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REV. CHARLES S. SCHAEFFER

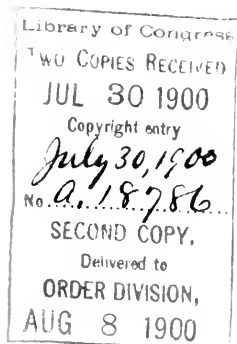
The Story of A Consecrated Life

Commemorative of
Rev. Charles S. Schaeffer
Brevet-Captain U.S.V.

By
Charles H. Harrison

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"

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LIST OF ILLUSTRATIONS

REV. CHARLES S. SCHAEFFER	<i>Frontispiece</i>
MURAL TABLET, MEMORIAL BAPTIST CHURCH	Page 56
THE FIRST FREEDMEN'S SCHOOL-HOUSE, CHRISTIANS- BURG, VA.	“ 118
FIRST CHURCH AND SCHOOL-HOUSE, ZION'S HILL, CHRISTIANSBURG, VA.	“ 134
CHRISTIANSBURG INDUSTRIAL INSTITUTE	“ 146
MEMORIAL BAPTIST CHURCH, ZION'S HILL, CHRIS- TIANSBURG, VA.	“ 266

A FOREWORD

BY REV. A. J. ROWLAND, D.D.

Secretary of the American Baptist Publication Society



REV. CHARLES S. SCHAEFFER was one of the noblest and purest men I have ever known. His singleness of purpose was extraordinary. At the beginning of his Christian life he gave himself without reserve to his Divine Master, and from that time until he closed his eyes in death his devotion to the service of God and humanity knew no bounds. In his work for the colored people he identified himself with that race as few have done. Like his Lord, he bore their weaknesses and burdens on his own shoulders and carried them in his heart. Nothing that could be helpful to their progress was disdained by him; nothing that involved self-denial and toil was refused. His whole life was a sacrifice.

The results of his work were wonderful. Since the days of the Apostles, few men have been permitted to see so great a harvest from the seed they have sown. Scores of churches owe their existence to his ministry. He was the means, directly and indirectly, of bringing large numbers into the

A FOREWORD

Kingdom. His work in education was wise and fruitful. The large influence which he had acquired was exerted for the highest welfare of the people amongst whom he ministered, and was not only felt by thousands during his lifetime, but will continue to be an active force for good for many years to come.

The story of such a life deserves to be told and read. I am glad that it has been written and put into book form. Those who knew Mr. Schaeffer will welcome and treasure it. There are many who did not know him personally who by reading the book should be brought in contact with his spirit and work. I sincerely trust that this story of a singularly modest and consecrated character and of a devoted and successful career will have a wide circulation and will be an inspiration to many a heart.

CONTENTS

CHAPTER	PAGE
A Foreword	I
I. Ancestry—Birth—Religious training—Tendencies to wrong-doing—Interest in games—Education—Business career.	5
II. Conviction of sin—Conversion—Church-fellowship—Union with the Tenth Baptist Church—Church life and work—Keeping a “Diary”—Gift of song. . .	17
III. Wider Christian work—Communion with God—Intense religious activity—Night-long prayer—A sea-side prayer-meeting—Interesting incident.	31
IV. Burdened for souls—Interest in the young—Great revival of 1857-58—Young Men’s Christian Associations—Noon-day meetings—Missionary work among the poor.	57
V. Exercised concerning the ministry—Final decision. . .	76
VI. Abounding zeal—The Civil War—Mustered into the United States Service—At Camp Hamilton—Battles of Norfolk, Suffolk, and Portsmouth—Merrimac and Monitor—Wounded at Antietam—Fredricksburg—Wounded at Gettysburg—Home-coming—Provisional Battalion—Lost in the Wilderness—Resigns from the Army—Veteran Reserve Corps.	85
VII. Conditions after the war—Freedman’s Bureau—Ordered to report to Marion and Christiansburg—Tour of duty—Crowded with work—Difficulties and responsibilities.	107
VIII. The negro and education—Work of Freedman’s Bureau—Extracts from reports—Assistant Superintendent of Education—Work of benevolent societies, etc.—Specimen tour of inspection	119
IX. Christiansburg—School established—Opposition—First church and school building—Deed of trust—Better facilities needed—Virginia Singers—New building erected—Character of the Institution and graduates—New Institute building—Characteristic letter—	

CONTENTS

CHAPTER	PAGE
Friends' Freedmen's Association—Struggle—Success—Differences—Withdrawal from Superintendency—Present condition	132
X. Religious condition of Afro-American—Specimen of religious service—Aptitude for work—Constitution of Christiansburg church—Persecution—Social ostracism—The parsonage—Letter to friend—Excerpts from "Diary"—Uncle Richard Taylor—Return to Philadelphia.	148
XI. Eschewing politics—Temperance—Local option—Anti-tobacco—Correspondence—Assistant Superintendent of Schools—Excerpts from "Diary"—Ordination—Preaching and organizing churches.	179
XII. Correspondence—Missionary Tenth Baptist Church—Independent action—Alertness to duty—Correspondence.	208
XIII. Object lessons—Aid to churches—Matrimony—Death of Bessie—Excerpts from "Diary."	223
XIV. Valley African Baptist Association—Self-effacement—Churches organized—Wayside work.	230
XV. Use of Bible—Knew men and God—Preacher and evangelist—Excerpts from "Diary."	240
XVI. Called to pastorate—Correspondence—New meeting-house—Beneficent gift—Out of debt—Dedication	254
XVII. Recalled to pastorate at Christiansburg—Big Springs church—Blacksburg church—Last report to Tenth Baptist Church—Statement of account.	269
XVIII. Work in Sunday-school—Class in theology—Social relations in church—Easter—Thanksgiving—Christmas—Singing—Rewards—Old Folks' Home—Garden work—Little children—Children's burials—Incidents.	280
XIX. A busy life—Severe affliction—Excerpts from "Diary"—Lengthening shadows—Close of third volume of "Diary"—Indisposed—Excerpts from "Diary"—Goes to Philadelphia for treatment—Surgical operation—Beautiful resignation—Another surgical operation—Death—Burial.	294
Appendix	315

THE STORY OF A CONSECRATED LIFE



CHAPTER I.

