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THE REVIEW

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EDITORIAL

BIOGRAPHY IS RIGHTLY COUNTED ONE OF THE MOST profitable kinds of reading. Yet some biographies are discouraging. The brilliant record of a great genius fascinates, but then it brings home most depressingly to the average mind the consciousness of its own limitations. It is therefore distinctly refreshing and inspiring to take up the story of high achievement wrought by one who claimed no spectacular kind of talent, but who did possess the wholesome, substantial gifts of sound judgment and an unflagging will, devoted to conscientious, persistent, painstaking, and fruitful work. The late Dr. Schauffler was long an object of admiration on the part of his many friends and acquaintances because of his almost mysterious ability to wrestle victoriously with hard problems and great practical difficulties, to keep in touch with many and diverse human activities, and to bring things to pass. How was he able to study so much, to speak and write so much, to give so much time to others' needs, and to carry on so much work—and to do all these things so well? Dr. McKinney, his associate in the New York City Mission, reveals the secret in his character sketch of Adolph Frederick Schauffler. Every young man aspiring to the Christian ministry might profit by this simple, direct recital of the habits and

ADOLPH FREDERICK SCHAUFFLER, D.D.

A SUCCESSFUL CHRISTIAN WORKER

By A. H. MCKINNEY, D.D.

A GOOD start means much in life's pilgrimage. Adolph Frederick Schauffler had the advantage of godly parents. He was born in Pera, one of the European suburbs of Constantinople, November 7, 1845. His father, William Gottlieb Schauffler, D.D., L.L.D., was a missionary whose piety, of the old-fashioned ethical and spiritual type, was as unquestioned as his learning. Of the latter there was not the slightest doubt, for he could read and converse in nineteen languages and preach extemporaneously in seven. When he was twenty-two years old he had given himself to Christ. He remained His devoted servant until the end of his long life.

Mary Reynolds, the mother of the subject of this sketch, of Longmeadow, Massachusetts, was of direct Puritan ancestry. She went to Turkey as a missionary. On February 26, 1834, she and Mr. Schauffler were married.

Often have I heard Dr. Schauffler thank God for the blessings of a Christian home. Soon after his birth the family removed to Bebek, a village six miles north of Constantinople, on the Bosphorus, where he remained until the summer of 1863 when he came to the United States to enter Williams College. In this home he learned much from the teachings of his pious father and mother and more from their practical Christian living, coupled with simple dependence upon and unaffected trust in God, who was to them in a most personal way the loving heavenly Father. In his early 'teens Fred, as he was called, settled the question of his loyalty to Christ,

whose untiring follower he continued to be until the day of his death, February 18, 1919. Every time he returned to Bebek he went into the little room where he had made the great surrender and, as he writes, "praised the Lord for the experience through which I passed in my early 'teens."

Dr. Schauffler also had the good fortune of having great teachers, of whom his father was not the least. He often declared that he had the inestimable privilege of being directly under the teaching and influence of Mark Hopkins, President of Williams College. At Andover Theological Seminary he sat under two masters, Professor E. A. Park in systematic theology and Professor Austin Phelps in homiletics. "From these three men," Dr. Schauffler wrote, "I got more of value to me in life than from all my other professors put together."

Some persons have had a good start in life but did not keep up the pace to the end. Not so Dr. Schauffler. On the third day after he stopped working he passed to his reward. One week after his death the Board of Directors of the New York City Mission Society gathered to honor his memory. They adopted an appreciation of this faithful servant of Christ which, after recounting his more than forty-six years of remarkable service for City Mission, contained with others these two paragraphs:

"Abounding as was his work for City Mission, it was only a part of that to which Dr. Schauffler dedicated his head and heart. As a lecturer on Sunday School work he was unrivaled, as a preacher of the Gospel of Christ he was powerful, as a teacher he mightily influenced large numbers of those who in turn teach others, as a writer he was prolific, as a committee man he rendered effective service in many causes, and as a counselor and

friend he exercised an influence that increased in ever-widening circles as he became more trusted and loved.

