luis did come through. There are pictures of the house at 1356 Higuera Street, San Luis Obispo, the address confirmed by City Directories. Its purchase appears to have been made possible by prayers to the Saint. By putting a stamp of approval on the practice of praying to saints, Scofield places

himself in conflict with his official view of the Catholic Church that he had plainly stated in the *Scofield Reference Bible*.

Note also that when the book of sermons, *In Many Pulpits with Dr. C. I. Scofield*, came out, it did not include one entitled, “The Unsinkable Ship.” Adam Loughridge has confirmed that such a sermon was *never* delivered in Belfast. Apparently some “exaggerations” had grown into firm delusions as the end approached.

In the same month that he wrote to Abbie, he had prepared and signed his last will and testament. Remarkably, the copies of that document in the Surrogate’s file do not show signing date. (The statement of two of the witnesses, verifying the signature at the time of probate, also have a blank for the date of signing.) No mention was made of either Abigail or Marie Helene. They were to receive no share of the estate.

The last time Scofield went to church was on Sunday, May 22, 1921, when he attended the service at the Community Church, Douglaston.⁶ During July, Scofield became distressed by the fierce heat of the summer. There were many hours of intense suffering, and family and close friends began to realize that complete recovery was impossible. During his last two days he was conscious, but during the last few hours of life, the intense pain seemed to pass and he fell into a restful sleep.

He passed on without awakening just about 11:00 a.m. on Sunday, July 24, at that very hour when church bells were summoning congregations in the eastern time zone to worship. The death certificate gave the cause of death as “Cardio Vascular Renal” disease.⁷

The funeral service was set for Wednesday, July 27, at 2:00 p.m. It is likely that notice was sent to Atchison and to San Luis Obispo. Abbie could not have reached Douglaston in time for the service. Marie Helene might have made it, if she has started immediately after receiving a telegram on Sunday. However, since she was a non-person to the Dispensational community, her presence would

6 Rev. M. Eugene Flipse, *Sunday School Times*, August 13, 1921, 435.

7 Death certificate supplied by the New York State Department of Health.

have been an embarrassment to Scofield's associates in Christian work.

The Community Church of Douglaston had no building of its own. So the services were held in the sanctuary of the First Baptist Church, in nearby Flushing. The Rev. M. Eugene Flipse, pastor of the Community Church, read the Scripture. The Rev. William L. Pettingill presided and gave the funeral sermon. According to reports, the service was utterly informal, more like an hour at a Bible conference than a funeral. In the course of his remarks, Pettingill said:

How many there are who testify that it was a red letter day in the religious experience when Dr. Scofield's little book, "Rightly Dividing the Word of Truth" fell into their hands and led them into a working knowledge of the Scriptures. Many years ago in a Bible conference, a speaker testified that that little book had changed his own life, and his testimony was followed by a request to know how many others had been helped by it. Perhaps one hundred hands were held up. Dr. Scofield was a mighty man in the Scriptures. He never *defended* them, but always said, "Let them be taught"⁸

Mr. Flipse said of Scofield:

One of the things that Dr. Scofield helped to accomplish in Douglaston, was the establishment of the Community Church. His influence in the entire community was very marked. He was universally beloved. He served as the pastor of this Community Church in the early days of its establishment a few years ago, and up to the time of his passing he maintained a hearty interest in its work and was one of its liberal supporters.⁹

From New York and Philadelphia came representatives of Christian men and a number came over from the missionary conference at nearby Stony Brook. The Rev. Charles E. Hurlburt, general director of the Africa Inland Mission, brought the service to an end. He said:

⁸ All reports on the funeral are taken from Howard A. Banks, "Scofield, Spirit-Gifted Teacher, Falls Asleep," *Sunday School Times*, August 13, 1921, 435.

⁹ *Ibid.*

The debt which the missionary world owes to Dr. Scofield is beyond estimate. Men and women of the mission field, who never can get the time, in the midst of their strenuous labors, to mine as deeply into the treasures of the Word as they could wish, could feel in a large sense that this had been done for them by Dr. Scofield, as they followed him in his illuminating notes and analyses in his Reference Edition of the Bible. Years ago, Mr. Hurlburt said, he had learned that it was a dangerous thing to minister the Word of God without the power of the Holy Spirit. Dr. Scofield not only taught with exceptional clearness, but as he spoke the truth in love his teaching was ever fragrant with the exquisite perfumes of the Holy Spirit.

Scofield was buried in the cemetery at Flushing in a plot that he had purchased earlier. (Possibly his faith in the Rapture had weakened.) The grave was covered by a mass of flowers sent by friends. As the company was dispersing from the graveside, a young man approached one of the men who had spoken at the funeral and said, "Where can I get a copy of that little book to which almost every one at the services this afternoon was referring?"¹⁰

The separation of man and work was already beginning. When Dr. James M. Gray, speaking at a conference at Eaglesmere, Pennsylvania, announced Scofield's death, he asked the audience present how many had ever heard him speak. Only five or six hands were held up. But when he asked how many were users of the Scofield Reference edition of the Bible, "there was a perfect forest of hands!"¹¹

The man had never been as real as his work.

¹⁰ *Ibid.*

¹¹ *Ibid.*

Chapter 39

The Perils of Probate

“The Lord is the portion of mine inheritance and of my cup.”