WHEN Dr. Lyman Beecher once was asked what was the greatest thing in the ministry, he replied, "Not theology, or philosophy, or controversy, it is *saving souls*." Charles S. Schaeffer, whose memoir is contained in these pages, was not without distinction as a patriot and Christian, yet his highest excellence was shown in his passion for saving souls. He was born November 16, 1830, in Germantown, Philadelphia, Pa., an important suburb of that city. The family traces its ancestry on the father's side to an immigrant from Holland, and on the mother's side it is of German descent.

Charles' father, John Schaeffer, was born December 2, 1791, and his mother, Sarah Stoevers Schaeffer, February 8, 1791. They were joined in marriage December 12, 1812, and their union was blessed with six sons and the same number of daughters, Charles being the eighth child.

John Schaeffer was a man of considerable intelligence, in good circumstances, highly respected

A CONSECRATED LIFE

in the community, and himself and wife members of the First Presbyterian Church, Germantown. He was interested in all the activities of that church, and a faithful and successful Sunday-school teacher. His family, trained alike by precept and example, was regular in attendance on the ministration of the Lord's house and the services of the Sunday-school.

It was the custom of these pious parents to accompany their large family to church, and as they passed up the aisle and took their seats in the old-fashioned high-backed pew it was an incident quite inspiring to behold, which, sad to say, in these late years is seldom witnessed. The habit of church-going thus established was found in after life by Charles to be a source of strength, when amid the temptations of a great city the young man sought and found a congenial church home.

The home atmosphere, though truly pious, was sunny and sweet. Family worship was strictly observed, and the children were brought up in "the nurture and admonition of the Lord." No constraint was put upon conscience in matters of religious opinion, and the effect of this was seen in maturer years, when the children united with the denominations of their choice, representatives of the family joining the Methodist Episcopal, Episcopal, Presbyterian, and, Charles, the Baptist Church.

A CONSECRATED LIFE

Referring to these childish days Charles writes :

“ During my infant days I was taught to lisp the name of Heavenly Father, to pray to Him on retiring for the night and on rising in the morning. I was also at a very early age led to the Sabbath-school, where lasting impressions were made upon my youthful mind. I took particular pleasure in being present, and often felt the force of truth presented by faithful teachers. To the week-day infant-school I was sent at a very early age, where, in connection with mental culture, religious instruction was given.”

Charles was a thoughtful, affectionate, tender-hearted, conscientious child, somewhat reticent, and possessed of a certain tenacity of purpose, prophetic of that resolution which determined him, with true Pauline spirit, among the people to whom he gave his life, “ not to know anything among you, save Jesus Christ and him crucified.”

There characterized him a certain gentleness and winsomeness that made him a general favorite; yet he was brimful of mischief and boyish faults, and often disobedient, so much so that in the “ Diary” he deplores the folly and sinfulness of his early life.

It is the fortunate experience of some persons, either because of hereditary tendencies or favorable surroundings in the formative period of life, to enter upon the activities of youth and early

A CONSECRATED LIFE

manhood with a trend towards truth and righteousness. This was true of our subject. If for a moment he stepped aside into the gayeties of the world, and engaged in the dance or the amusement of the theatre, or in the coarser indulgences of worldly companionship, it was not without painful scruples of conscience, whose strenuous guiding hand soon turned him into the right way.

Concerning this period he records in his "Diary :"

"But notwithstanding all the outward good, and surrounded in the providence of God by every restraint, yet within was an evil heart which continually led me into sin, and, indeed, into open transgression.

"I remember particularly the sin of Sabbath-breaking; first associating with wicked companions, then absence from the Sabbath-school, and, finally, riding out on the Sabbath, and in an unguarded moment partaking with those in my company of the intoxicating bowl. But I bless God that in this last act He brought such conviction of guilt to my soul that I was obliged to relinquish ever again riding out with associates for pleasure on the Sabbath.

"I also connected myself with a dancing-school, and went several times into the pleasures of the ball-room; but in all I had a reproving conscience, and felt that I was doing wrong. What particularly affected my mind on these occasions was my consciousness of the fact that my mother with

A CONSECRATED LIFE

aching heart was praying that her son might not be led into temptation. . . . Games at cards, checkers, dominoes, etc., were peculiarly attractive to me, although I may say not to the neglect of my lessons, but had an exceedingly bad tendency, bringing me into evil companionship."

An interesting incident apropos in this connection survives in the family. The barn back of the tree-embowered old homestead was the scene of many a joyous romp and childish escapade. On one occasion, as his sister tells the story, Charles, with a group of merry companions, had hidden away in an inner recess of this building, where they felt secure from unwelcome intrusion, to engage in a game of cards, an amusement positively prohibited. The game was progressing to their satisfaction, when Charles, having turned up a card that suited his purpose, in great glee exclaimed, "Boys, clubs are trumps!" Just then, from the depths below,—they were in the hay-mow,—there smote upon their startled ears an awful voice—"Clubs are trumps? I'll club you"—that brought consternation into the hearts of the little company, and broke up that source of amusement in that place for all time.

It was the voice of the dear old father, who, coming suddenly into the barn, had surprised the culprits, and had been surprised himself by sounds to which his ears were quite unused.

In the accepted meaning of the term Mr.

