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DR. SCHAUFFLER.

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In one of Ian Maclaren's sketches we read that at the funeral of George Howe, the young Christian scholar whom everybody in Drumtochty honored and loved, the leading farmer of the community, speaking for all the rest, said to the bereaved mother, "Marget Hoo, this is no the day for mony words, but there's just ae heart in Drumtochty, and it's sair." That expresses exactly the feelings with which our people have heard of the death of Dr. Schauffler. There's just one heart in Ginter Park, and it's sore. 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 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. Therefore his death has brought to us a keen sense of personal bereavement.

We wish to place on permanent record in this REVIEW the leading facts concerning his life and work, the relations he sustained to this particular centre of the Church's activities, and the abiding impress which he has left on our institution and community.

Adolph Frederick Schauffler was born November 7, 1845,

SOME LESSONS WHICH MINISTERS MAY LEARN
FROM REV. WILLIAM A. SUNDAY.

BY THE REV. RUSSELL CECIL, D. D.,
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The remarkable religious campaign conducted by Rev. William A. Sunday in Richmond, which has recently closed, is worthy of careful study. The wide and deep interest of the people in his meetings, the space allotted to them in the daily newspapers which published his sermons, the throngs that twice daily and from three to five times on the Sabbath attended upon his preaching, and the manifest results in the conversion of souls and in the quickening of the religious life of Christians, appeal to thoughtful ministers; who ought to be, and are as a rule, ever ready to improve upon the methods in ordinary use in the evangelization of men. Some things of value should be learned by us from the Sunday campaign.

Mr. Sunday himself is an unusually gifted man, and one of the most interesting characters of our time. He is a man of rare physical development, with a unique magnetic personality, and endowed with real genius as a preacher of the gospel. The genuineness of his faith and piety is obvious to all who come in close contact with him. He has been before the public for a quarter of a century, has been subjected to all kinds of hostile criticism; and while it cannot be claimed that he is free from faults, his Christian character has been thoroughly tested. Owing probably to the desultory manner of his early education, and his confessed habit of gathering material for sermons from all sources, he is not always accurate in reference to facts of history. But with the anxiety of the orator to produce immediate effect upon his hearers he uses the traditional stories of history and biography by way of illustration, and without taking pains to verify them, or to inform the audience of their traditional character. It cannot be said

that he is not justified in the employment of such illustrations, but it would have a better effect upon the minds of historical students if he would be more careful to say that such stories have come down to us from the past, but cannot always be proven to be historically correct. Mr. Sunday publicly announces that he frequently uses material in his sermon of which he does not know the origin. Sometimes he mentions the name of the author, and sometimes he does not. This practice necessarily subjects him to the criticism of a certain class of people.

There are some elements in his manner of preaching which are worthy of imitation by other ministers of the gospel. He is perfectly simple and cannot fail to be understood. The unlettered among his hearers frequently remark upon the plain way in which he presents the truths of the gospel. There is also a certain directness about his preaching which reaches the heart and conscience of his hearers. Those who listen to him cannot fail to understand that he is speaking directly to them; and the most indifferent hearer finds difficulty in resisting the arrows of truth which come from his bow. The earnestness of the man cannot be called in question, it is revealed in everything he says and does. He expends an enormous amount of physical energy in the delivery of his message, nor is it all sound and fury. There is no effort to cover up the weakness of substance by noisy declamation. There is no lack of substance in the sermon. There is a certain definiteness in it also which no one can mistake. Every sermon seems to be conceived and delivered with a clearly defined object in the mind of the speaker; and this is an admirable quality in any sermon. Mr. Sunday's sermon is not constructed and delivered for the sermon's sake; but with a holy purpose in view—to reach the minds and hearts of the hearers, and to induce them to act in response to the truth. His sermons also are admirably illustrated. He does not hesitate to employ homely illustrations, those which are familiar to ordinary, uneducated and thoughtless people; and with them he brings the truth home to his hearers with tremendous power. The

language he employs is the language of the people, often slangy to an extravagant degree, and yet rarely ineffective. He has a simple, child-like humor, which he does not hesitate to use. It is consecrated humor, however, and is employed with a definite purpose of engaging the attention of the hearer, and is without fail turned to good account in impressing the truth which he has in mind and is endeavoring to fix upon the hearts of his listeners.