"Clean-cut in his thinking, true to his convictions, fearless in the performance of duty, faithful to the many trusts committed to him, industrious to an unusual degree, loyal to his friends, Dr. Schauffler was a leader of men through the force of his personality."

What is success in Christian work? If to have brought large numbers of men, women, and children to know, love, and obey God as revealed by Jesus Christ is success; if to have helped many, very many persons to appreciate and understand the Book that tells about God is success; if to have influenced others to a nobler and purer Christian manhood and womanhood is success; if to have inspired numbers to labor and give for the advancement of the Kingdom of God is success, then Dr. Schauffler was successful to a degree attained by very few. Of him it may be fittingly said, Well done good and *successful* servant.

It will be helpful for those engaged in Christian work and for those preparing to take part in the work of the Kingdom to consider some of the elements that entered into Dr. Schauffler's influential life.

At the very core of his life was his trust in his heavenly Father, who is also the Lord God Almighty. He had faith, to be sure; this faith, both intellectual and spiritual, was rooted in conviction which was a resultant of continuous study and experiential knowledge of God. Dr. Schauffler prayed much and he prayed well by whatever canons of criticism his prayers might be tested, but his praying was in order to know God's will that he might do it. "O Lord, if this is right, bring it to pass; if it is not in accordance with thy will, block it," was the gist of much of his praying. Having prayed

thus, he was confidently willing to wait for direction from God. "The Lord reigns" was his oft-repeated declaration in reference to those things which were not easily understood or contrary to what seemed to be for the best.

Industry was another outstanding element in Dr. Schauffler's success as a Christian worker. In him faith and works were united to the superlative degree. Absolute trust in, and child-like dependence upon, God only led him to work the harder. "God will do nothing that you ought to do," was one of his axioms. Hence his industry was phenomenal. This was particularly true in regard to study.

Dr. Schauffler was an exceptional student along general lines. He often narrated this incident of his college days to those whom he suspected of not making the most of their time in regard to reading: "One day 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 that, I will give you the best oyster supper you ever had.' My answer 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 together 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."

When aeroplanes were first attracting attention Dr. Schaufler read up on the subject of aeronautics; when Germany began her devilish work with submarines he studied submarines carefully. These are but specimens cited here to indicate how Dr. Schaufler took unending pains to add to his large store of ever-increasing knowledge of subjects of general interest.

It was, however, as a student of the Bible that he devoted himself with unusual zest and diligence. His work as Secretary and later as Chairman of the Lesson Committee of the International Sunday School Association is well known. His lectures at the Bible Teachers Training School and elsewhere on the Bible and Biblical themes were many and in great demand. His preparation for this work was the earnest and continuous study of the Book. He was not content with knowledge obtained from commentaries but delved into the Bible for himself. His own list of "The Greatest Chapters of the Bible" is as follows:

- | | |
|--------------|-------------------------------------|
| 1. Gen. 1, | Creation. |
| 2. Ex. 20, | The Commandments. |
| 3. Psa. 51, | Confession and Prayer. |
| 4. Isa. 53, | The Suffering Savior Foretold. |
| 5. Matt. 16, | Church Built, etc. |
| 6. Matt. 6, | Sermon and Prayer. |
| 7. John 3, | The Way of Salvation. |
| 8. Matt. 27, | The Crucifixion. |
| 9. Luke 24, | The Resurrection and the Ascension. |
| 10. Acts 2, | Pentecost. |
| 11. Rom. 8, | In Christ Jesus. |
| 12. Rev. 21, | The Coming Glory. |

He was accustomed to make notes for himself on Biblical subjects, of which the following is a specimen:

"Rationalistic critics have long ago claimed that the

miracles of the Feeding of the Four Thousand and of the Five Thousand were really one event which the evangelists, through mistake, broadened out into two. There are various arguments that might be presented against this view, but one seems conclusive, and that is drawn from the use of the words translated in English 'baskets.' Two words are used in the Greek. In Matt. 14:20, in Mark 6:43, in Luke 9:17, and in John 6:13, all referring to the Five Thousand, the Greek word is *kophines*. In Matt. 15:37 and in Mark 8:8 in the feeding of the Four Thousand the Greek word is *spirithes*. Now it is most significant that in Matt. 16:9, 10; Mark 8:19, 20 the Lord refers to *both* of these feedings and *holds to the two words above given*. In the feeding of the Five Thousand he says that they gathered up *kophines* of the fragments and in his reference to the feeding of the Four Thousand that they gathered up *spirithes*. This shows that there was a marked difference in the *kind of baskets* that were used on these two occasions. This indicates strongly the entire separateness of the two miracles."