A CONSECRATED LIFE

Schaeffer was not an educated man. It had not been his privilege to enjoy the advantages of a liberal training. Having in view a business career, it was thought sufficient, alike by his parents and himself, that he should receive a good English education. He was accordingly early sent to the public schools, where he passed through the several grades with credit, pursuing his studies with the thoroughness which characterized him in all that he undertook. Among his papers after his death was found a certificate from the principal of the grammar-school which he last attended commending him for faithfulness in study and excellent scholarship. He subsequently took a business course in Crittenden's Commercial College, where he graduated with distinction and received a diploma.

It was not, however, until after his conversion that he awoke to a realization of the importance of a thorough mental training; and, as not infrequently happens when mind and heart are touched by the Holy Spirit, a new impulse was given thereby to all his faculties. He became painfully conscious of his lack of intellectual culture, and sought by private study and careful reading to remedy the defects of his early education and qualify himself for larger usefulness. He gave much attention at this time to the study of languages, and, possessing a superior voice, he also became proficient in vocal music. Mr. Schaeffer

A CONSECRATED LIFE

was in an eminent degree what so many successful men have been—a self-made man. He was as truly educated, in the real sense of the term, by the use of circumstances, by experience and observation, by the study of books and of men, as if he had taken a college course.

It is evident that the training he received was the best possible for the successful performance of the work to which in the providence of God he was afterwards called. It was not the astute scholar and skilful exegete who could best mould the masses of rude and uncultured people to whom his services were so freely given. Thrown by the fortune of war and the Emancipation Proclamation upon the sympathies and benefactions of the country, these freed people required special treatment, educational and otherwise. Poor, dependent, improvident, ignorant, the degraded victims of a gigantic national crime, they could not be reached and helped by ordinary methods. To lift them up one must stoop to their low level. For its successful accomplishment this work claimed the man of practical ideas and broad sympathies, one in touch with the needs and woes of men, and not only imbued with the missionary spirit, but possessing the missionary education as well. It required also the capable and experienced administrator, one who could plan and execute,—in a word, a specialist. Under God, all this Mr. Schaeffer was. If so fortunate as to be able to

A CONSECRATED LIFE

bring him before the reader as he really was, we shall see that his religious experiences, his training in church and mission work in his native city, and his contact with men and life in the army qualified him in an eminent degree not only for "labors more abundant," but also for the extraordinary success which crowned his ministry among the colored people of Southwestern Virginia.

Moreover, it seems probable that Mr. Schaeffer's deep interest in educational work among the freedmen had its inception and found its stimulus in his personal experiences of the disadvantages resulting from a lack of early study, and the difficulty of acquiring knowledge after the active work of life had begun.

At the age of seventeen, having a desire to enter upon a business career, he relinquished his studies and entered the employment of Mr. Lehr, a dry-goods merchant, whom he faithfully served for nine years. At the expiration of this period his employer, desiring to retire from active business, arranged with his clerk to succeed him. Concerning this important step the following record is found:

June 3, 1856.—"Making arrangements for entering business as successor to my employer. . . . Have made it a subject of prayer, and committed it all into the hands of my precious Lord. I feel, if it be His will, He will prosper me in the undertaking; if for my good, He will

A CONSECRATED LIFE

check my prosperity. If I acknowledge Him in all my ways, He will direct my steps. Lord, give me grace and strength to do my part in the contract.”

He had been consumed for years by an earnest longing to preach the gospel. And that he felt the grave responsibility of the new undertaking is clearly shown by the following record :

July 1, 1856.—“ A new era in my history, not opening as I could humbly desire were I qualified to become a minister of the gospel ; but as it appears the will of the Lord, after years of earnest, unremitting prayer. . . . I commend all my interests into His hands. Whatever may be my future, prosperity or adversity, or changes of any kind, Thy will, O Lord, may it be wrought in me and through me, to the praise of Thy holy name.”

As one reads between the lines, it is seen that it was not without serious misgivings that he submitted to what seemed to be the will of God ; yet he engaged in this enterprise with a determination to succeed, and was controlled by a profound sense of the obligations he assumed as a business man. Again his “ Diary ” records :

July 4, 1856.—“ Feel the responsibility that rests upon me to prove faithful to my trust. First to my Lord and Master, and then to those who have committed their property to my care. I

A CONSECRATED LIFE

realize my position is only that of a steward, and as far as the Lord enables me, I am to act faithfully in this capacity."

The new business began prosperously, the first year's profits paying for "the amount of stock on hand at the commencement of the venture." This period of progress was followed by the "financial panic of 1857," during which credit was almost destroyed, great mercantile houses and banking institutions failed, specie payments were suspended, and business generally became paralyzed. The new concern did not escape the effects of this overwhelming depression. The sales fell off in a large amount, and a considerable deficit was discovered in "stock takings," which could only be explained on the ground that goods had been surreptitiously removed. The volume of sales increased somewhat as time went on; but a year later a larger deficit was found in the stock account, and although every effort was made to find the "leak," it was without avail.

In May, 1859, in the hope of improving the business, a removal was made to a new location, but in the following April the "Diary" records:

"Have found for a certainty that for a long time influences have been working against my business. At the old stand, although I knew of goods having been stolen from the door by 'shop-lifters' and from the counters, yet I did not know

A CONSECRATED LIFE

the extent to which it had been carried on, notwithstanding every precaution was taken against it. Also, behind the counters, one or more in whom I had placed the greatest confidence proved recreant to their trust. I almost despair of success under the circumstances, notwithstanding my new and successful opening with a new force of hands."

The difficulties increasing in the course of the ensuing twelve months, and finding it impossible to make headway in the maze of embarrassment which involved him, Mr. Schaeffer determined to close up the business.

Under date of February 7, 1860, he writes:

"The waves of trouble are passing over me. My feet sink in deep waters. . . . Find temporary relief in the closet of prayer. . . . O God! my God! forsake me not, yet Thy will be done. . . . Lord, be near Thy servant; above all, take not Thy Holy Spirit from me."

During these days of trial he was taken seriously ill, concerning which he writes: "Felt very near the eternal world. The Lord's arms of love beneath me."

