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ADDRESS AT THE DEDICATION OF SCHAUFFLER HALL.

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Union Seminary has always tried to pursue a policy of conservatism in doctrine and progressiveness in methods. It has stressed with all its might the standard theological curriculum as absolutely indispensable to a thoroughly trained ministry. But it has also sought to provide a broad and practical as well as thorough training, to keep its course modernized, and to adapt its work to the special developments and needs of the Church at any given time. It has endeavored, for instance, to keep its students abreast of every real advance in the religious training of the young, and to give the Church a body of ministers who understand the value of the Sunday school as an evangelistic and educational agency and who take a personal and active interest in its work. At first this subject was handled in the Department of Pastoral Theology along with a number of other practical matters, and it was well handled so far as time permitted. But the department was overcrowded, the professor's hands were too full, and Sunday school work was claiming more and more attention. In 1911, therefore, when Dr. W. L. Lingle joined our faculty, he was requested to organize this branch more fully as a special department in addition to the regular work of his chair and to give it large attention. How successfully he did this, in spite of numerous other claims on his time, and how warmly

his work was commended by Church periodicals and expert officers of the General Assembly, is still fresh in your memory.

Then in 1918 through the liberality of Mr. George W. Watts, whose interest in the Seminary and in Sunday schools never knew any bounds, we were enabled to establish the Chair of Sunday School Work as a separate professorship, and were led by a good Providence to the election of Dr. W. T. Thompson as the first incumbent.

THE SEMINARY AND THE GINTER PARK SUNDAY SCHOOL.

Meanwhile, however, there was an important parallel development in the community itself. One of the first things we did when the Seminary was moved to Richmond in 1898 was to organize a Sunday school. There was no populous community immediately around us then as there is now, there were few children within reach, and the school was a small one. But with the organization of the Ginter Park Church, in 1908, and the establishment of the Sunday school under its Session, with Mr. Sanders as Superintendent, there came a transforming change. Since that time the school has been so carefully organized, so ably officered, and so skillfully taught that its work has become known throughout our whole Assembly. Its pupils in large numbers have been led to the Saviour, received into the full communion of the Church, and trained for useful Christian service. Moreover, it has been an important factor in the work of the Seminary. The Sunday School and the Seminary have been intertwined in their lives as perhaps no two such institutions were ever intertwined before. Occupying the chapel and lecture rooms of the Seminary through all these years, the school has been a valuable object lesson to our students. Many of them now in the ministry have borne witness to the benefit they received from contact with its life, and observation of its methods.

A DREAM AND ITS REALIZATION.

You will readily see how these two lines of development, one in the Seminary and one in the Ginter Park Sunday School, chimed in with the hope which we had cherished for many years of establishing here a great center of expert training in everything that pertains to this fundamental department of the Church's work, a sort of Sunday school "power house" for the whole South. Richmond, of course, is the logical place for it, because, in addition to the unique combination of Seminary and Sunday school just described, this city is the headquarters of the Young People's Work in our General Assembly, also the headquarters of the Assembly's Publication Work, where all our Sunday school literature is published, and also the seat of our Training School for Lay Workers, with its fine body of material for the making of good teachers.

All these facts were in line with the purpose we had at heart. And yet, in order to the realization of our dream, still another thing was necessary—a very great thing and one that seemed far beyond our reach, viz., a model building with an up-to-date equipment, where the departmental idea of the Sunday school could be worked out to the last detail and shown in actual operation. The need for such a building was brought to the attention of the Board of Trustees in May, 1915, and the Board expressed "its entire willingness to have erected at such place on the Seminary grounds as may be agreed on by the President and the Executive Committee a modern Sunday-school building to be in full keeping with the present Seminary buildings, at such time as this can be done without expense to the Seminary treasury, and with the understanding that up-keep and running expenses shall not rest on the Seminary."

Many of you, I am sure, will recall an article which appeared in *Progress*, the monthly paper published by the Ginter Park Sunday School, in June, 1916, entitled "What He Saw When He Returned to the Seminary Campus in 1920," purporting to have been written by "A. D. Reamer," which being interpreted means A Dreamer. This dreamer was a man of vision,

an elder in the Ginter Park Church, and an active factor in the Sunday school, Mr. Wade C. Smith, now a minister and pastor of the Church by the Side of the Road, at Greensboro, N. C. This article, written in 1916, described at length an imaginary visit to the campus four years later by a former student and the interest and surprise he felt at seeing here a new and handsome building which was represented as having cost \$31,000, and as having been equipped throughout as a demonstrating center for every kind of religious work for young people. That was the dream.

Now it so happened in the providence of God that some ten years ago, in March, 1911, Dr. A. F. Schaufler, the eminent Sunday-school leader, came to the Seminary and gave a series of six lectures on Sunday School Pedagogy and Paidology. These lectures were so delightful and so valuable that there was a universal desire to have him come again. He did so three years later, having accepted our invitation to deliver the James Sprunt Lectures in October, 1914. It was then that he gave us the ripest fruits of his long experience and it was then that he came into closest touch with what the Seminary was trying to do in his own special line. He learned that this institution had been the first of our seminaries to establish a separate department for the scientific study of all phases of Sunday-school organization, equipment, management, and instruction, including teacher training and field extension; he learned how thoroughly and fruitfully we had already specialized on these subjects; he entered heartily into our large plans for the further expansion of the department; he secured for us the opportunity to lay the matter before Mrs. Kennedy; and it was by his advice that she made the munificent gift which has enabled us at last to realize the dream of years and to provide for our Sunday School Department an ideal equipment for its work.