Something should be said in regard to Mr. Sunday's message. The church to him is a divine institution, the church of God, and the only agent in the world which has been charged with the mission of preaching the gospel to the people. While he is often critical of certain forms and practices in the church, he never intimates that the church is not of God, or is not suited to the work which God has given it to do in the salvation of men. No hearer who follows him carefully through a number of sermons can fail to see that he loves the church, believes in and honors it. It is not the church itself, but unworthy and disloyal people in it, whom he criticises with unsparing severity. He thinks that the people of God do not look in a practical way upon the work of the church, and prepare for it as they should do. He believes that preparation and effort in spiritual matters will be owned and blessed of God as in secular matters; and he is constantly insisting upon members of the church giving themselves to its work as they do to the ordinary affairs of life.

The burden of Mr. Sunday's preaching is sin and salvation. He preaches the deadliness of sin, and does not compromise with it in any way. He makes no excuses for it, but condemns it in seathing terms; and labors to show that the man who lives in sin is hopelessly lost. Sin is hateful to God and deadly to the human soul. There is only one remedy for it, and that is the crucified and risen Redeemer. He believes that Christ died for our sins, and was raised again for our justification. There is no possible escape from the guilt and consequences of sin except through the remedy God has provided in the salvation of His Son upon the cross. He insists upon repentance

and faith on the part of the sinner. The man who is not conscious of sin, and who under deep conviction is not willing to turn to Christ as the only hope of salvation, is lost. No one, even the most orthodox, can take exception to his presentation of "repentance toward God and faith toward our Lord Jesus Christ" as necessary for the salvation of the sinner; and no man, according to Mr. Sunday, can save himself. But salvation is entirely of grace, and has been provided in the matchless love of God to man. Mr. Sunday also believes in the resurrection, both of the body and of the soul; and in the Pre-Millenarian theory of the Second Coming of Christ. He preaches a final judgment, and the reality of heaven and hell. The positive and dogmatic way in which he emphasizes these few cardinal truths of the gospel clothes his preaching with telling power. He does the work of an evangelist, and does not therefore preach over a wide range of subjects. His theory is that the people who are gotten into the church in times of revival should be trained in Sunday schools and by the pastors of the churches in religious living and work.

I would not be understood as giving Mr. Sunday's method unqualified endorsement. He does not read the Scriptures in his services. But he is loyal to the Scriptures, and uses them very freely in his sermons; and his helpers spend their time in teaching the Bible to those whom they meet. He encourages the formation of Bible classes among the people, and is continually impressing upon his hearers in his preaching the necessity of studying God's word. Some of his expositions of the Scriptures are, however, indefensible, and sometimes he fails to make necessary theological distinctions. In condemning the sins of men, and in urging them to repentance and faith in Christ, with all the energy of his nature, he sometimes fails to emphasize as much as he should the work of the Spirit in enlightening the minds of men in the knowledge of the truth. He is perfectly sound, however, on the doctrine of regeneration, and is continually insisting that the second birth is just as real and necessary to the existence of spiritual life as the first birth is to the natural life. At times he drags in a

good deal of extraneous matter, some striking sermons are neutralized in their effect upon the audience by this practice. In a remarkable sermon on the text, "Behold, I stand at the door and knock," there was a decided anti-climax in the peroration of the sermon. This was not only the impression left on my mind, but a neighbor of mine, one of the most prominent laymen in the city, a lawyer, said the same impression was made on his mind. He said he thought the sermon would have been far more effective if the preacher had stopped ten minutes before he did. At times also the actions of the preacher and his illustrations divert the attention of the hearers from the point at issue. This is a matter that every preacher should seriously consider; and it is surprising that Mr. Sunday, with his large experience and wonderful knowledge of human nature and the temper of an audience, should allow himself to be diverted from the main point of his sermon by illustrations and extravagant, not to say foolish, gesticulations which tend to distract the minds of the hearers. Some things said and done in Mr. Sunday's preaching and in the conduct of his services were painful to me; and from my point of view as a preacher cannot be defended. They were weakening rather than helpful in his work. It must not be forgotten, however, that he is not preaching in a church, and that his controlling purpose is to reach the outside element in the community which does not attend church services; and from his point of view the things that may be painful to some are attractive to others. He is a great messenger from God, and is doing a mighty work in the world in the interest of practical religion and morality. But I think the elimination of some things in his gesticulation and language would not only be an improvement in his method, but would also add materially to his power as a preacher.