(Psalm 16:5a)

The will that Scofield drew up in May was presented for probate with the Surrogate of Queens County on August 2, 1921. Scofield noted that he had provided “good and comfortable homes” for his wife and son. On June 1, 1920, the Greyshingles property was divided, and the portion of the residence was deeded to Hettie.¹ The balance of the property was deeded to Noel. Perhaps Crestwood had been transferred to Noel prior to Scofield’s death. The entire estate was bequeathed to Hettie and Noel.

There is nothing in the will that gives even a hint that Scofield was a Christian. There is no statement of faith in Jesus Christ, no expression of hope for eternity.

Not only were Abigail and Marie Helene not mentioned, but there were no bequests to any Christian work, even those with which Scofield had long been associated. At the funeral, Rev. Flipse said that Scofield had been “one of its liberal supporters,”

¹ The property, previously 10 Douglaston Parkway, is still standing. Due to changes in New York street numbering, its address is now 4919 Douglaston Parkway, Douglaston.

speaking of the Community Church in Douglaston. The will would indicate that liberality ended with Scofield's death. Similar treatment was accorded First Church, Dallas, the Central American Mission, the Philadelphia School of the Bible, and Moody Bible Institute. No bequests to any of them.

A surrogate's document, Form 27, dated October 5, 1921, indicates that, pursuant to New York law, advertisements had been placed in two newspapers, "one in each of four successive weeks," and copies of the notice sent by registered mail to Abigail and Marie Helene, notifying them of the filing of their father's will. There is no record of any response, and the girls evidently accepted denial of any share in the inheritance.

No real estate is listed in the inventory. Except for \$100.00 on deposit in the Flushing (New York) Branch of the Corn Exchange Bank, the only assets listed in the inventory were four contracts (agreements) with two provisions and their provision for royalty payments to the deceased. The contracts constitute assets, as the royalty payments would continue to be paid to Scofield's designated heirs for the duration of the contracts, as they were identified in the estate papers:

Contract with the Sunday School Times, Philadelphia, Pa., dated February 26, 1918, for publication of book entitled "What Do The Prophets Say?", copy of which contract is hereto attached and under which at the time of decedent's death there was on deposit with the Sunday School Times as royalties, \$14.00.

Agreement dated August 4, 1920, between Rev. C. I. Scofield, D.D., and the Oxford University Press, New York City, for publication of book entitled "The Scofield Reference to New Testament and Psalms", copy of which contract or agreement is hereto attached and under which at the time of decedent's death on July 24, 1921, there was on deposit with the Oxford University Press as royalties \$168.40, based on an average of six months' earnings.

Contract between Rev. C. I. Scofield, D.D., and Oxford University Press, New York City, dated November 1, 1917, for publication of book entitled "The Scofield Reference Bible," edited by deceased, copy of which contract is hereto

attached and under which at the time of decedent's death there was on deposit with Oxford University Press as royalties \$3,797.60, based on an average of seven months' earnings.

Agreement between Rev. C. I. Scofield, D.D., and Oxford University Press, New York City, dated October 1st, 1913, for publication of book entitled "No Room in the Inn" or "Interpretation of the Holy Scripture," copy of which agreement is hereto attached and under which at the time of decedent's death there was on deposit with the Oxford University Press as royalties \$1.50.

The appraiser, Louis Cohn, made an interesting evaluation:

The books that the deceased wrote were reference books to the Bible, and in order to promote the sales of these books, Cyrus Ingerson Scofield, the decedent herein, attended religious and Chatauqua conventions, and spoke of his various writings.

The ledger of the Oxford University Press shows that during the five years previous to the death of Cyrus Ingerson Scofield, the following amounts were paid to him as royalties.

March 31st. 1916 to March 31st. 1917	\$ 9,975.79
March 31st. 1917 to March 31st. 1918	\$14,891.91
March 31st. 1918 to March 31st. 1919	\$13,541.80
March 31st. 1919 to March 31st. 1920	\$17,908.94
March 31st. 1920 to March 31st. 1921	\$20,028.89
Royalties for Five years:	\$76,347.33
Average for One year:	\$15,269.46

Since the death of Cyrus Ingerson Scofield, the ledger of the Oxford University Press shows that there has been a consistent falling off of the royalties due the estate, as through the death of Cyrus Ingerson Scofield, there is no one to promote the sales of the various books written by the deceased, and that within a few years these royalties will be a minimum.

The statement “that within a few years these royalties will be at a minimum” was a very natural forecast for an experienced appraiser. But it proved to be as wrong as wrong could be. The sale of the *Scofield Reference Bible*, 1917 edition, and its subsequent printings, soon took off and continued to rise until the revision of 1967. The benefits accrued to Hettie and to Noel as long as the contracts continued in effect. Even Albertus Pieters, first published critic to go on record, could not have imagined the angle of the upward sales curve during the 1920’s, ’30’s and later.²

Based on the estimate of the appraiser, the Surrogate accepted a total value for the estate of \$23,004.18. On this value, the State of New York collected an inheritance tax of \$111.73.

Hettie continued living at Greyshingles until her death, which occurred on November 23, 1923. Dr. Byron D. St. John of Port Washington, New York, listed the cause of death as “cystic degeneration of the kidneys and pulmonary edema.”³ Hettie was buried in the Scofield plot in Flushing Cemetery alongside Cyrus.