Never have gifts to any Christian enterprise been made more graciously or more generously than those which Mrs. Kennedy has made to the Seminary for the erection and equipment of this building. The first form of our request to her

was that she would give us \$60,000.00 for the building and its furniture, which on a rough preliminary estimate we judged to be sufficient for this purpose, and \$40,000.00 for upkeep and maintenance, on condition that we should raise another \$100,000.00 elsewhere for the endowment of the department and for other urgent needs of the institution, a condition which we were fortunately able to meet through the kindness of other good friends, including Mr. Watts, as already mentioned, who gave \$50,000.00 of the amount needed. That was in 1916, the World War had begun, building was costly, and it soon became apparent that the building could not be erected for \$60,000.00, as we had supposed. We therefore requested Mrs. Kennedy to let us use the whole of her gift for that purpose alone, leaving us to provide in some other way for its upkeep and maintenance. She not only agreed to do this but she turned over to the Seminary within twelve months the entire \$100,000.00, which we immediately placed at interest, thus earning \$17,500.00 more. Later, in her abounding generosity, she sent at different times additional sums, saying she wished to help us surmount the difficulties created for us by the unexpected industrial condition resulting from the War—at one time \$5,000.00, at another \$20,000.00, at another \$5,000.00, at still another \$7,000.00, so that, with her direct gifts (\$137,000.00) and the interest we have earned (\$17,500.00), Mrs. Kennedy's contributions for the erection and equipment of Schaufler Hall amount to \$154,500.00. Mrs. Schaufler also, without any suggestion from us and entirely at her own instance, sent us \$3,000.00. The building and its equipment as they stand, therefore, represent an outlay of \$157,500.00. It is truly royal generosity, and the memory of it will be gratefully cherished throughout all the future.

To the Building Committee also, appointed by the Board of Trustees to plan the structure and supervise its erection, we wish to express our warmest thanks. It was an exceptionally able committee, including such men as Mr. John S. Munce, Chairman; Mr. William R. Miller, Secretary and Treasurer; Mr. Wade C. Smith, Dr. W. L. Lingle, Mr. H. W. Wood, and

later Mr. E. L. Bemiss, Mr. George C. Howell and Dr. W. T. Thompson. They devoted to their task an immense amount of time and toil through a period of four years, studying every detail exhaustively, holding frequent and protracted meetings, and directing every step of the work with the utmost care and conscientiousness. We are deeply indebted to them all, but I am sure all the other members of the Committee would unite with one accord in the statement that to Mr. Wm. R. Miller we are more indebted than to any one else for the splendid result of their labors. We were equally fortunate in our architects, Messrs. Baskervill and Lambert, gentlemen of artistic taste, un-failing courtesy, and conscientious thoroughness—also in our contractors, the A. M. Walkup Company, and in our foreman, Mr. S. E. Hotchkiss. Thanks to their sound character and honorable dealing there is not a piece of shoddy material nor a feature of careless workmanship in the whole building. To all of them we would express our most grateful appreciation.

THE MEMORIAL PURPOSE OF THE BUILDING.

In view of the great work which Dr. Schaufler had done as a Christian leader, in view of his renown as a Sunday-school expert and as one of the most practical and successful superintendents of the age, in view of the mighty impulse given to Sunday-school work in the South by his visits and lectures in the Seminary, in view of his hearty interest and invaluable help in securing this noble equipment for this branch of the Seminary's work, we asked Mrs. Kennedy, without his knowledge, to allow us to give his name to the building by way of perpetual expression of the honor and affection in which we hold him—a proposition to which she gave ready and hearty assent. This is no merely conventional arrangement. It is one which we earnestly desired and in which we sincerely rejoice. Our students and people not only honored him as a widely useful servant of God, an eminent leader of the Church in her evangelistic and teaching work, and a wise and conscientious administrator of great Christian benevolences, but



A. F. SCHAUFFLER, D. D.

MINISTER, MISSIONARY, AUTHOR, EDUCATOR, TEACHER OF TEACHERS,
LECTURER, SUNDAY SCHOOL LEADER,
BENEFACTOR, FRIEND

BORN

Constantinople, Turkey, November 7, 1845

DIED

New York City, N. Y., February 18, 1919

they loved him personally. In a special sense they had adopted him as their own. In many of the homes about the campus he was like a member of the family, and was so regarded by both adults and children. That he reciprocated the affection of our community is shown by many references in his letters to his happy sojourns here and to the occasional "home-sickness" he felt for his friends in Ginter Park.

ADOLPH FREDERICK SCHAUFFLER AS A BOY.

Dr. Schaufler was born November 7, 1845, at Constantinople, Turkey, where his father, a native of Germany, and his mother, a native of Massachusetts, were missionaries. These missionaries had four children, all boys, of whom Fred was the youngest. In a delightful little book entitled, *Memories of a Happy Boyhood*, printed for private circulation in 1919, he gives a vivid description of his early years. I want all the boys and girls of the Ginter Park Sunday School and all the students of the Seminary to read that book, and I am going to ask Mrs. Schaufler to give a copy of it to the library of Schaufler Hall. Those of you who remember how jolly he was even at three score and ten will readily understand that he was a mighty lively boy, full of fun, fond of all boyish sports, overflowing with energy, roaming with his dog Tray the hills overlooking the beautiful and busy Bosphorus, digging caves like Robinson Crusoe, riding horseback, swimming and rowing, besides doing chores about the house, where he was always active and helpful. His home was one of refinement but not of wealth. Like most missionaries, his parents had to exercise rigid economy. For weeks at a time there would be days without sugar or days without butter. The frugality developed by these early conditions he always regarded as a great blessing. Speaking of one of his Constantinople playmates who as a boy had too much spending money and who died in New York some thirty years later in dishonor and poverty, he sets down in italics this sentiment: *I praise the Lord for having been brought up poor instead of rich.*

A HOME OF CULTURE.