Once, when a religious periodical was urging its readers to pray to Jesus, Dr. Schauffler said: "The Bible teaches us to pray to God, the Father, in the name of Jesus, in the Holy Spirit." Then, to ascertain whether his statement was correct or not, he took his Bible and from it made out the following:

List of passages in the New Testament referring to prayer to the divine Being, and indicating whether it was addressed to God or the Lord:

Acts 1:24	Lord	Eph. 3:14	Father
Acts 4:24	God	Eph. 5:20	God
Acts 7:59, 60	Jesus. Stephen saw Jesus	Phil. 1:3	God
Rom. 1:8, 9	God	Phil. 4:6	God
Rom. 6:17	God	Col. 1:3	God
Rom. 7:25	God	Col. 1:12	Father
Rom. 8:15	Father	Col. 3:17	God and Father
		1 Thess. 1:2	God

Rom. 10:13	Lord.O.T.quo-	1 Thess. 2:13	God
	tation Joel 2:32	1 Thess. 3:9	God
Rom. 15:30	God	2 Thess. 1:3	God
1 Cor. 1:4	God	2 Thess. 1:11	God
1 Cor. 15:57	God	2 Thess. 2:13	God
2 Cor. 2:14	God	2 Tim. 1:3	God
2 Cor. 9:11	God	Philemon 4	God
2 Cor. 9:15	God	Heb. 7:25	God
2 Cor. 12:8	Lord	Heb. 13:15	God
2 Cor. 13:7	God	James 1:5	God
Gal. 4:6	Father	1 Pet. 1:17	Father
Eph. 1:16-17	God	1 John 3:21, 22	God

Dr. Schauffler prepared a booklet entitled: *Life and Work of Christ Reconstructed Exclusively from the Epistles*. He has this to say concerning this reconstruction: "The study, the results of which are here presented, was entered upon in consequence of a suggestion offered by Professor Sitterly, of Drew Theological Seminary, in a series of lectures delivered by him before a Sunday-school audience, on the Life of Christ. His suggestion was that a Life of Christ should be prepared by his hearers based only on the utterances of the Apostles as given in the Epistles. 'How much,' he asked, 'would we have of the Life of Christ left if the Four Gospels and the Acts were absolutely lost?' This suggestion the writer took up and, in the midst of a thousand distractions, pursued from time to time. He much regrets that the presentation is not more ably made, but with the time at his disposal he has done the best he could."

Study of the Bible in general was intensified by especial preparation to teach, lecture or preach on a Biblical theme or a selected portion of Scripture. A keen business man, who was a very successful Sunday School superintendent, attended Dr. Schauffler's Saturday afternoon class for the study of the International Uniform Lessons. This was his testimony: "I attended Dr. Schauffler's Bible class for many years, and I never heard

him teach a lesson that he did not give evidence that he had made special preparation to teach that particular lesson. He never came before his class unprepared for the work of the hour."

To his study of the Bible in general and the especial study of the lesson he was about to teach, this unrivaled teacher added the most painstaking efforts to become proficient in presenting the truth. He believed that much depended on the *manner* in which truth was presented. He was, therefore, an indefatigable student of methods of teaching. In his earlier days in New York he visited the Normal College and listened to and watched skilful, expert teachers instruct others. Then he would endeavor to apply what he had seen and heard to his own work as teacher and preacher. He traveled the city over to get new ideas on the content and the methods of teaching. When he attended conventions of Sunday School workers as a leader and a most helpful speaker, he listened eagerly and appreciatively to others for the purpose of getting something that he might adapt for the improvement of his own work.