Material made available from Atchison gives no hint that Marie Helene or Abigail kept any contact with Noel after their father passed on. Material has not been available from Noel and family. When William BeVier was working on his thesis in 1960, he made repeated requests of Noel Scofield for information. Had Noel acceded to BeVier’s request, we might have had some indication of contact between Long Island and Kansas. However, Noel wrote to BeVier, “Regret to advise you I cannot give you the data requested and please do not bother me in the future.”⁴

Noel died in December 1962. At the time he was a resident of Nassau County, New York. When Noel’s daughter (Scofield’s granddaughter) was trying to settle her father’s estate, she petitioned the Queens County Surrogate for permission to enter a safety deposit box still maintained by her grandfather’s estate to

2 Pieters, of Grand Rapids, Michigan, put his criticism of the work in print in the early 1920s. See Albertus Pieters, *A Candid Examination of the Scofield Bible* (Swengel, PA: Reiner Publications, n.d.).

3 From death certificate supplied by the New York State Department of Public Health.

4 Letter, Noel P. Scofield to William A. BeVier, March 21, 1960. Quoted in BeVier, *op. cit.*, 2.

determine whether any documents in that box might assist in settling Noel's estate.⁵ The results of the search did not appear in available papers, and we can only speculate on the continued existence of the estate of Cyrus I. Scofield, forty years after his passing.

Neither Noel, his wife, nor his daughter played any role in the Dispensational movement or its evangelical successor.

⁵ Copy of petition in Cyrus Scofield estate papers, Surrogate of Queens County, New York.

Chapter 40

Canonizing a Dispensational Saint

“Let us now praise famous men.”

(Ecclesiasticus 44:1a)

On Monday July 25, 1921, the *New York Times* carried the following obituary of Scofield:

DR. CYRUS I. SCOFIELD DIES.

Religious Editor and Author Passes

Away in Douglaston, L.I.

The Rev. Dr. Cyrus Ingerson Scofield of the Southern Presbyterian Church, editor of the Scofield Reference Bible, died yesterday of a general breakdown at his home, Greyshingles, Douglaston, L.I. He was born in Lenawee County, Mich., seventy-eight years ago, and fought under Lee in the Confederate Army.

Soon after being admitted to the bar in 1869, he served a term in the Kansas Legislature and for a time was United States Attorney for that State. It was in 1879 that, to use his own words, he was “converted to the Christian religion,” three years later receiving his ordination. From then until 1895 he was pastor of the First Church in Dallas, Texas, leaving to take charge of the Moody Church at Northfield, Mass. Dr. Scofield returned to Dallas again for four years, retiring in 1909, and a few years later moved to Douglaston. He lectured extensively

in Europe and this country. His many writings on religious subjects included "The Doctrine of the Holy Spirit" and "Rightly Dividing the Word of Truth." He was the founder and secretary of the Central American Mission.¹

The obituary was rather innocuous and quite truthful. A bereaved family can easily overlook details on the day of death and the undertaker never can know all details of the family background.

The obituary might not have been written if there had not been a paid insertion in a section listing deaths on the same page. This paid notice read:

SCOFIELD, Dr. C.T. [*sic*], noted Bible Scholar and author, Sunday, at his home in Douglaston, L.I. Funeral will be held at Dr. Douglas's Church in Flushing, L.I., Wednesday, 2 P.M. St. Louis, Philadelphia, Boston, Detroit, Chicago, Harrisburg papers please copy.

A similar notice appeared in the *Tribune* (New York) the next day. The selection of cities asked to note Scofield's passing is interesting. Dallas was probably taken care of by direct insertion. Atchison is conspicuously overlooked. It is not clear why Boston, Detroit, and Harrisburg were considered important, although Scofield's Michigan birthplace and his connections with the Northfield church and Bible School in Pennsylvania may have figured into the request for news coverage in those areas.

As far as we have been able to determine, the Chicago papers did not accede to the request from New York.

The *Kansas City Journal* did pick up the New York notice and in its edition of August 3, 1921, published the following story:

A BIT OF KANSAS HISTORY

An exceptionally well informed Kansan sends to The Journal some interesting facts connected with the political and ministerial history of the late Rev. Dr. Cyrus I. Scofield, who died a few days ago at Douglaston, N.Y. Somewhat condensed, the facts are thus stated by The Journal's informant:

¹ *New York Times*, July 25, 1921, 13.

Just before the sensational senatorial episode which resulted in the election John J. Ingalls over Samuel C. Pomeroy, Mr. Scofield, a young lawyer associated with Ingalls in Atchison, was a member of the legislature in 1872. Ingalls, who aspired to succeed Senator Pomeroy, in 1873, championed the candidacy of Scofield for that year—the legislature then being elected annually.

Senator Pomeroy, who also lived in Atchison county, at Muscotah, succeeded in defeating Scofield for renomination in Atchison county, but Ingalls quietly sent the young lawyer to Nemaha county to acquire a residence. Scofield was elected and in January, 1893, when the senatorial battle began, Ingalls had a staunch partisan in him.

At the anti-Pomeroy caucus Ingalls was nominated over John M. Price. Pomeroy was nominated by the regular caucus of his own supporters. When the legislature began balloting on the following day, State Senator A. M. York of Montgomery county sprang his famous bribery charge against Pomeroy, and Ingalls went to the senate to begin the great career which continued for so many years.

Scofield was rewarded with the United States district attorneyship, succeeding Albert H. Horton, who became United States judge, when he succeeded Mark W. Delahay, in turn being succeeded by Cassius G. Foster. Scofield as district attorney was succeeded by George R. Peck, and was seriously ill for a long time. He forsook the law on his recovery and embraced the ministry.