Young Schaufler's home was a home of plain living and high thinking. While practicing rigid economy in physical matters, there was never any economy exercised along educational lines, and the four boys were given the advantages of the best school and the best music teachers and drawing masters that the city afforded. As there were no English schools for boys in Constantinople at that time, Fred was early sent to a German school, taught by a capital German schoolmaster. During this period he could talk German better than English. His father was a great linguist, being master of nineteen languages, living and dead, and being able to preach *extempore* in seven of them. He was also a talented musician, his favorite instrument being the flute, which he played like a professional. Every Friday night there were musical gatherings at his house where a string quartette, with the flute and the piano, discoursed classic music for the enjoyment of their friends of various nationalities living in that cosmopolitan community. On these occasions seven languages were steadily used. In all this babel of conversation the gifted host was the only person who could meet every one of those present in his own tongue. When he began the translation of the Bible into Turkish, he had a Mohammedan scribe to aid him who lived in the house. Growing up in such a community and such a home, the boys also became good linguists, and Dr. Schaufler has told us that he hardly remembered the time when he could not speak five languages, namely English, French, German, Greek and Turkish.

MUSICAL AWAKENING.

His musical development was slower. His father wanted him to learn the flute, but he did not take to that instrument, and his father, much disappointed, erroneously concluded that Fred had no music in his make-up, but in his early teens a noted European 'cellist, Feri Kletzer, came to Constantinople and gave a concert. It was like a revelation to the boy. Never had he

heard such music and never had he been so entranced. At once he made up his mind that that was the instrument he would learn. So he went off and bought a cheap violoncello, and a book of instruction, and began to fiddle away on his own account. His father, greatly surprised, watched him, wondering why he had put his little savings into that instrument. It was a very poor instrument, but the best he could buy with his own small earnings. But as soon as his father saw that he really meant business, he got him a better instrument and secured the services of the best 'cello teacher in town, so that before long he was able to take his place as 'cellist in the quartette, and a little later to play solos, and finally even to tackle compositions by Romberg. What joy he had out of classical music in the years that followed, he says no tongue can recount. When he left home for the first time on his way to America, and had got as far as Paris, and was set down absolutely alone in a little hotel there, he was suddenly overwhelmed with an awful attack of home-sickness. It seemed to him he would die. Then in a kind of desperation he took his 'cello from its case and began to play for dear life, and thus played himself back to a normal frame of mind. He succeeded his older brother Alf as leader of the Glee Club at Williams College, so that for six years all the musical culture in the institution was practically headed by these two. I am sure many of you recall the enthusiasm with which he drilled our own Sunday School in the antiphonal singing of some of our Church hymns. One of the most vivid pictures of him in my memory is that of his standing on the platform in the Watts Chapel and swinging his arms alternately to parcel out the questions and answers in Neale's hymn, "Art Thou Weary, Art Thou Languid." Here, then, is an example of a real talent for music in a boy who at first gave no promise of that sort, but who, when his musical awakening took place in nature's own time, found in it a source of much pleasure and a means of enlarged usefulness in his chosen work. Let us not be too quick to conclude that our own boys and girls who seem to have no turn for music are destitute of this gift.

HIS NEWSPAPER.

Another illustration of his boyish enterprise was his venture as editor of a newspaper. This was when he was about twelve or thirteen years old. There were no papers published in Constantinople at that time, and it occurred to him that a little weekly, giving items of news about their missionary circle, might be interesting to members of that group, and bring financial remuneration to the editor. So he got to work. His paper was a little four-page quarto, written out with his own hand. The price was eight piastres a year, equal to thirty-two cents. He kept up the paper for about nine months, making a little money by it and gaining much experience.

EARLY ALTRUISM.

Of far more significance, however, were the beginnings of his boyish interest in mission work. Before he entered the teens, the American Board started a subscription among children for the building and equipment of a missionary schooner to be called *The Morning Star*. Shares in this schooner were to be ten cents. When news of this reached Constantinople, Fred Schaufler set his heart on owning a share. He had no money, however, and his mother suggested that he get to work to earn some. She told him that if he would get up before breakfast every day and dust the dining room and the sitting room she would give him a cent a day. Like all other boys he hated to get up in the morning, but a new incentive had been added to his life and for ten days the rooms were carefully dusted, and he got his ten cents. This experience was so pleasant that he worked another ten days and in this way he became the owner of two shares in *The Morning Star*. He says that no railway shares he has ever owned since have seemed to him as precious as those two ten-cent shares, and the fact that he had earned the money by self-denying work was no small source of gratification. "How much better it was," he adds, "for my mother to have me earn the money than to give it to me outright."

The earliest personal missionary work he ever did was in

connection with the Crimean War. On the hills back of his home there was a French camp with about ten thousand soldiers awaiting embarkation for the Crimea. His older brothers used to carry copies of the New Testament up to these soldiers, and in this work he joined them, though still too young to act in any other way than as porter and to lug a hand-bag full of Testaments up the hill. This involved a climb of about four hundred feet and a walk of two miles. Over and over, day after day, the little boy, less than ten years old, took this long walk and hard climb with his heavy burden. In relating this experience he takes a shot at some of the modern psychology, which teaches that children do not develop altruistic motives until about the time of adolescence. Here he was, far from adolescent, and yet willing day after day to lug up this load of Testaments to the French soldiers, and here he was, willing to rise early and work hard to own shares in *The Morning Star*. He says, "This leads me to think that a good deal of the modern paidology is more fantastic than it is in accordance with fact. During many years of experience with children in a very large Sunday school in New York City, I have found that altruism among children below the adolescent period can very easily be cultivated, and that many of them are more truly altruistic than they are apt to be after reaching the age of adolescence."