As soon as he became convalescent a meeting of creditors was called at his bedside at which he was urged to continue the business, but, being unwilling to assume further risk in the use of borrowed capital, he positively declined to do so. In

A CONSECRATED LIFE

a few days, at the request of his creditors, an assignment was made to his father. As soon as possible thereafter the business was discontinued and distribution made of the proceeds. Concerning this trying episode in Mr. Schaeffer's experience he says: "All that I received during the entire years of my business has been my regular weekly wages, such as I could have commanded in any retail house in the city." And with regard to paying his creditors the balance due them he writes: "With the Lord's help my heart and hand will cheerfully be given to the task."

This pledge to himself he subsequently faithfully kept.

CHAPTER II.

THE most extraordinary phenomenon, perhaps, in human experience is the change wrought in man by the Holy Spirit—that revolution in consciousness and life which we denominate interchangeably conversion and regeneration. It was a marvel to the “Master in Israel” ages ago, and it is no less a marvel to-day. He found it difficult to accept it as truth, even on the authority of our Lord Himself. But it has since come to countless multitudes not only authenticated by Jesus Christ, but as a fact scientifically, that is to say, experimentally, demonstrable. Men know that they have “passed from death unto life” and “been born from above” because of certain radical and clearly defined spiritual experiences and exercises, which have their legitimate consequences in a thorough change of heart and life. But the Holy Spirit’s method of operation is as difficult of explanation now as then. Nicodemus did not understand it. Jesus did not attempt to make it plain. His sufficient word to him and to us, who even do not understand “earthly things,” is, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: so is every one that is born of the Spirit.” Since, then, in the lower realm of

A CONSECRATED LIFE

nature we do not know the law of the wind, is it to be expected that in the realm of the spiritual—that higher realm of nature, the supernatural—we should be able to understand the law of the Spirit? He insists that we shall, alike in the natural and in the spiritual, reason from the effect to the cause.

Sometimes, like the wind, the Holy Spirit, in His regenerating office as a gentle zephyr, woos the heart, and sometimes, as the blast of a tornado, shakes the soul to its very centre; but in each case it is a different operation of the same Spirit, and the effect upon life and character is the same.

It was the latter experience which marked this epoch in Mr. Schaeffer's life, and the consequences, as seen in his immediate and subsequent career, were as pronounced as is the change from darkness to light. At a very tender age the Holy Spirit began His benignant work of grace in the heart and conscience of this impressible child. He speaks of having been deeply moved when seven years old by the death of two younger brothers. But the struggle which ended in his conversion he describes as follows:

“At the close of the last quarter of a dancing-school to which I was attached it was proposed that it terminate with a ball. Accordingly, arrangements were made and managers appointed.

A CONSECRATED LIFE

About this time a revival of religion was in progress in the Methodist Church, and as it advanced the interest increased among the unconverted. In the providence of God, one of our managers was led to attend the meetings. His soul became concerned on the subject of religion, and through the grace of God he was made the recipient of its saving influence. About the time the ball came off he gave in his testimony for Christ and united with His people. This incident became a source of much uneasiness to my mind, and although I engaged in that night of revelry, yet it was with a stinging conscience, particularly on its close, and resulted in its being the last time of my entering a place of that kind. . . .

“During another revival in the same church I felt deeply the Spirit’s operations, but thought that I could serve the Lord in secret, and thus attempted to satisfy my mind. The hay-mow became my place of prayer, and often with many tears did I entreat God to have mercy upon me; but having a divided heart, my prayers were not answered. This too became my place of resort when I had been committing sin or felt in peculiar danger, previous to a thunder-shower or some phenomenon in nature which aroused my fears and made me feel something of the ‘powers of the world to come.’

“Thus I continued sporting on the brink of ruin until God by His Spirit opened my eyes to my

A CONSECRATED LIFE

danger, and forced such conviction of sin upon my mind that I was led to hate the pleasures in which I once delighted. The house of God now became the choice of my heart and constant place of resort, but in the midst of the greatest trouble of mind. Having but a vague conception of the plan of salvation, and being without a spiritual adviser, and unwilling to communicate my feelings to any one, I continued long in this condition, seeking rest and finding none.

“I now began to attend the meetings of the Eleventh Baptist Church, Philadelphia, Pa., often accompanied for encouragement by my friend E——, to whom by degrees I unfolded my feelings.

“Several times I was on the eve of speaking to the pastor in regard to my soul’s troubles, but failed to approach the subject. This state of mind continued several months, when one Sabbath afternoon I providentially heard a sermon from the words, ‘Who then is willing to consecrate his services this day unto the Lord?’ and although the sermon was particularly addressed to the people in behalf of a worthy benevolent object for which the minister pleaded, yet at that time and in that place the truth was forced upon my mind that if I would find peace of soul, I must be willing to make a full and entire surrender of myself to the Lord. In that hour began the final conflict. Every prop on which I had leaned, one by one, gave way. The good resolutions I had formed, and my own efforts

A CONSECRATED LIFE

to consecrate myself to the service of Christ, both failed me, and I stood on the verge of despair. Some few weeks after hearing this sermon I retired rather earlier than had been my custom to my room and rest for the night. I felt on that occasion that the last struggle had come, that either hell must receive me as its victim, or an almighty hand be outstretched for my salvation. With these feelings I prayed, and, surely, as I had never prayed before. My life, my eternal interests, appeared all to depend upon the result of that hour of holy besieging of the throne of grace. I cast myself upon my bed in a state of hopeless despair. Thus I fell asleep, and became unconscious of the awful agony of soul which I had endured in my waking hours."

"About midnight I awoke. A consciousness of all that had transpired came vividly to my remembrance; my entire past life seemed to rise before me; death, judgment, and eternity were in view. The stillness of the hour also added to its solemnity, and as I lay almost motionless,—

"I saw one hanging on a tree
In agony and blood;
He fixed His languid eyes on me,
As near His cross I stood.