“He was a man of rare eloquence and power,” remarks The Journal informant, “equal to any pulpit. When he appeared at Dallas, Tex., early in his career, his congregation worshipped in a shack, and when he was called to a pastorate in Connecticut he left behind the finest church edifice in Dallas. From the outset of his career he grew in force and power, until he became a noted preacher among the pulpit orators of the world.

“Dr. Scofield’s widow and two married daughters live in Atchison. Mrs. Scofield was Miss Leontine Cerre of the noted French family of Papin at St. Louis. Her father, Henry Cerre, was second in command of “Captain Bonneville’s Adventures,” written of so entertainingly by Washington Irving. This enterprise was financed by the original John Jacob

Astor early in the last century, and was the first passage across the American continent in wagons.”²

By this account, the New England pastorate had slipped down the Connecticut Valley one state. The correspondent referred to Leontine as widow, rather than as ex-wife, a role Leontine was to take on in a few years. But in view of the sentiments toward Leontine that were expressed in the letter of May 4, 1921, the “well-informed Kansan” may have chosen words more wisely than he knew. The other details of Scofield’s life appear rather accurate.

The first memorial to Scofield in Christian circles appeared in the August 13, 1921, issue of the *Sunday School Times*, the most prestigious Dispensational journal. Apparently, *Times* readers in the Kansas City area were not bothered by two reports in just over ten days referring to different wives in different cities.

The memorial article was entitled, “Scofield, Spirit-Gifted Teacher, Falls Asleep.” Written by Howard A. Banks, it bore the subtitle, “How his hand clave to the sword.” An introductory passage, including a quotation from the *Scofield Reference Bible*, read:

“Physical death has for the believer a peculiar qualification. It is called ‘sleep,’ because his body may be awakened at any moment (Phi. 3:21,21; I Thess. 4:18-14). The soul and spirit live, independently of the death of the body, which is described as a tabernacle (tent), in which the ‘I’ dwells, and which may be put off (2 Cor. 5:1-8; cf. I Cor. 15:42-44; 2 Pet. 1:13-15). At the believer’s death he is clothed upon with a ‘house from heaven’ pending the resurrection of the ‘earthly house,’ and is at once ‘with the Lord’ (2 Cor. 5:1-8; Phil. 1:23; Luke 23:43).”—Scofield Reference Edition of the Bible, page 1299.

In addition to the glimpse on this page of the closing days of Dr. Scofield, and his record of a few all *too* inadequate tributes by friends, it is planned to publish several weeks hence a Scofield Memorial Issue of The Sunday School Times, when a fuller estimate of his notable life and ministry may be given.³

² *Kansas City Journal*, August 3, 1921.

³ Howard A. Banks, “Scofield, Spirit-Gifted Teacher, Falls Asleep,” *Sunday School Times*, August 13, 1921, 435ff.

Strangely, or maybe not so strangely, the Scofield Memorial Issue never appeared. Apparently, the subscribers never demanded it. Trumbull and staff may have known some uncomfortable facts that suggested that details were not advisable. 1921 was not the time to rock the boat. The *Scofield Reference Bible* had a great future which not even Trumbull dared risk.

The article opened with a typical attempt to link Scofield and Moody:

C.I. Scofield was D.L. Moody's pastor at Northfield. In a conversation between them one day it was agreed that if Moody died first, and Scofield was within reach, he was to preach at Moody's funeral; if Scofield died first, and Moody was within reach, he was to preach at Scofield's funeral. The text he would choose, Mr. Moody informed his pastor, if he were to be in the pulpit, would be 2 Samuel 23:10, where it was recorded of Eleazar, one of David's "mighty men," that he had battled against the enemies of the Lord until he was weary....

While Scofield pastored the church in Northfield, even Scofield himself would hardly have claimed actually to have been Moody's pastor in a personal sense.

The Scofield family is described as follows:

Mrs. Scofield, who was Miss Hetty [*sic*] van Wart; Mr. and Mrs. Noel P. Scofield, son and daughter-in-law, and their little daughter, constitute the surviving family.

Even the Surrogate of Queens County knew better, but it was Dispensational necessity that Leontine, Abigail, and Marie Helene be non-persons.

Banks reported that someone (carefully unidentified) at the funeral service had developed the *Titanic* story with a few embellishments that Scofield had not included at Moody in 1914:

How Dr. Scofield's whole life was an illustration of the way in which opportunities come to one who lives his life in the sweep at the Holy Spirit's guidance, was dwelt upon by another speaker, as he related the incident of a visit by Dr. Scofield to Belfast, Ireland, just at the time when the *Titanic*, "the unsinkable ship," built at and sailing from Belfast, had

sunk in the mid-Atlantic after collision with an iceberg. There were newly made widows and orphans in Belfast then because not a few of the workmen on the Titanic had gone across on this maiden voyage as part of her crew. There was a tenseness of feeling over the whole city which kept men from prosecuting their business with calmness and deliberation, and to break the spell of sadness a great mass-meeting had been arranged for the coming Sunday afternoon. The Mayor of the city asked Dr. Scofield to bring the message at that meeting. As he prayed for his message, God seemed to say to him that he should speak about the only unsinkable ship, the little craft upon which our Lord sailed across Galilee. Dr. Scofield drew from this incident wonderful lessons of comfort and help for the people of that bereaved city, as he pointed out that there was safety for time and eternity only in the Lord Jesus Christ.