HIS CONVERSION.

Young Schaufler's religious experience was determined throughout by an early and thorough familiarity with the Scriptures. It was the custom of the household at family prayers morning and evening first to sing and then to read the Bible, each one having a Bible and reading two verses, turn about. In this way they went through the whole Bible excepting of course the long chapters of genealogies. Their knowledge of the Bible as a whole was greatly benefited by this reading of the word twice a day for three hundred and sixty-five days in the year. Moreover, during all his boyhood days his father was

accustomed from time to time, when fitting opportunity presented itself to talk to the boys about the Bible, about its history, its biography, its doctrines. These were most enlightening talks, and Dr. Schaufler says he never ceased to be grateful for the firm foundation thus laid in his mind for the right apprehension of Biblical truth.

I will give you in his own words the account of his conversion: "In my early teens I was converted, not through any revival or any special effort on the part of any one. Of course my early training had been strongly evangelical. Full well do I remember when my conscience began to awaken. I knew I was a sinner. I knew that no man could save me. But I resisted the influence of the Holy Spirit for four months steadily. At last conscience spoke still more loudly, and never shall I forget the day when I went into my little room without saying a word even to my mother and locked the door. Then and there I made up my mind that I would not leave that room until the matter was settled between my Saviour and myself.

Never shall I forget the time when, after long consideration, I kneeled down and made my surrender of myself to Christ as my Saviour and my Master. That little room is to me *the dearest spot on earth*, for there I believe I passed from death to life."

Speaking of his private devotions he says: "During those early days of definite Christian experience, I used to read two chapters in the Bible every morning and every evening. Presently I found that I was rushing my reading, and not getting very much good from it. I was also inclined to rush my prayers. A very helpful book on private devotions came into my hand at the time, and I remember the advice it gave, which was, that it was not the *amount of Scripture* that we read in daily devotion that did us good, but *the way in which we read*; that a short passage read, thought over and applied to one's life, was of more importance than a long passage galloped through. I also learned that it was not the *length* of prayer that counted, but the *strength* of the prayer. This changed my

practice in Bible reading and prayer, much to my spiritual advantage.”

HIS AIM IN LIFE.

As to his life work he says: “I always intended to be a minister, but I do not remember how I reached this conclusion or when. I merely took it for granted and was well satisfied with my aim in life. From this decision I never wavered by a hair’s breath. I think this was much to my advantage. As I advanced in years and came to college I was surprised to see how many men were wavering in their decisions as to their life-calling. It seems to me now that they were handicapped in much of their college work because they had not decided along what lines their permanent activities were to be directed. Now they seemed to incline in one direction, and a few months later in another. This indecision certainly was no advantage to them.”

FIRST TRIP TO AMERICA.

He left Constantinople in the summer of 1863 to come to this country for the purpose of entering Williams College, this being the first time he had ever left home alone. His first stage was from Constantinople to Marseilles via the Piraeus. Here he took the opportunity of running up to Athens. Just at that time Athens was in a tumult of revolutionary excitement. The Acropolis was dotted here and there with revolutionists with long muskets in their hands. The journey on to Marseilles was without incident. There he boarded his first railroad train and started on the twenty-seven hour trip to Paris. Of course there were no sleepers in those days, and they sat up the whole way, in a locked-in compartment. It was then the custom on all European trains to lock passengers in for the night, and there were sometimes cases of robbery and violence and even murder. There was no occasion for uneasiness in this instance as there were two other passengers in the compartment, and they were a young bridal couple. But once on a later occasion

when traveling all night through France he was somewhat uncomfortable at finding that there was only one other person in the compartment. He began studying his fellow-traveler, especially about the hour when it was time to wrap up for the night. He says, "I could make very little of him, and I had not said one word to him so far. About ten o'clock he opened his little valise and took out a little well-worn New Testament, in which he read a passage. As this was evidently the key to the man's moral standing, my fears were at once quieted, and wrapping myself up I slept well. In the morning I got into conversation with him and found that he was an English general (out of uniform) coming back from India on a furlough. I found him a most interesting man and a thorough-going Christian as well."

I have already described the terrible attack of homesickness that he suffered in Paris and his novel but effectual cure of it with the music of his violoncello—after which he set out to see the sights of the city. He crossed the English Channel from Calais and steamed up the Thames to London.

A TEMPESTUOUS VOYAGE.

Having seen an advertisement of the *Great Eastern*, which was then the largest steamship in the world, he bought a ticket, second class, to New York, and sailed on that vessel from Liverpool. She carried about a thousand passengers, but on this trip her cargo was so small compared with her capacity, that she rode too high out of the water. When they were off the banks they were overtaken by a regular August hurricane, and had a night of horrors. First, by a tremendous lurch of the ship all the crockery was hurled from the dining tables and smashed, and some of the passengers seriously injured. Later one of the boilers bursted. Thirty-two of the forty-four floats on the paddle wheels were smashed to kindling wood. Fourteen of the eighteen life boats were swept overboard by the mountainous waves. The baggage in the hold got loose and was thrown from side to side till everything except some sole leather trunks was beaten into splinters and the silk dresses they had con-

tained were torn into ribbons. Two race horses on board were killed. The ship sprung a leak. The pumps started. Of course there was no sleep. The passengers were gathered in the great saloon, holding on to any piece of stationary furniture for dear life. About two o'clock in the morning the captain came down somewhat intoxicated and added to the terror by saying, "Ladies and gentlemen, there is no hope. We are all going to the bottom." At that young Schaufller's elbow neighbor at the table, whom he describes as the profaneest and most filthy mouthed man he ever met, knelt down, saying, "It's time to pray," and with that poured out a prayer to Almighty God, which consisted chiefly of a solemn promise that if God would get him out of that storm alive and on shore in safety, he would never take His name in vain again. During the rest of the voyage at least he kept this promise. After four days more the *Great Eastern* limped into Long Island Sound, and the lad from Turkey set foot for the first time in the great city where he was afterwards to do the main work of his life.