Dr. Schauffler was a conspicuous specimen of "the noblest work of God"—an honest man. So ingrained was his honesty that he did not suspect guile or deceit in others; hence, he was sometimes "taken in" by those whom he trusted. The discovery that his trust had been abused caused him real grief. No one could be more exact in his dealings with others. One result of his exactness was that he was loved and trusted to an unusual degree.

His honesty compelled Dr. Schauffler to be accurate. At a service held in his honor Dr. A. W. Halsey, a long-time friend, referred to this accuracy in these words: "One of the essential elements of efficiency is *accuracy*."

Dr. Schauffler was one of the most accurate men I ever knew. He was a factful man. He devoured facts, but he had to be well assured as to the accuracy of a statement before he made it. He knew the exact height of the Woolworth Building, the gallons of water flowing over Niagara, the time it took in years for light to travel from the most distant star. His quotations from the Bible were accurate and exact. Next to the Bible he loved the book of nature and he twined these two volumes of revelation into a harmony and symmetry that was most effective in presenting the truth. Men who heard him give facts in physics, in chemistry, in astronomy, in geography and found them to be accurate reasoned that he had thought through problems of religion, and when he stated a religious fact or experience he was stating that which was as true to him as a fact in nature. This gave him power and accounts largely for the sweep of his influence over all sorts and conditions of men."

This habit of accuracy joined with his great industry made Dr. Schauffler most painstaking in his preparation for teaching. For example, not content with merely saying: "These are the non-canonical books mentioned in the Old Testament," he compiled and kept for reference a list of these books as follows:

Book of the Wars of the Lord	Num. 21:14
Book of Jashar	Josh. 10:13
	2 Sam. 1:18
Acts of Solomon	1 Kings 11:41
Book of Kings of Israel	
Sayings of the Seers	2 Chron. 33:18
Chronicles of the Kings of Judah	
Book of Samuel the Seer	1 Chron. 29:29
Book of Nathan the Prophet	1 Chron. 29:29
	2 Chron. 9:29
Book of Gad the Seer	1 Chron. 29:29
Chronicles of King David	1 Chron. 27:24
Prophecy of Abijah the Shilonite	2 Chron. 9:29
Vision of Iddo the Seer	2 Chron. 9:29

Book of Shemaiah the Prophet	2 Chron. 12:15
Book of Iddo the Seer (concerning genealogies)	2 Chron. 12:15
Commentary of the Prophet Iddo	2 Chron. 13:22
Book of Jehu	2 Chron. 20:34
Acts of Uzziah by Isaiah	2 Chron. 26:22
1005 Songs of Solomon	1 Kings 4:32

There was a noteworthy life practice of Dr. Schauffier which could be imitated with inestimable advantage by every teacher and preacher working for the advancement of the Kingdom of God. He read with discrimination. He would not read works of fiction because he feared the weakening effects of such literature on his receptive mind, and he held that he had time only for the best. Again, when he explored a subject he read widely and deeply, so that he might get many viewpoints. For example he read one hundred and fifty volumes dealing with the Great War, in addition to what he culled from newspapers, magazines, and pamphlets, so that he might be fully informed on the subject. But this is the most important point to be borne in mind by those who would follow in the footsteps of this well-read, well-informed Christian worker: He never read hurriedly nor with part of his mind. He could read rapidly, but he always read critically with pencil ready for use. Sometimes he made his comments on the margin of the page he was reading; at other times he read with paper near at hand so that he could jot down his criticisms and conclusions; at other times he would write out a summary of the results of his reading in order to make comparisons with other conclusions he had recorded. When he met something that was not clear or with which he did not agree, he did not hesitate to take time to write to the author for light. If he received a reply it was carefully considered. Sometimes a book that had been laid aside would be reread and revalued in the light of additional facts or change in circumstances.

Is it astonishing that he was well-informed, that he was ready in conversation and public speaking, that he wielded a facile pen? What was evident in regard to his readiness on many and varied occasions was the result, in a very large measure, of his discriminating, critical reading. He who will may follow the example of this trained reader and thus become better fitted for the work to which he devoted his life.