"O, never till my latest breath
Shall I forget that look;
It seemed to charge me with His death,
Though not a word He spoke.

A CONSECRATED LIFE

“ ‘ My conscience felt and owned the guilt,
It plunged me in despair ;
I saw my sins His blood had spilt
And helped to nail Him there.

“ ‘ A second look He gave which said,
I freely all forgive ;
This blood is for thy ransom paid ;
I die that thou may'st live.’

“ I felt it all ; the eyes of my understanding were enlightened ; the burden which had pressed upon me was cut loose ; my soul was at liberty : I had ‘ songs in the night.’ Thus I fell into a gentle, peaceful sleep, from which I awoke on the morrow as upon an entirely new state of existence. From that memorable night a sweet calm took possession of my soul, and the precious volume of inspiration, which previously had appeared without consolation, now become as honey to my taste.”

The new-born child of God, according to a law of spiritual affinity, must needs seek the fellowship of his brethren and make public confession of allegiance to Jesus Christ. These became objects of chief concern to Mr. Schaeffer. After “ careful investigation” he reached the conclusion that “ immersion” is the only scriptural baptism. Wandering from place to place in search of a church home, he was invited by a friend to attend a service of the Tenth Baptist Church, Philadelphia. Concerning this to him providential event he records :

A CONSECRATED LIFE

“I consented, and shortly found myself entering those sacred walls. The service was held in the lecture-room, and the place being crowded, one of the deacons stood near the door in order to seat those coming in. As I advanced his hand was extended and a welcome given to the stranger. It went like magic to my heart. I felt the kindness, and immediately decided that I had found my home. The service throughout charmed me, the singing, the experiences of six candidates for baptism, the petitions for God’s blessing upon all present, and, very particularly, the seasonable remarks of the pastor, brought me to the conclusion that this people should be my people, as I felt in my very soul that their God was my God.”

The subject of union with the church being settled, he sought his first interview with the pastor, Rev. Joseph H. Kennard, D.D., that eminent man of God, acquaintance with whom had subsequently so marked an influence in developing his Christian character and stimulating his spiritual life. He thus writes under date of April 26, 1850:

“With Joshua, let others do as they may; as for me, I will serve the Lord. At noon, after a season of earnest prayer, in which my soul was much comforted, my steps were directed in my first visit to my pastor. I felt to be under the influence of the divine Spirit, inasmuch as my mind was entirely absorbed with eternal things

A CONSECRATED LIFE

and unconscious of what was transpiring in the natural world. On reaching his residence, I was received by him very kindly, unfolded my heart's experiences and exercises, and informed him of my determination to serve the Lord. He expressed his joy that I had come to such a decision, and after words of counsel arranged for me to relate my experience before the church. . . . I left him with a lightened heart."

As illustrating the beautiful spirit of loving confidence existing between father and son and in the home circle, note the following:

April 20, 1850.—"This morning, on leaving for the city, I made known to the home circle my peculiar relations to Christ and my determination to serve Him. At my request, father attempted to read the first psalm, but his emotions choked his utterance. He then presented me to the throne of grace for God's blessing to rest upon me. There not only was liberty given him, but my own soul received strength, being filled with joy and peace in believing."

On May 3, 1850, he made a public confession of Christ, "with much trembling, yet distinct and clear, so that all present (the place being very much crowded) might hear from my own lips what great things the Lord had done for me."

A CONSECRATED LIFE

On May 5, 1850, he was baptized into the fellowship of the Tenth Baptist Church, and thus makes note of the event :

“ A memorable day—the day of my espousals to the Church of Christ. . . . My soul sweetly strengthened and comforted at the mercy-seat. . . . Here my pen fails to describe the heaven-created experiences of my soul. ‘ My cup ran over.’ I had joy in the Holy Ghost. Again in the afternoon, at the table of my Lord, with what solemnity of mind I viewed the dying Jesus—His broken body and shed blood.”

Very soon the young Christian’s life begins to assume form and color and to crystallize into character. Moreover, its general trend will in the main be determined by its early surroundings. As its environment is healthful or hurtful, stimulating or depressing, so will it be fruitful or barren, Christlike or worldly.

The church into whose fellowship Mr. Schaeffer was thus happily baptized was a centre of intense religious activity. Its membership was large, devoted, and well-organized. Under the benignant administration of its saintly pastor, it either took the initiative or was in the forefront of almost every denominational movement at home and abroad. In perpetual revival, its prayer and preaching services were crowded, impressive, and spiritual. Its large and noble band of conse-

A CONSECRATED LIFE

crated young men and women was alert for any call for service or duty. The pastor's mere suggestion usually carried with it the force of a command, and his loving smile of approval was a sufficient reward for work faithfully done. Young and old alike profited by his wise counsels and fatherly regard. Few could resist the contagion of influences so charged with spiritual power.

Forth from this church, and from under this training, ministers and laymen in large numbers have gone into all parts of this land, and into foreign lands, to live and work for Jesus Christ. Catching its impulse, young Mr. Schaeffer was gradually but resistlessly swept forward as upon a tide of ever-advancing and widening Christian service.

About this time he began inditing a record of his life. "My object," he says, "in keeping a diary is simply for self-profiting, by which upon the close of each day I may be brought into solemn consideration of the past; also, as an aid to devotion and a record of events."

In nothing more than in the writing of this record is his earnestness of purpose and stability of character shown. For almost uninterruptedly, during a period of forty-nine years, in sickness and in health, in camp and field, amid exhausting travel and the fatigue of a life crowded with work, in the poor cabin of the liberated slave and in the quiet retirement of his own home, the daily record

A CONSECRATED LIFE

ceased not to be regarded as a solemn duty and was almost invariably made. If circumstances absolutely forbade, a memorandum was jotted down and afterwards transferred to a larger volume. Several such volumes have thus accumulated, and are esteemed a precious legacy. Their pages tell a remarkable story of a consecrated life, and sometimes furnish glimpses of experiences almost too sacred to reveal.