COLLEGE DAYS.

When he arrived at Williams College he found things from a religious standpoint in a shocking condition. While there were earnest Christian men in every class, there were also many in whose case religion was far from their thoughts. At the table where he boarded profane language and obscene talk was the regular order of the day. He was a clean-minded boy and was greatly shocked at the kind of stories to which he was obliged to listen. That winter, however, Rev. Mr. Kempshall, of Elizabeth, New Jersey, came up to conduct a series of services, and he was truly God's messenger to Williams College. He preached with great earnestness and force, and the college was shaken as by the power of the Holy Spirit. There were many conversions, and much calling back of those who had fallen away in their religious life. In Schaufller's own class the Christian men gathered themselves together, and appor-tioned the unconverted men to the care of men who were Chris-

tians, in order that they might be personally visited in their rooms. As a result of this revival, the constant profanity and the filthy stories were driven into darkness where they belonged, and after that if any man in any gathering began to tell some dirty story he was at once sat on, and made to understand that that was all off color.

TRIP THROUGH EUROPE.

During all of his college term, his vacation home was with Mr. and Mrs. Charles Merriam in Springfield, Massachusetts. To a boy who had no home on this side of the ocean their hospitality and kindness were, as he expressed it, "a joy and a boundless blessing." In the summer of 1868, the year after his graduation at college, he met Mr. and Mrs. Merriam and their daughter Lilly, with a friend of theirs at Paris. They were just about beginning a tour of Europe. They had thought that their daughter's knowledge of French would be enough to see them through, but when she came to try to use what French she had, and to understand the rapid utterance of the French people, she found herself stranded.

On that Mr. Merriam came to him and said, "Fred, we feel ourselves very ill at ease. We shall need a courier to get through Europe, and that will cost money, and he will probably cheat us. You can get along well in French, German and Italian. Now if you will come with us for four months, I will pay all your expenses, and it will be a great blessing to us to have you to lean upon instead of some money-making courier." Fred asked for twenty-four hours to think it over, and then decided to accept the splendid offer, as it would give him a chance to see Europe such as he had never hoped for. "When we started," he says, "I found traveling with that party a very different thing from traveling alone on my own limited resources, when I had to think of every franc twice before I spent it. Several times during these four months Mr. Merriam, who was a very shy man, came into my room and rattled down twenty Napoleons in gold, simply saying, 'You have been

a great help to us and you need some money for private expenses.' And almost before I could say, 'Thank you,' he fled out of the room."

SEMINARY LIFE.

In the autumn of that year, 1868, he entered Union Theological Seminary, New York, but took the two remaining years of his ministerial training at Andover, where there were at that time two specially notable teachers, Professor Edwards A. Park, in Systematic Theology, and Professor Austin Phelps, in Homiletics, each a master in his own line. From these two men, along with Mark Hopkins, the famous president of Williams College, he says he got more that was of value to him in life than from all his other professors put together.

He was a hard student and a wide reader. He relates one episode of his seminary life which I am sure will be of interest to our students here. "One time in Andover at our boarding house, I incidentally said, 'I have half a mind to begin Gibbon's *Decline and Fall of the Roman Empire*.' At that one of my classmates burst out laughing and said, 'Yes, that's a fine thing to do for a man studying as hard as you are.' My reply to him was that I would read the whole six volumes in six weeks, and omit nothing that I was doing then. To this he replied, 'If you do I will give you the best oyster supper you ever had.' My reply was 'Accepted.' I then got to work. Instead of spending my time in gossip after meals, I went straight at my book. If I went to Boston, Gibbon went with me. To make a long story short, in the six weeks I had completed the six volumes with pencil annotations on the whole. Needless to say, during these weeks I wasted no precious ten minutes, and also needless to say, I had the best oyster supper that I had ever enjoyed up till that time.

I took no vacation in Andover but stayed by the stuff, and kept on with my studies, while other fellows were away resting, and the result was that I was rather worn out when I got through. I had intended to go straight down to New York to

engage in city mission work, but the doctor said that I ought to take a year in some quiet country parish to recover my vigor.

FIRST CHARGE.

Just at that time the Congregational Church in Brookfield, Massachusetts, was in need of a supply for a year. I went up there as a candidate. Now I had always made up my mind that I would be an extempore preacher, for I realized that though written sermons were more polished, extempore sermons, if properly prepared, were more effective. On that Sunday in Brookfield where I appeared as a candidate, my morning sermon was written, but my evening sermon was extempore. I remember thinking to myself, 'If you fail to get your call it will be because of your extempore effort.' Some months later the leading deacon of the church said to me, 'Do you know what got you your call to Brookfield?' I replied, 'No, certainly not.' He then responded, 'It was that extempore sermon in the evening, for people said if you had courage enough to do a thing like that as a candidate, you were the kind of man they wanted.' So my carefully written sermon failed to do what my extempore sermon seems to have accomplished."

I shall have more to say presently about his methods of preparation and preaching.

CITY MISSIONARY.

At the end of the year, in the fall of 1872, he took leave of his Brookfield congregation and went to New York, in pursuance of his plan, to begin work in his chosen line of city missions, and in this work he continued throughout his life, first for fourteen years as pastor of Olivet Church, and then for thirty-two years as Vice-President and President of the New York City Mission Society. He was one of the pioneers of City Mission work in America. "He took an organization without a definite policy or adequate financial resources, and transformed it into a powerful evangelistic and educational force, with a strong Board of Directors, a large and well-

trained body of ministers and missionaries, a number of highly organized community churches, a school and home for City Mission workers, and a remarkable endowment." "He found it burdened with an annual deficit; he left it on a firm financial basis."