We as preachers should learn some things from Mr. Sunday. For one thing I would suggest that our preaching be more human or personal, plainer and more pungent. The charge has frequently been made against the Presbyterian preachers that they are too metaphysical and theological; that is to say,

we indulge in a kind of metaphysical theology. I do not believe we preach too much theology in modern times, probably we do not preach enough of it. But our theology should be clothed in more human and picturesque forms, and we should not indulge, as many of our preachers certainly in times past were in the habit of doing, in metaphysical statements of our theology. It is not necessary for us to be continually defining our theological terms and making distinctions between one theological truth and another. We ought rather to clothe our preaching in human concrete forms, and illustrate it in such a way that it will appeal more directly and powerfully to the ordinary man, who does not think in philosophical, but in practical, terms. He does not know the meaning of philosophical and theological words, and therefore he ought to be addressed in words that are familiar to him. It is not easy to preach in this way, but our Lord certainly employed it in a remarkable degree; and we cannot find a greater preacher as a model than He. It is not necessary for every sermon to be a theological treatise, but every sermon should have for its object the salvation of the people. It should be direct and pungent, and designed to produce a definite effect upon the hearer. The purely literary sermon is an offense. If an impression is left upon the mind by a sermon that the preacher has been studying the literary form in which he should present his subject more than the way in which he should make the truth effective upon the mind and heart of his hearer, he makes a fatal mistake. Such a sermon is inexcusable, and there is no place for it. The language, of course, should be exalted, clear and simple, but it should be such language as shall call attention to the thought and not to the language itself. The same thing is true of the manner of delivery, and everything connected with the preaching of a sermon.

We should also insist upon a higher type of Christian life in the membership of the church—more piety, more prayer, more loyalty to Christ and to the Church, and more personal work. So many of our people do not realize what a profession of faith in Christ signifies, and that they cannot be true

to Him and the Church and allow themselves to be wholly absorbed in worldly affairs. We should insist even more than we do that the higher things are the spiritual things; that everyone should "seek first the kingdom of God and his righteousness"; and that the church can only fulfil its mission when the members are loyal to it and sustain in a heartier way its services and its work in saving the people. We should teach our people more and more that each Christian should not only study to keep himself unspotted from the world, but he must bear upon his heart the salvation of others, and strive to influence them by prayer and effort to become Christians. The Christian life of God's people should certainly be elevated to a higher plane. It has been sagging for sometime, and the hour has come when there should be a consecrated, determined and persistent effort on the part of the ministry to inspire our people with higher ideals and more intense service.

There should also be more hearty and persistent co-operation among all Christian people in seeking the salvation of the lost, and in striving to elevate the type of Christian character in the community. The weakness of modern Christianity is largely in the endless divisions among Protestants. It is only those who have tried it for years who know how difficult it is to secure co-operation among the churches of various denominations in the community. Yet if God's people cannot at least work together, whether they be united in one organization or not—which is not practical, and probably not even desirable—how can we hope to see the people now out of the church saved, and the standard of the Christian life elevated? Mr. Sunday seeks to impress upon the people in every community he visits the value of Christian co-operation. I have come to the conclusion that it cannot be emphasized too much. The truth need not be jeopardized in such denominational co-operation, and the practical results would justify it. There is a manifest tendency on the part of individual churches to become self-centered and to be satisfied with conducting their own affairs without reference to the general spiritual welfare of the community. Many churches practically do no mission-

ary work in the regions around them, nor are they concerned about the salvation of the heathen. The effect of Mr. Sunday's preaching is to intensify in the minds of true Christians the importance of seeking the salvation of the people. That should be the first object of the church. It would be an advantage to the community if this thought is brought to the front by the Sunday meetings; and if in the future Christian people labor to unify their efforts in the salvation of the ungodly and in the promotion of the spiritual welfare of all men.

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