Three days after his baptism he attended what was known in the Tenth Baptist Church as the "Youths' Prayer-Meeting," in which the young members and their friends met once a week for prayer and conference. They were led by one of their own number, were participated in almost exclusively by the young people, and were conducted very much on the plan of the Young People's Society of Christian Endeavor of the present day. They were greatly blessed in training up an efficient band of Christian workers. He thus notes his first meeting with them:

May 18, 1850.—"Attended for the first time the 'Youths' Prayer-Meeting,' and found it good to be there. The brethren encouraged me by their kind attentions, and urged me to take up my cross and become an active Christian. Said they would expect to hear from me on the next occasion of the meeting. I felt some misgivings, but resolved, in the fear of God, never to stay away from a

A CONSECRATED LIFE

meeting for fear of being called upon to engage in its exercises, and when called upon never to refuse—the which the Lord help me to keep.”

May 25, 1850—a week later: “Was present again at the ‘Youths’ Prayer-Meeting.’ With much trembling presented my first supplication in the presence of a public assembly. Felt the precious promises of the Lord to sustain me in attempting to do my duty. Returned to my home blessing and praising the name of the Lord.”

May 29, 1850.—“Attended the ‘Youths’ Prayer-Meeting.’ For the first time endeavored to speak to the honor of my Master. Felt that I must gird on my armor and stand out for the truth, but found that I was very weak, yet was supported by a stronger than I.”

June 2, 1850.—“One month in the Church of Christ. Happy days! happy hours! Entered this morning upon the duties of a Sunday-school teacher at the Mission School, Commissioners’ Hall, Spring Garden. Took charge of a class of boys, and felt interested in the work. In the afternoon was again present at the Sunday-school, which was conducted as a prayer-meeting.”

Mr. Schaeffer gave himself most heartily to this service. He had a “fixed time for devotional exercises and the study of the Bible lessons.” He was deeply solicitous for the conversion of his

A CONSECRATED LIFE

scholars, studied their personal traits of character, and by his earnestness and tact won their respect and confidence. He visited them frequently at their homes, prayed with and for them, and succeeded in leading not a few of them to trust in the Lord Jesus. A number of them attributed their conversion to his faithful labors years after they had passed from under his care.

Concerning his introduction to church life and work, a life-long friend writes in substance as follows:

“Urged by his pastor and members of the church to identify himself with its various working departments and to exercise his gifts as opportunity offered, being of a quiet and modest disposition it was to him a severe trial to stand before an assembly and publicly engage in the services. He felt very inefficient, and naturally shrank from it. But he spent much time in communion with God, and the Lord imparted wisdom and knowledge; grace was given to him, so that in a very brief time he became one of the foremost workers in the church, and was wonderfully blessed in all his endeavors. His first effort was with a class of boys in the Sunday-school. They were attracted to him by his personal qualities and method of teaching. He soon gathered a large class about him, and succeeded in leading some of them to the Saviour.”

A CONSECRATED LIFE

About this time he became interested in the study of vocal music. He possessed a tenor voice of rare sweetness and power. Recognizing it as a gift, for the proper use of which he was responsible, he assiduously cultivated it, cheerfully devoting it to the Lord's service. With "a soul as full of melody as his taste was accurate," he was governed by a fine sense of the "eternal fitness of things," and as a leader of song always caught the spirit of the social meetings, selecting, by a sort of intuition, hymns whose sentiment and tune were in thorough accord with it.

Fresh from the closet of prayer, his face beaming with spiritual light, the sweet strains of his voice touched many hearts, and seemed almost irresistible. None who participated in those spiritual feasts will be likely to experience anything more satisfying this side the celestial world. This consecrated talent was afterwards greatly blessed in the army and among the freedmen.

CHAPTER III.

OUR young Christian is making daily advances in the divine life, and feels an impulse to wider usefulness. Six months after union with the church he writes :

October 19, 1850.—" ' Whatever thy hand findeth to do, do it with thy might.' Took charge of the superintendency of a tract district, under the Philadelphia Tract Society, in the District of Spring Garden."

This involved not only the personal distribution of tracts, but the charge of a company of workers who looked to him for supplies and general directions in conducting the work. This he did faithfully for several years.

October 27, 1850.—" Distributed for the first time my bundle of tracts. The more I am engaged in the service of the Master, and the closer I live to Him in all my engagements, the greater my pleasure in religion, and the more I feel to grow in grace."

With his conversion began a life of almost uninterrupted communion with God. To him private prayer was a source of spiritual strength and an inspiration for every duty. He held no fine-spun

A CONSECRATED LIFE

theories concerning the "philosophy of prayer," but with the simplicity and trust of a little child he made known his requests unto the Lord, believing that if he called upon God, He would assuredly hear him. Moreover, his relation to his divine Saviour was so vital and personal that prayer became to him a sort of atmosphere in which he lived and breathed—"his native air." And so he sought God, morning, noon, and night, and sometimes for hours together would wait before Him. It is not strange, then, that he seemed to dwell a little nearer the skies than most men; and, being "risen with Christ," sought "those things which are above, where Christ sitteth at the right hand of God." Neither need we be surprised that he records instances, too numerous to quote, of light given in darkness, of strength supplied in weakness, of direct answers to specific petitions, of a nearness of approach to God so sacred, that he could not but feel that he knelt on holy ground, and at times a fulness of blessing so overwhelming that the human vessel could hardly contain it. Nor was it only in the enthusiasm of youth and in the first flush of Christian love that his soul thus found companionship with God.