He was not only a skillful organizer and an able administrator, but also a sympathetic and successful personal worker. A few years ago we had as a visitor to the Seminary a good specimen of the results of his work in the person of David J. Ranney, once a criminal, now a noted Bowery Mission worker, who in an address in our chapel told our students that it was to Dr. Schauffler that he was indebted for what he is and what he has done as a Christian man. There are many similar testimonies.

To men in high station as well as to those who were down and out he was an equally valuable counsellor and helper. Dr. Arthur J. Smith tells us that not long ago, in conversation with one of New York's millionaires, Dr. Schauffler's name was mentioned, and this gentleman said with a bit of a tremor in his voice, "I have gone to Dr. Schauffler for advice and he has helped me, not only with his advice, but by his prayers. I have knelt with him in prayer more than once."

For four years he was Director of Student's Work in Union Theological Seminary, New York. It was his custom to assemble small groups of the students and assign them different kinds of work and from time to time to meet with them and talk over the best methods of rendering service in these different fields. His thorough acquaintance with the religious needs of New York and his practical knowledge of the various types of work needed made his counsel invaluable to these young men. Many of them, who have since risen to prominence as constructive Christian workers, attribute a large measure of their success to the direction they received from him in their student days.

TEACHER AND SUPERINTENDENT.

The other great line of his activities and the one in which he achieved perhaps even greater success and renown was Sun-

day-school work. He had few equals as a teacher. One secret of his skill was his careful and thorough preparation. He was an ardent student, and "his study never ended till he had mastered the truth, found a forceful, imaginative, concrete, life-compelling expression for it, and applied it to betterment of life for some individual or institution." As a teacher of teachers also he did a far-reaching work. For over thirty years he conducted two large weekly classes for teachers and superintendents who, in turn, taught thousands of pupils.

He was not only pastor of Olivet Church but superintendent also of its unsurpassed Sunday school, one of the largest and best organized schools of the time. Dr. A. H. McKinney, himself an expert in such work, says that "as a Sunday-school superintendent Dr. Schauffler was *facile princeps*. He was an eager and appreciative student of new methods, an intelligent and keen experimenter, a careful and patient guide of his workers, and an indefatigable teacher of what he thought ought to be taught in the Sunday school of which he was the recognized leader. Careful to an unusual degree in his preparation for the school session, inventive and brilliant in his platform work, patient and resourceful in his endeavors to remedy the defects of others, he was an ideal superintendent from whatever angle his work was viewed." Dr. Joseph Clark bears the same testimony concerning his attitude towards new theories: "He did not shut his eyes to the multitude of new plans and methods which clamored for recognition and adoption, but examined them carefully, estimated their value in the light of experience, and, on their merits as he saw them, determined his attitude toward them. If worthy he was quick to adopt; if not he was equally quick to reject." Little wonder that under his discriminating and masterly direction the work of the Olivet Sunday school became known far and wide and that Christian workers from many parts of the United States and from other lands came to study his methods.

LEADER OF CITY AND STATE ORGANIZATIONS.

It was inevitable that such a master workman should become a leader of organized Sunday-school work on a still larger scale. He served for many years as President of the New York City Sunday School Association. The General Secretary says that during this time all that was done for the schools was largely through his personal effort and that he made it possible to finance the work, employ a secretary and establish the organization on a firm footing. His relations to the work of the State Sunday School Association were still more memorable. The State Superintendent says that from the time he first spoke at a New York State Convention at Kingston in 1871 to the time of his death he was deeply interested in it, and was for years chairman of the Executive Committee and Treasurer of the invested funds of the Association. Discovering its financial weakness and its consequent limitations, he launched the movement to raise for the Association an Endowment Fund of \$100,000. He interested his friend, Mayor Smith Ely, of New York City, in the project and secured from him a gift of \$50,000, conditioned upon the raising of an equal amount by the Association. The full sum of \$100,000 was secured by popular subscription, the final \$13,000 being contributed by Dr. Schaufler and a group of his personal friends. The income from this fund will forever continue to support the work. In this statesmanlike provision for the future Dr. Schaufler's name will be perpetuated in loving memory through all time.

Mr. E. S. Ryder says that those who have sat through the meetings of the State Committee can never forget the impressive way in which Dr. Schaufler closed those meetings. It was truly an upper chamber and after a hymn had been sung, all standing with clasped hands, a prayer was offered and the meeting closed with a prayer and a benediction by Dr. Schaufler; and the members went out from the conference resolved to meet the expectations of their chairman. During the quarter of a century from 1870 to 1895, the period of Sunday

School Renaissance, he was a star of the first magnitude in a brilliant constellation of constructive workers.

ON THE INTERNATIONAL COMMITTEE.

In 1896 he was appointed a member of the International Lesson Committee succeeding the late Dr. John Hall, of New York. In the same year I happened to be appointed a member of the committee also, succeeding the late Dr. Moses D. Hoge, of Richmond, and it was thus that my personal acquaintance with Dr. Schauffler began, an acquaintance which ripened into a warm friendship during the busy and happy years of our association in that work. He was one of the most active and useful members of the committee, fertile in suggestions, fresh and forceful in the expression of his views, and wisely practical, always avoiding the two extremes of over-conversation and reckless radicalism.

The confidence felt in him by his colleagues was shown by their election of him first to the secretaryship and eventually to the chairmanship of the committee. For eighteen years he was a member of this body, resigning in 1914 on account of pressure of other duties.

WRITINGS.