Dr. Schauffler was a radical in methods but a conservative in theology. With his intellectual make-up he could not be narrow-minded. His open-mindedness was evident to those who knew him well. He was always willing to investigate anything new, even when it was in opposition to his settled convictions. Once when the age of the earth was being discussed, he consulted various authorities, and one morning he handed the writer a sheet of paper headed: "Date of the Earth's Existence," on which he had jotted down some of the results of his study. As the dates of the scientists varied from 30,000,000 years to 1,400,000,000, he concluded that he would wait a while before he made any public assertions as to the age of our planet. This determination to wait for light was strengthened by the fact that in his study as to the age of the earth he had learned that the estimate of time required for the "Pleocene Pact Deposits" varied from 34,000,000 years to 400,000,000 years, according to the authority consulted. Had he found agreement among those best qualified to write on the subject, he would have welcomed the truth and proclaimed it with his inimitable clearness and force, although it put an end to some of his beliefs. His readiness to accept and teach what is true, irrespective of what he had once believed, was characteristic of this great teacher and makes clear

his hold upon men, which constrained them to accept and follow his leadership.

Sympathy, that rare quality, which is so different from pity or patronage, was a marked feature in Dr. Schauffler's successful ministry. His sympathy was the natural fruitage of love and experience. He loved people, but he did not waste any time in talking about love; his life was love in action. He studied people in their great racial groupings and knew their general characteristics, but he also studied people as individuals. He made helpful use of his varied and long experience with all sorts and conditions of men. His love, knowledge, and experience made it possible for him to be a friend indeed. He was always giving—now advice, now encouragement, again inspiration, often money if that was what would do the most good. The following is what one who had good reason to remember his sympathy wrote when he heard that he had gone to his reward:

"Dr. Schauffler was a great man in the fullest sense of the word, intellectually, morally, spiritually. But those of us who had the privilege of working with him will always remember him as a real, true, and big friend. He was a refuge, a comfort, and an inspiration; one who knew how to make one's load easier and lighter. His generosity knew no bounds. He had learned to perfection the rare and divine art of helping without humiliating. No matter how complicated or unpleasant the problem or how vexing the question, he would dig with wonderful patience and love into his marvelous store of experience and find a solution. Nothing was too small nor too trivial for thoughtful attention. As we went to him, we felt that we were pouring out our troubles or our needs to one who would make them his own and take a personal interest, to one who had learned how to

bear others' burdens. His spirit was the spirit of the Christ. His memory will be fragrant and sweet, in time and eternity."

Dr. Schauffler's ability to make himself understood by others has been commented upon by many. Preachers and teachers studied him in order to discover, if possible, the secret of his extraordinary power in this respect. The secret may be summed up in one sentence: He was willing to pay the price. What this price was, doubtless the reader has already concluded from the foregoing. This great teacher and preacher's power resulted from his tireless industry, which led him to study as few men do, from his absolute honesty, which was manifested in accuracy and open-mindedness, from his sympathy with all kinds of people, which fitted him to know what they needed and to give it to them in personal talks, in lectures, sermons, and many writings. He studied nature, he studied things, he studied books, especially *the Book*, he studied people, he studied methods. He submitted results of his studies to the processes of his alert, well-trained mind and to the test of experience. He prayed much and earnestly for illumination and for the help of the Holy Spirit. There is no secret as to Dr. Schauffler's ability to make himself clear to others. He paid the price, and became a master. One reason for writing this sketch is that others engaged in preaching and teaching may be helped by a study of those factors which, when combined, resulted in a great teacher. An illustration or two of just how he prepared himself for his life work may be apropos.

When Dr. Schauffler began his work at Olivet Chapel he very much desired that his people should develop physically and mentally as well as morally and spiritually. To help in their development he planned series

after series of lectures to be given on week evenings. He spent much time in going to different parts of the city to secure lecturers. Among others he prevailed upon eminent physicians to instruct the Oliveters in physiology and hygiene. He soon came to the conclusion that these learned gentlemen understood their subjects, but talked "over the heads" of their auditors. Dr. Schauffler considered the matter from different standpoints and finally determined that he would give the lectures. Accordingly he secured a skeleton, charts, and books. He studied diligently, obtained suggestions from experts, and lectured on the human body, its care, cleanliness, etc. And the people understood. He knew his subject, but he knew more—he was well acquainted with those to whom he lectured, and he had learned how to present facts and truths so that they could be apprehended, remembered, and applied in everyday life. Think of a preacher surpassing eminent physicians in the latter's own field of study! This is exactly what Dr. Schauffler did. It cost him much to do so, but he was more than recompensed both in the results accomplished with others and in the knowledge and skill acquired by himself.