The records of First Church, Dallas, do indicate a steady run of accessions to membership by profession of faith. But even Trumbull never dared to refer to Scofield as an “evangelist” aside from the evangelistic role of a true pastor. And Scofield’s peripatetic schedule limited his pastoral role. But Pettingill at the funeral said of Scofield:

[A]s one who loved and preached the saving Gospel message he was an evangelist, and as one who had shepherded little flocks, twice at Dallas, Texas, in his earlier ministry, as well as at Northfield, he was a pastor, but supremely he was a teacher, and this was his great life ministry.

Dr. James Gray saw to it that his journal never published a true obituary. *Moody Bible Institute Monthly*, in its September 1921 issue, published, reputedly for the first time, Gray’s testimonial to Scofield, given at the dinner held in New York nearly five years earlier. The article had under its heading, the following:

The news of Dr. Scofield’s death reached us as this issue was in preparation, and time being too brief to prepare a more adequate tribute to his memory, it being deemed not inappropriate to publish this testimonial which had not previously appeared in print.⁴

4 *Moody Bible Institute Monthly*, September 1921, 550ff.

The note does not close the door, at least by implication, to the possibility of more on Scofield. However, nothing appeared for twenty-one years.

Speaking of the *Scofield Reference Bible*, Gray said, “I think I am not wrong in saying that at Northfield, was begun the crowning work of Dr. Scofield’s life—the Scofield Reference Bible.”⁵ Gaebelein has a different story, and there is a third version. Who is correct? Commenting on the Bible, Gray said:

This is Dr. Scofield’s richest gift, he knows how to read the Word of God and give the sense, and cause people to understand the reading. He never writes or speaks in a haze. As was said of another, “No trace of indeterminateness can be found in any of his discussions of any subject! His insight pierces the intricacies.”⁶

There are shelves full of commentaries which show that Scofield’s determinateness was worse than misdirected. Gray may have been using a shovel, but his statement was good advertising copy.

In September 1921, the *Central American Bulletin*, paper of the mission that Scofield founded, published memorials to its founder. The lead story by Luther Rees, one-time assistant to Scofield, opened with:

Cyrus Ingerson Scofield was born near Detroit, Michigan on August 19, 1843, where his father, an officer in the regular Army was stationed at the time. The family home was near Lebanon, Tennessee, and here he received his early education.⁷

The article refers to legends that Scofield told about his father, his birthplace, his home, and the War Between the States, accepts Scofield’s exaggerated story of his role in the Regis Loisel case, makes Scofield a member of the Kansas Senate instead of the lower House, and it repeats the factually impossible story of the conversion.

⁵ *Ibid.*, 552.

⁶ *Ibid.*

⁷ *Central American Bulletin*, no. 188, September 15, 1921, 1.

On Sunday, November 27, 1921, the whole day was given over to memorial services for Scofield at the First Church in Dallas. The *Dallas Morning News*, next day, devoted five columns on its page 7 to reporting the affair. Looking at the report of the day, one gets an impression that some tributes dripped with gooey syrup, if they had any truth in them. Dr. W. Irving Carroll, one of Scofield's students and, at the time, pastor of the Presbyterian Church in Marshall, Texas, delivered the address at the morning service. Speaking of Scofield's work, he said:

He was the greatest Bible expositor of his generation and there have been none to equal him in clarity of thought nor brevity of thought of any generation. I am saying this, not in fulsome flattery of the man's life, but simply in recognition of a great fact. I say again that no man ever had a deeper insight into the revealed truth of Scriptures nor a broader grasp.⁸

In the afternoon of the November 27 memorial service, there were five speakers. The first speaker, the well-known pulpit orator, Dr. George W. Truett of the First Baptist Church, Dallas, included the following statement about Scofield in his remarks: "Sincerity was as real to him as life itself. If sincerity is lacking, life is a ghastly shadow. Everyone felt that he was a prince of a true man."⁹ But, unknown to Dr. Truett, there were three women, one in California and two in Kansas, who might dispute that statement. Truett could be easily carried away. In preparation for the 1916 wingding, he had written a testimonial that sounded very much like his remarks in 1921. He stated, "His reference Bible is a monumental achievement."

The fourth afternoon speaker, George B. Dealey, a parishioner of the church, newspaperman, and friend of Scofield, led into his tribute to Scofield with a capsule history of the English Bible. As he neared his conclusion, he said of Scofield, "Yet with all his wonderful accomplishments, his power and wisdom and remarkable talents in expounding the Word, he was the most modest of men, sure evidence of this true greatness."¹⁰ But true

⁸ *Dallas Morning News*, November 28, 1921, 7.

⁹ *Ibid.*

¹⁰ *Ibid.*

modesty does not appropriate false honors or claim false achievements.

The conclusion of the services was not reported, but following the speakers, letters of appreciation were read from writers all over the country, all apparently in the same vein.

One would hardly expect Oxford University Press to be either objective or negative about its prize property, but considering that with Scofield, slight praise usually builds up into exaggeration, a comment in an Oxford University Press book published in 1925 (New York) is most interesting. The work was *A Year's Bible Course* by Rev. Charles H. Morgan, Ph.D., with 475 "Questions and Answers for Class Use and Private Study." Not only was the work based on the *Scofield Bible* notes, but it was printed with the same type and bound exactly to resemble the cloth binding in which the major work was issued. In the foreword, Morgan declared:

Dr. C.I. Scofield was not only a great evangelical teacher but a great evangelistic teacher. Multitudes have been drawn toward the gates of the life eternal, multitudes of converts have been grounded in the new life in Christ by the *Scofield Reference Bible*; and the author and publishers of this course press with prayerful aspiration toward the same goal. Evangelists and pastors can largely insure the spiritual health, happiness, and continuance of all persons newly enlisted for Christ by seeing that they possess the *Scofield Reference Bible* and this instructor in the same *A Year's Bible Course*.¹¹

Exposure to the Word, even when laden with Scofield notes, can bring seeking souls to a knowledge of Jesus Christ, yet there is no evidence that Scofield could be placed in the company of "evangelists" as twentieth century American Fundamentalists measure them. The idea that the publishers are concerned about men finding new life in Christ Jesus is remarkable in view of the bias of Oxford University. Exaggeration and Scofield seem always linked.