For many years also he wrote regularly on the Uniform Lessons for the *Sunday School Times* and Wilde's series of quarterlies. He became noted for his knack of bringing out "the heart of the lesson" in a single concise paragraph. But, whether short or long, his contributions were always ready at the appointed time. Mr. Charles Gallaudet Trumbull, speaking of "the marvelous regularity and punctuality of his work," says, "It mattered not whether he was sending us his material from New York City or from the other side of the world, so far as I can remember, the material which he promised to deliver was always delivered on time. Circumstances and distance were never pleaded by him as an excuse for failing to do what he had agreed to do."

Besides these expositions of the Lessons, he wrote continuously and copiously on all manner of subjects connected with Bible Study and Bible Teaching, putting forth a steady stream of articles, booklets and volumes. His more important books were published in the following order: in 1891 "Ways of Working," in 1900 "The Teacher, the Child and the Book," in 1903 "The Pastor as Leader of Sunday School Forces," in 1909 "Sparks from a Superintendent's Anvil," and in 1915 "God's Book and God's Boy."

JAMES SPRUNT LECTURES.

The last named volume contains the series of lectures which he delivered to our students on the James Sprunt Foundation in October, 1914. These lectures were not written out beforehand. He always said he could do nothing with a manuscript. So two court stenographers were engaged and they took the lectures down in shorthand as he delivered them. In the preface to the volume he expressed the fear that, though corrected by the author, they would still show the defects of extemporary address. "It is to be hoped, however," he added, "that what they lose along this line may, in part at least, be atoned for by the greater directness that is usually found in extemporary delivery." Undoubtedly he was right about that. But, while he always spoke extemporaneously, he never spoke without careful preparation. He always knew exactly "where he would go in at and where he would come out at" and had all his points clearly arranged in his mind. Then, with all his ideas thoroughly thought out beforehand, he would stand up and, facing his audience unhampered by manuscript, would pour out a stream of direct and vivid discourse, with a spontaneity, freedom and freshness of language and a flexibility and limberness of tone that would have been impossible if he had tried to write it all out beforehand. And so he was one of the most popular and effective platform speakers of his time, holding the closest attention of any audience, young or old.

By the way, in speaking of the apparent inattention of boys

when they were really taking things in, he told us of a boy who was working busily on something that he was making—a cherry-stone watchchain or something of the sort—while Dr. Schaufler was expounding a lesson that was to come up a month or so later. When it did come up, this boy, who had seemed to be absorbed in his own work and had only glanced at the speaker occasionally, surprised his teacher by a perfect recitation. She knew he had not recently studied that lesson, and asked him how it was that he knew it so well. His answer was: "Old Schaufler explained it all to us a few weeks ago." "Old Schaufler" knew how to seize and hold the interest of boys.

He even paid minute attention to the details of what we may call for convenience stage setting. He was always in the chapel fifteen minutes before his lecture was to begin and had his blackboard set in the most advantageous position, with the heavy blocks of chalk at hand which he used instead of the ordinary crayons, so that his diagrams, which were exceedingly ingenious and striking, could be seen by everybody in the house, however distant—and every Bible, hymn book and chair on the platform in exactly the place where he proposed to use it when the time came. For instance, he opened his James Sprunt Lectures this way: "Here is a boy. In front of him is a teacher. In his hand each holds a Bible. What is the teacher's business? To get the book into the boy's mind. Into the boy's heart no teacher can get the book. That is the work of the Holy Spirit. But the teacher can get the book into the boy's head provided he knows two things—the book and the boy." That was the way he began. But he did not content himself with merely stating it—he staged it—he had two chairs ready facing each other; on one of these he sat down as the teacher, Bible in hand, and, calling one of his auditors to the platform, seated him in the other to represent the boy, also with Bible in hand—and then made his statement as to the teacher's business. "Very simple," you say? Yes, but very effective. He made his point, and made it for good. Most of us would simply have stated it, and it would have been presently forgotten,

but nobody who saw and heard him make it can ever forget it. The impression was indelible.

PICTORIAL TEACHING.

He knew how to *visualize* truth. William James says, "The older men are and the more effective as thinkers, the more, as a rule, they have lost their visualizing power and depend on words." It was not so with Dr. Schauffler. At three-score and ten he was still a pictorial speaker. His mind remained young in this respect, and in speaking to the young he did not disdain the use of any proper means, however simple, that would enable him to picture the truth to their minds. His blackboard work has been referred to. On the first Sunday of his visit here the lesson for the day was on Judas. He drew a simple diagram, four descending steps, over each of which he placed a big letter—C, T, T, S, in succession, signifying, if I remember correctly, Covetous, Thief, Traitor, Suicide—and then talked to the boys about the downward course of Judas. A week or so afterwards I was walking about the campus and saw this diagram with its big letters on the red brick wall of one of the Seminary buildings, where a small boy who did not distinguish properly between a blackboard and a building had chalked it. Dr. Schauffler had got that lesson into that boy's head.

His graphic power was remarkable. He made his whole body contribute to it. Wiry and active, he often suited the action to the word in his familiar lectures in a way that few men could do. Who that heard it can ever forget his description of the four friends who carried the sick man to the housetop and let him down through the roof in front of Jesus, because they could not get to him otherwise on account of the jam of people? Showing how eagerly the four friends must have peered down through the opening, the speaker actually flung himself full length on the platform, thrust his head over the edge, and looked down into an imaginary room—then in a twinkling he was on his feet again, proceeding with the story. Few men could do a thing like that successfully under any

circumstances, but think of a man's doing it at seventy years of age, and doing it without the slightest loss of dignity.