The undertaker who had charge of his funeral exclaimed: "Did you ever hear Dr. Schauffler lecture on astronomy? When I was a young fellow I used to attend his lectures at Olivet. He was great on astronomy." Many similar illustrations could be given to indicate how Dr. Schauffler made himself clear to those whom he instructed. In every case he made careful and appropriate preparation for his teaching in whatever form it was given.

Another feature of Dr. Schauffler's life was his helpfulness to others. In how many ways and to how many persons he ministered it would be impossible to enumer-

ate. This ministry began in his boyhood and extended to within a few days of death at the age of seventy-three years. Concerning his seventieth birthday Dr. Schauffler wrote:

"Chief among my causes of gratitude for my Seventieth Birthday were the acknowledgments from very many that I have been a help to them in the past in making clear to them the Word of God, and in encouraging them in their Christian lives. For this I am devoutly thankful to my Heavenly Father. My effort always has been to build up those to whom I minister in their knowledge of and obedience to the Word of the Living God.

"I really think that I can say that Sunday, November 7, was on the whole the happiest day of my life. My rooms were full of flowers sent by loving friends; my table spilt over with letters and telegrams; and my heart sang all day a joyous song of praise Godward and gratitude manward."

Here is a summary of Dr. Schauffler's helpfulness, written by one of his nephews:

"Through his indefatigable writing, his preaching, his teaching and his personal contact in conferences, committees and on boards of many kinds, Dr. Schauffler influenced a constituency throughout this country and other lands which it is impossible to estimate. His fearlessness of soul, his integrity and sincerity, his keen understanding and hearty championship of the common people, his great love for children, and his deep spirituality have made an indelible impress upon a host of friends who, while mourning their own loss, rejoice in the memory and power of his triumphant life."

From many this testimony has been selected, as expressing much in few words:

"Words fail to convey my sorrow at the news of the death of my very dear friend—Dr. Schauffler.

"Oh, he was so good and so helpful to me in many ways ever since childhood—and to others, too. I am quite sure that you, too, will mourn the loss of such a loyal and sincere brother. If a monument were to be placed over his grave and its height measured by his good deeds, it would reach to heaven."

"The man of common sense knows what to do now." Dr. Schauffler was pre-eminently this man, for he knew what to do. He could turn from one task to another, from one line of thought to another, with easy rapidity. His common sense made him much sought after for counsel and advice. He became the helpful friend of many persons because he was so well fitted to tell them just what to do in the confronting duty or emergency. His work on committees and directorates was of unusual value because his common sense coupled with a rare unselfishness showed him the best course to pursue for the long run. Simulation and dissimulation were not in his make-up. Therefore, when, after considering all known factors in a case, he announced his decision, those who had worked longest with him knew that what he said was based on experience and common sense. Some persons not so well acquainted with him were disposed to hold that he rendered his decisions arbitrarily and hastily, but the longer time they had to test their practicality and appropriateness, the more they became inclined to confess that he was right. Those who were associated with him in considering intricate problems and preparing for difficult situations leaned heavily on him, for they had come to realize that his practical understanding would help him to decide what was best to be done in a given case. If others accepted his decision, he was gratified; if not,

he simply bided his time until they would change their minds.

Dr. Schaufler's diary, under date of January 1, 1919, contains these words:

"In God's name forward."

This sentiment is all the more impressive because it was intended for the eyes of the writer only. But now that he has gone "forward" into the better and larger life it is most significant to us who remain. It shows the motive power of a remarkable life and may be adopted by anyone who is longing to be a successful Christian worker. To Dr. Schaufler God was first and supreme; with His help there was nothing impossible; without Him there was nothing worth while. He went forward even unto the end here. Who dare say that he is not going forward there and will continue to go forward throughout the endless ages of eternity?

NEW YORK.