On Sunday, May 30, 1926, a Scofield feature appeared in the *Daily Times Herald* of Dallas. The byline is that of Carey Snyder. But

¹¹ Charles H. Morgan, *A Year's Bible Course* (New York: Oxford University Press, 1925), 10.

Snyder must have worked closely with or utilized a handout from someone either at the church or at the school (now Dallas Seminary), who was interested in image building. The article includes items that could only have been made available by an intimate of Scofield and not obtainable through the usual digging of a reporter.

Snyder started the article by referring to the Bible and its beginning, a beginning quite different from what Gray related in 1916 or what Gaebelstein was to write in 1942:

Mid the poverty of a saloon keeper's home in Dallas more than forty years ago was born the inspiration which finally resulted in the compilation of the most important Bible reference work today.¹²

Snyder continues his story with the usual legends circulated within Fundamentalism and even makes D.L. Moody a member of Dr. Goodell's Pilgrim Congregational Church in St. Louis. Amazingly, he also refers to Scofield's ordination with the following statement: "...and he was soon ordained to the Christian ministry. Instead of passing lightly over his past life during the ordination services, Dr. Scofield insisted that his whole past life be entered into by the presbytery so that they would understand thoroughly under what conditions he came to the church."¹³

The word *presbytery* in the story may be a clue that this bit was made up long after the event. The council (Congregational, not Presbyterian) would not have accepted Scofield if he had done what Snyder claimed. This is especially true regarding the divorce suit pending on the day of ordination.¹⁴

Could it have been that stories were beginning to circulate about the Tennessean from Michigan? If so, the Dispensational hierarchy would want stories circulating around Dallas, so well-knit, so "authenticated," that they would be, in advance, refutation of questions which were rearing their nasty heads. Maybe sales of the Bible needed a bit of a boost.

¹² *Dallas Times Herald*, May 30, 1928, sec. 8, 1.

¹³ *Ibid.*

¹⁴ Compare Snyder's story with chapters 15 and 17 herein.

The nearest thing to an attempt to tell the truth about Scofield's life came in 1942, and even that effort was primarily to promote the Bible, with biographical details incidental. A. C. Gaebelein, the last surviving editor of the original *Scofield Bible*, wrote a series on the book which ran in *Moody Monthly News* in late 1942 and early 1943. Even then, criticism of Scofield stung those closest to him. On that point, Gaebelein whined:

It seems that after his home-call the critics of the splendid service he rendered the Church increased as never before. Why did they keep so silent during this lifetime? Why did they wait until an answer from his side was no longer possible?¹⁵

Scofield's critics had not originally been able to pierce the cloud of respectability that was associated with the *Scofield Reference Bible*. They had never expected American Christians really to accept what the *Scofield Reference Bible* turned out to be. And why, at any time, should the work of a very fallible human being be so immune from criticism?

In his story, Gaebelein repeats the clichés about the war decoration. He jumps flatfootedly into the academic career that never was. The relation of events in Kansas leaves the required impression that Cyrus was a bachelor at the time.

Gaebelein relates with some fullness an item noted by Trumbull.¹⁶ This human-interest gem is that after Scofield's conversion (which took place in a non-existent law office), Cyrus was told that his mother, prior to her death, had expressed a wish that he enter Christian service.

The story oozes both human interest and Christian devotion, but its factual basis is flimsy. Both Trumbull and Gaebelein relate it in such a way that its veracity cannot be checked. Elias had died in 1870, nine years before the "official" conversion date. There is no firm evidence that Cyrus ever saw his father after his discharge from the Army. Only Emeline might have been old enough in 1843 to have remembered such a wish. The attitude of Scofield's sisters,

¹⁵ A. C. Gaebelein, *op. cit.*, 401, March 1943 installment.

¹⁶ A. C. Gaebelein, *op. cit.*, 128, November 1942 installment; Trumbull, *op. cit.*, 9.

nieces, and nephews about his role after 1879 suggests that they could not have been the source of the story.

As evangelical publishing came of age after World War II, the idea of a real biography of Scofield was either passed over, rejected, or not considered. The lists of Christian biographies do not include anything on the most prominent Fundamentalist.

In the late 1950s, William A. BeVier, then a graduate student at Southern Methodist University, Dallas, undertook a study of Scofield as his master's thesis. The work has been referred to frequently in this study, but it has not been formally published. Copies are in the libraries of a number of Christian schools, colleges, and seminaries.¹⁷

BeVier's work is inadequate because it takes Trumbull as an accurate biography and uses it as a standard against which all other data is to be measured. Further, as already noted, BeVier found that Scofield's only direct survivor refused to cooperate, making the work inadequate on family matters. Even the acceptance of BeVier's thesis did not stimulate any interest within the Evangelical-Fundamentalist camp for a real biography.