Space will not admit of large quotations from his diary, but the following touching this point show the steady trend of a life in closest fellowship with the Lord, that through the years of a long religious experience never varied in all its walk :

A CONSECRATED LIFE

Friday, September 13, 1850.—"Enjoyed a season of refreshing in closest devotions. Although always precious, yet exceedingly so to-day. Felt to exclaim, Can it be possible that God could come so near to one of the most unworthy of His children? Oh, the height, the depth, the length, the breadth of the love of God!"

Friday, November 1, 1850.—"Was present at the evening meeting. My soul filled with holy pleasure. Some anxious inquirers among us. On my return home felt burdened for my associates and friends—those having no interest in the Saviour. Presented them in the arms of faith before my Father's throne, and for Christ's sake sought mercy for them. Also, that my own soul might be stirred to holy diligence and active efforts in the service of my blessed Lord."

Sunday, November 3, 1850.—" . . . Expected to dine with some friends, but on the close of the meeting received a note from a dear friend stating that she was in trouble on account of her condition in the sight of God, and requesting a remembrance in prayer. I immediately returned to my home and closet of prayer, and with a full heart made known my request at the mercy-seat. When I arose from my knees it was past school time, to which I immediately hastened, and more than ever, I believe, felt to labor for the eternal good of those under my charge."

Friday, November 8, 1850.—"Another dear

A CONSECRATED LIFE

friend under exercise of mind. Made the two the objects of special prayer this evening. Spent the evening reading the life of Harriet Newell, followed by intercourse at the mercy-seat."

Saturday, November 16, 1850.—"My twentieth birthday anniversary. What wonderful kindness the Lord has manifested towards His unworthy servant in sparing life and giving length of days, and especially is His grace manifested when I remember how long I continued His enemy. Oh, what wonderful condescension, forbearance, and love!"

Thursday, November 21, 1850.—"Singing-class this evening. Always find it to my profit to enter the closet of prayer before going forth upon any engagement."

Friday, November 22, 1850.—"My friend E—— gave in his name as a candidate for baptism. Oh, 'My cup runneth over.' Also, my friend for whom my earnest petitions had ascended to the throne of grace has obtained hope in the Saviour."

Sunday, December 1, 1850.—"A most precious day to my soul. Seven months since I openly put on Christ by following Him in baptism, in obedience to His requirement. To-day my two friends are also found in the path of duty. . . . Arose early. Had sweet communion with my Lord and Saviour; felt strengthened and prepared for the duties of the day."

A CONSECRATED LIFE

Sunday, February 16, 1851.—Spent the closing portion of the day in my closet in fasting and prayer. Enjoyed one of the richest blessings my soul ever experienced. Oh, how sweet with Christ within the door! A sweet preparation for the evening prayer-meeting; felt an outgushing of heart at the mercy-seat as I led the brethren in prayer."

Sunday, March 9, 1851.—"Late in the evening. Have just returned from the chamber of a dying woman, one that I have been visiting for some weeks past, in company with E——. Fear that she has been deceiving herself with the vain hope of recovery, without a proper anxiety for a sure trust in the atoning blood of Jesus. And now that she is in the embrace of death, her poor soul is in torture and her agony of mind most distressing. Oh, those shrieks! methinks I still distinctly hear them; surely they will not soon be forgotten. Prayed with her till midnight, when, commending her to the compassionate and loving Jesus, we left for our home."

Tuesday, March 21, 1854.—"Wonderful friendship and love of the Saviour! Wonderful visions of glory doth He present His servant in astonishment to behold! I cannot cease praising His adorable name."

Thursday, October 5, 1854.—"Enjoyed a sacred feast in my closet devotions. Oh, the sight! the blissful sight! Pen cannot describe. I sat at

A CONSECRATED LIFE

Jesus' feet, I ate and was satisfied, I drank of His fulness, and thirsted not."

Thursday, January 18, 1855.—"To enjoy the meetings of prayer and other services in God's house is to retire to the closet, obtain the company of the Saviour, commune with Him by the way, entertain Him while among His people, and cause Him by affectionate entreaties to take up His abode with you on your return. This has been the secret of my own soul enjoyment; and not only in these, but in every engagement I have endeavored to seek first a blessing upon it, and, on its accomplishment, to return thanksgiving and praise."

Tuesday, April 13, 1855.—"Awoke this morning with an oppressed soul; not with guilt and sin, but with the responsibilities of my position as a disciple of Jesus. In my closet devotions, felt to draw near the court of heaven and to have friendly intercourse with the Judge. Made known to Him my humble desires, and received assurances that I had in Him a sure and tried friend."

Friday, April 27, 1855.—"One by one, each day in the week, of the many who rest on my heart as a burden, do I present individually at the mercy-seat. Oh, for God's converting grace to rest upon them!"

Thursday, February 19, 1856.—"Religion my first and chief concern and highest pursuit. May it continue as long as I have existence on earth.

A CONSECRATED LIFE

Have been reading 'Harlan Page.' Crave to be a meek, lowly, and humble follower of the Lord Jesus."

Saturday, February 14, 1857.—"My closet of prayer a constant resort. Through the day feel that I must go and pray for some precious souls, resting as a burden upon me. Feel surrounded and guarded and overshadowed by the Spirit of God. Oh, how sweet the experience of a soul abiding in the love of Jesus. Oh, for a constant, unceasing indwelling of the Holy Spirit."

Friday, March 13, 1857.—"Daily my joy in Christ increases. . . . My closet a continual Bethel; no cessation of intercourse with heaven's throne. Yet, can it be possible? In view of it, I fall low at my Saviour's feet, in love, wonder, and adoration. In the midst of my joy I feel greatly burdened for others."

Saturday, December 17, 1859.—"How precious to my soul is Jesus. Daily I have close fellowship with Him. He communes with me by the way, and encourages my soul in its progress heavenward. Precious Jesus! Precious Lord!"