He was a man of no mean mimetic powers. As I write I recall how he illustrated the failure of some preachers and teachers to strike while the iron was hot. A blacksmith and his apprentice, both of whom stuttered badly, stood at the forge. The blacksmith took out a piece of red hot iron, laid it on the anvil and raised his hammer to strike. (Here the speaker lifted an imaginary hammer in his right hand, holding an imaginary iron on an imaginary anvil with his left.) The apprentice raised his sledge to strike. (Here the speaker swung round and with both hands lifted an imaginary sledge over his shoulder.) Both, however, paused a moment. Then the blacksmith said, "Wh-wh-wh-why do you n-n-n-not st-st-strike?" To this the apprentice replied, "Wh-wh-where sh-sh-sh-shall I st-st-st-strike?" The blacksmith, putting away the iron, answered, "N-n-n-n-never m-m-m-m-mind, it's c-c-c-cold now."

PERSONAL TRAITS.

Dr. Schauffler had a keen sense of humor and a ready wit. He bubbled with fun in the social circle and greatly enjoyed clever nonsense. When he had once been a guest in a home his *bon mots* were quoted there ever after. There were few men whose serious conversation also was enjoyed so much. He was what Dr. Halsey has called a factful man. He had at ready command a vast amount of accurate information about all manner of subjects. He knew the exact height of the Woolworth Building, the number of gallons of water flowing over Niagara, the time it took in years for light to travel from the most distant star. He had a wide range in astronomy, geography, chemistry and physics. He was alive to all the advances of civilization, keenly interested in invention and discovery, fully informed about wireless telegraphy, submarines and the like. He had traveled much abroad and knew Europe and the nearer East uncommonly well. On his last visit to us he was reading everything he could lay his hands

on about the World War and talking torrentially about the nefariousness of Germany. He had such a straight and forceful way of putting things and such a capacity for fine moral indignation when discussing meanness and wickedness on the part of individuals or nations that after an hour's talk with him one tingled like a man who has been breasting and breathing a clean and tonic gale.

Yet there was a deep well of tenderness in him. He was a great lover of children. One who knew him well has said that he rarely went out of the house without having in his pocket a trinket, a toy, a gift for some child. He had the heart of a true minister, and the sight of childhood, old age, bodily suffering or spiritual need moved him instantly to help. His friend, Dr. Halsey, says: "The picture of Dr. Schauffler which will longest remain in my memory was one that I saw at Brusa, the ancient capital of Turkey, in Asia Minor. We had been off in the afternoon visiting some mission stations and had left him at the hotel. On our return we found him sitting on the curb in the street surrounded by seven hungry miserable looking dogs. Back of the dogs stood a crowd of men looking on with wonder, with disgust and even with anger at what Dr. Schauffler was doing. On his lap were two loaves of bread. He was breaking portions from the loaves and throwing piece by piece to these seven hungry dogs, giving them possibly the first good meal they had ever eaten. When I said to him, 'Dr. Schauffler, what are you doing?' he replied, 'I am doing this in memory of my dog Tray whom I had when I was a boy, and he was poisoned.' Surely a man has a great heart who after sixty years can look back to the dog of his boyhood and with a sentiment that has in it a touch of the romantic feed a group of hungry dogs in a city in the country where he was born, merely in memory of a boyhood love for a dog. This was Dr. Schauffler—a heart overflowing with sympathy for suffering, for the oppressed, for the needy, for a world needing a great helper."

The incident just related occurred on his last visit to Turkey, shortly before the war, when he and Mrs. Schauffler, and Dr. A. W. Halsey, and Dr. J. H. Jowett and Mrs. Jowett were

on a yachting tour to the Old World as the guests of Mrs. Kennedy—surely a rare company of kindred spirits, all of them people who have done notable work in the establishment and extension of the kingdom of God.

Dr. Schauffler was greatly blessed in his home life. In August, 1884, at St. Moritz in the Engadine, Switzerland, he married Miss Julia Baker, of New York City, truly an "elect lady," fully fitted by character, capacity, tastes and training to be the life companion and helper of a man who had before him such a work as that which awaited Dr. Schauffler. She and her like-minded sister, Mrs. Kennedy, have so abounded in good works on every hand that their names have become household words in Christian circles at home and abroad. Both of them have made generous contributions to the work of our Seminary, crowning them with the gift of this splendid building.

If you have followed me through this sketch of the life and work of Dr. Schauffler, you will understand without further words why we are so thankful to have the name of this honored and beloved servant of God forever associated with our Seminary in connection with the special work for the young which he loved.

He was himself young to the very last. In a joyous letter that he wrote me in 1915, he says: "Sunday was my seventieth birthday, and I was snowed under with over eighty telegrams and letters, and my parlor was transformed into a bower of flowers from over-appreciative friends. At two of our city mission churches I received addresses of congratulation and tokens of friendship which much touched my heart. It was the happiest day of my life, for I was *immersed in love*. I sang, all day, 'My Cup Runneth Over.' ,

"I am much better than I was this summer, and feel quite fit for work, which I have again taken up all along the line."

TRANSLATION.

In the allusion to his health he had in mind an affection of the heart which made it necessary for him to slow down his activities at times in his later years—a thing very hard for a man of his eager and energetic temperament to do. He was, as I have said, always young in spirit, a man with whom we at the Seminary could never associate the idea of old age, and he was active to the last, and died in the harness, doubtless according to his own wish. The call came to him on February 18, 1919. On New Year's Day of that year he wrote at the top of the first page of his diary, in a clear, bold hand these words—*"In God's Name, Forward."* The phrase, says Dr. Halsey, embodies his life conception. He believed in God and went forth to his task to make this world a better world. This should be our task. And now, following the example of his friends at the Memorial Service in Olivet Church, I want you all to rise and after I have repeated those words, I want you to repeat them with me as signifying our reverence and love for a great leader and our purpose to honor his memory in this place by doing that which was in his heart—*"In God's Name, Forward."*