Dr. Frank E. Gaebelin, son of A. C., in 1959 prepared a Golden Anniversary pamphlet on the *Scofield Reference Bible* for Oxford University Press. This was followed in 1967 by another, the *New Scofield Reference Bible: Its Background and Making*.¹⁸

Frank Gaebelin must have utilized Trumbull for his biographical data. However, Gaebelin managed to produce conflicts between his 1959 and 1967 sketches. In 1959, he made a reasonable condensation of Trumbull, making the district attorney role distinct from the St. Louis period.¹⁹

Possibly he felt that some revision should accompany the *Revised Scofield Reference Bible*. In the 1957 pamphlet, he says, "Following a term in the State Legislature, in 1879 he was appointed United States Attorney for Kansas by President Grant. The same year he became a Christian."²⁰ Besides giving Grant a term as president

¹⁷ The full title is cited in the introduction to the present work.

¹⁸ Frank E. Gaebelin, *Golden Anniversary: The Story of the Scofield Reference Bible* (New York: Oxford University Press, 1959), 7.

¹⁹ *Ibid.*, 5.

that he never served, the more recent relation condenses to the point of improbability and complete inaccuracy. Such carelessness on the part of a professional educator could imply contempt for the intelligence of the clientele.

Scofield inflated his accomplishments and altered the story of his life with considerable abandon. Truth was the first casualty. Further, it suggests the appalling possibility that some of his associates, men of the cloth, were also completely ambivalent in dealing with facts.

Chapter 41

In Conclusion

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.”

(Ecclesiastes 12:13)

This study of the life of C. I. Scofield is different from any biography of any person who ever played a part in the development and spread of the Christian message. Unfortunately, legal documents which establish dates and verify events in the man's life do not permit a truly “Christian biography.” From Scofield's life, we cannot learn that which edifies, inspires, or instructs by example. The man's letters suggest a discrepancy between the public and private man, a discrepancy of considerable proportion. The sermons viewed over a span of years suggest little, if any, development of thought. Some speeches suggest crass opportunism.

Even a limited study of his major work, the *Scofield Reference Bible*, suggests that it was shoddily done. In no way does it deserve the praise heaped on it by his contemporaries and by later adherents. It is not worthy of the place it occupies in Evangelical and Fundamental Christians.

It would be hard to praise a man like Scofield and still adhere to truth or be accurate. Those who have spoken and written in his praise have not attempted the difficult task of being accurate. Praise appears to have been more important. Even the inaccuracies of Trumbull's book cannot carry the entire blame for inaccurate reports about the man.

Inaccuracy seems endemic among those who accept the Scofield system of interpretation of Scripture. A recent appearance of the Scofield story was in the *Fundamentalist Journal*, October 1983. Written by William A. BeVier, it is entitled, "C. I. Scofield: Dedicated and Determined."¹ The article started on page 37 of the magazine, ran on page 38, continuing on page 39. At the bottom of the unfinished last column of page 39 was a note, "continued on page 56." Yet there is nothing on page 56. The magazine has a different edition of the article, with the story complete and ending on page 39. (The corrected edition deletes the story of the academic career that never was.) This corrected edition, at time of writing, has not been made generally available. Blame for the fiasco was placed on a "production error."²

There were at least nine errors in the original story. Since BeVier had been in touch with this writer, both before and while preparing the article, his failure to take advantage of later research is amazing.

Carelessness with everyday truth seems to permeate the movement. This lack of concern for factual accuracy extends into the teaching as well. Typically, this can be seen in the work of Dwight Wilson in his book *Armageddon Now!*, a collection of stories given to the flock as though they were truth direct from Heaven. The men who keep the movement going appear shameless in never admitting that the prophecies that they relate, page after page, message after message, but that go unfulfilled, must be fabrications. The danger of this sort of teaching is the possibility, nay, probability that the real Truth of the Gospel cannot thrive in such an atmosphere. If the people in the pews are misled by tainted

¹ The *Fundamentalist Journal* is the now defunct publication of the movement headed by Jerry Falwell. It originates in Lynchburg, Virginia.

² Letter of October 5, 1983, from Earlene R. Goodwin, editorial assistant of the *Fundamentalist Journal*, sent to William A. BeVier.

exposition, then the spread of the Gospel is hindered and the souls of men endangered. Dwight Wilson states in *Armageddon Now!*:

The premillinarian's history, however, is strewn with a mass of erroneous speculations which have undermined their credibility. Sometimes false identifications have been made dogmatically, at other times only as probabilities or possibilities, but the net result has always been the same an increased skepticism toward Premillennialism.

Wilson then lists events from the Russo-Japanese War to the Six Day War of 1967 that were noted by Premills as "prophetic fulfillments." Of particular interest, he notes:

The supposed restoration of Israel has confused the problem of whether the Jews are to be restored before or after the coming of the Messiah. The restoration...has been pinpointed to have begun in 1897, 1917, and 1948.

He starts the final paragraph of his chapter with, "It is not likely that the situation [untrue prophetic fulfillments] will change greatly."³

When the heirs of Scofield try to be scholarly, they come up very short, and even then display a lack of responsibility toward the laity they lead and who support them. Charles C. Ryrie, well known for his *Ryrie Study Bible* (a revision of Scofield's *opus*), is the author of two quality works on Dispensationalism. In *The Basis of the Premillennial Faith* (1953), he says, "Premillennialism is the historic faith of the Church."⁴ In his *Dispensationalism Today* (1965), he notes, "At any rate, evidence is available that Dispensational concepts were held early and throughout the history of the Church."⁵

In 1977, the Department of Historical Theology of Dallas Seminary accepted a graduate thesis prepared by Alan Patrick Boyd, entitled, "A Dispensational Premillennial Analysis of the Eschatology of the Post-apostolic Fathers (Until the Death of

3 Dwight Wilson, *op. cit.*, 216-218. Wilson is Professor of Bible at Bethany Bible College, Santa Cruz, California.

4 Charles C. Ryrie, *The Basis of the Premillennial Faith* (Neptune, NJ: Loiseaux Brothers, 1953), 17.

5 Charles C. Ryrie, *Dispensationalism Today* (Chicago: Moody Press, 1965), 68.

Justin Martyr).”⁶ In his conclusion, page 89, Boyd says, “It is the conclusion of this thesis that Dr. Ryrie’s statement (from Basis, *supra*) is historically invalid within the chronological framework of this thesis.” He then cites five reasons why the Dallas view cannot be considered congruent with the views held in the Patristic period. Thus he invalidates the claim (made from Darby to Lindsey) that the view represents a recovery of past teaching.

In the Preface to his thesis, Boyd notes:

...the author would like to acknowledge, on the basis of classroom and private discussion, that Dr. Charles Ryrie, whose statements regarding the historicity of Dispensational premillennialism in the Church Fathers are carefully scrutinized in this thesis, has clarified his position on these matters. Unfortunately, he has not published these clarifications, and it is hoped that he will do so in the near future.⁷

Unfortunately, from that day (1977) to the present, there has been no movement in this direction. The statements are at best evidence of careless scholarship, at worst something much more undesirable. But they remain as definitive statements for the instruction of Dispensationalists even though they are palpably incorrect. But a stream can rise no higher than its source, that source being C. I. Scofield.

Value judgments are unpopular and, of course, should be carefully made. Remarkably, a statement from Scofield himself, serves well as a value judgment on the Scofield phenomenon:

Character is what we are. Conduct is what we do. A great many people seem to think that reputation and character are identical things. That is not so. Reputation is what is said about us. Character is what we are. I believe that, in the long

⁶ The thesis remains unpublished. This writer obtained access to a copy through the interlibrary loan system. In his preface, Boyd, who has consistently held to the Dallas-Dispensational theology, said, in an attempt to hold thought to a Dispensational straightjacket:

At this point, the author would assert that any apologetical or polemical use of the conclusions of this thesis must be based on a viable historiography of patristic theology. In other words, one can not assume the truthfulness of his eschatological position simply because there are adumbrations of it in the patristic writings.

⁷ The preface to the thesis is on two unnumbered pages at the beginning of the work.

run, character and reputation and conduct will all harmonize. For a time our reputation may be better or may be worse than we deserve. Very severe things may be said about us. If we are right with God though, we need not mind that. We need not greatly concern ourselves about it, for in due time we shall be vindicated. On the other hand, we may be believed to be better than we are. Now, conduct in the long run, springs from character. A bad man does not habitually do good actions, nor a good man habitually do evil actions. We all know these things; they are very familiar to us.⁸

It is hard to avoid a feeling that the whole business makes a mockery of the Dispensational affection for 2 Timothy 2:15, "A workman that needeth not to be ashamed, rightly dividing the word of truth." The ultimate value judgment may be that the movement produced neither competent workmen nor those actually concerned about truth.

Dr. Arnold Dallimore, biographer of George Whitefield and more recently writer of a study of Edward Irving, has said:

If a person writing history makes a false statement whether because of carelessness, lack of knowledge or in a desire to make his account agree with some preconceived idea—his error will be compounded by being repeated again and again throughout generations to come. How unconscionable a man must be to indulge in such conduct, and with what great carefullness ought he to search out the facts, diligently examining all the evidence on every side of any issue, and presenting his findings with exactitude!⁹

This has not been observed in the matter of Cyrus Scofield, and the whole prophetic subject has been treated with similar carelessness. This could account for the lack of careful history noted by Dr. Wilbur M. Smith.

Why would Evangelicals, devoted to the truth, fear whistle blowing on the Scofield matter? Time has run out for the "Rapture Cult" idea. This is due in part to the utter inadequacy of the idea, and in greater part to the dedicated work of people as diverse as

8 C. I. Scofield, *Addresses on Prophecy* (New York: Our Hope, 1910), 4.

9 Arnold A. Dallimore, "Ministerial Strength and Weakness: A More Realistic Look at John Wesley," Spring Lecture delivered at Toronto Baptist Seminar, February 20-22, 1980. Published in *Gospel Witness*, August 14, 1980, 7.

Dave MacPherson and R. J. Rushdoony. Evangelicals are trying to disengage themselves from what must seem a tottering wreck, a wreck erected by Gaebelein and Scofield.

Indications of a shift in the prophetic trend come in from all over the land. But the leaders have done entirely too well in educating the people in the pew, who will, in most cases, not follow their leaders. If the pulpit takes a firm stand, it risks alienating the constituency, with costly consequences. Thus, they are moving gradually, carefully, timidly, and with real conviction. Now is no time for a whistle-blower to upset things.

Somehow, we get the feeling, very strongly, that the words of the Preacher of long ago, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this the whole duty of man" (Ecc. 12:13), have not been observed in the camp which centered on Scofield. Had all the church observed this, the whole matter would not have arisen. The passage just quoted is the only solution to matters prophetic, temporal, and personal.