Thursday, October 24, 1878.—" . . . On retiring to my rest had experiences before my eyes closed in sleep that I cannot find words to tell; deep, fathomless, unbounded, soul-confiding trust in God, my Saviour, took possession of my whole being, while a poor, trembling sinner, I lay in the bosom of God's love. The news from Holcombe

A CONSECRATED LIFE

Rock, received to-day, of numbers I left there for whom my soul was in great trouble having professed faith in Christ, the work deepening (at Salem) and all God's wonderful dealings with me, have led to the experiences of the hour. Henceforth may God use me even more fully in His service."

It has already been intimated that Mr. Schaeffer's church home was truly a training-school for Christian workers. The week evenings were fully occupied by the stated social meetings of the church, by gatherings for prayer at mission stations, or in cottage prayer-meetings, or by the bedside of the sick and dying, or among the poor and neglected. A choice band of devoted workers held themselves in readiness to assume the responsibility of religious work in these several ways, and to enter any door of opportunity which providentially opened. The Lord's Day was a veritable field-day. From early morning till late at night its hours were consecrated to whatever would tend to the glory of God or advance the spiritual welfare of men. Nor were these efforts spasmodic or of short duration, but continued for years and developed a type of Christian character somewhat unusual in these days, when the line of cleavage between the church and the world is not so clearly defined as could be wished. Mr. Schaeffer was foremost in all these movements, and

A CONSECRATED LIFE

seemed impelled by an unquenchable zeal and fired by a holy enthusiasm, which became the passion of his life, and knew no cessation this side of the eternal world. A few selections from the "Diary" are appended:

Sunday, June 1, 1851.—"Was present at the early six o'clock prayer-meeting—found it exceedingly precious—a sweet commencement for the day. Sabbath-school duties pleasant. Pastor's morning sermon followed by the baptism of four happy converts. In the afternoon communicated at the Lord's table—a season of humiliation and love. At the close distributed my tracts, and returned to the evening meetings. Pastor's text, Gal. iii. 24."

The "early six o'clock meeting" referred to above was not, of course, a stated service of the church, but was quite regularly held on Sunday mornings in one of the parlors of the meeting-house by such brethren and sisters as were specially interested, as a preparation for the duties of the day and for united prayer for the accompaniment of the Holy Spirit in the various exercises of the sanctuary. It was always regarded by Mr. Schaeffer as of great importance, and it was mainly through his efforts that continued interest in it was sustained. He relieved the sexton from the responsibility of opening the house, in the win-

A CONSECRATED LIFE

ter himself attended to the heating of the room, and was seldom absent.

Sunday, January 30, 1853.—"Had a precious day. Started out early to serve the Lord. Met three of my brethren in a little prayer-meeting, for God's blessing to attend us throughout the day. Instead of occupying our places at morning service, went forth in missionary labor, distributing tracts, reading the Bible, and talking to the people as we had opportunity, among the poor, destitute, and neglected. Found some unable to attend the house of God for want of clothing; others at work on the Lord's Day to help sustain themselves in their poverty; many young men on the corners of the streets engaged in profaning the Sabbath. To all we tried to do good, and on our return felt that our labor, put forth in faith, had not been in vain in the Lord.

"In my individual visits entered the house of a poor colored family; read to them from the precious volume; tried to encourage those who were Christians, and to entreat those who were not to become the subjects of the grace of God by surrendering their hearts to the blessed Jesus. The little season one not soon to be forgotten; its influence on my heart indelibly stamped. After Sabbath-school in the afternoon attended the meeting at our little Bethel in Apple Street. Enjoyed a sweet season of nearness to the Lord. In the

A CONSECRATED LIFE

evening preaching, followed by a second meeting in the lecture-room, in which inquirers were invited forward and directed to a dying, risen Jesus. Returned home much fatigued, but greatly refreshed in soul."

Sunday, June 13, 1858.—"A day of precious remembrance; had much soul enjoyment. Commenced anew early Sabbath morning prayer-meeting. Again, at eight o'clock, teachers' meeting for prayer. Had an interesting meeting with my class in the Sabbath-school; the Lord helped me in my endeavors to do them good. My soul humbled, and the fountain of my heart broken up during the sermon. Pastor appeared weighed down—burdened with the word of the Lord. Could not refrain from weeping tears of deep contrition for sin and unprofitableness in His service. Returned home and entered into my closet, and there begged the Lord to make me such as He would have me—a whole-hearted, labor-loving, faithful, all-conquering Christian. Oh, that sermon! Oh, that hour of prayer! My soul! My soul! At the close of the afternoon session of the Sabbath-school, after usual library duties, started off on our mission of love among the poor, wretched, and afflicted in the lower part of the city. Visited the aged colored sister in the loft. Found it to be the gate of heaven with open communication with the throne. From there visited a very poor, afflicted disciple of Jesus, and endeavored to comfort her

A CONSECRATED LIFE

in the assurance of a precious Saviour's love. Also visited another white female, one by appearance of the lowest grade of society, and a most pitiable object to look upon. Held a meeting with her, and tried to arouse her to a sense of her true interests, realizing that in that sin-deformed creature there was a precious soul which would live throughout the cycles of eternity—either in heaven or hell. Before we left she appeared moved to tenderness. Commended her specially to the Lord, who remembered the case of that wretched woman, with whom He held converse, spoken of in the gospel. From thence visited our aged white sister in Bedford Court, whose face continually reflects the brightness of her Saviour's image. Oh, how calm and submissive she is to the will of her Heavenly Father. God has taken one dear friend from her within a short time,—a faithful disciple who visited her,—but has raised up a number of young pilgrims to visit and cheer her in her lonely home. She is not lonely, however, for the Master abides at her house. Returned very much fatigued to the church, in time for the early evening prayer-meeting, where body and soul were both refreshed while waiting upon God. Oh, how sweet the repast which Jesus provides. It is better to deny oneself temporal blessings, to feast on the bread of life. The Lord with us during the preaching, and many of His people present to receive the blessing. Pastor's soul en-

A CONSECRATED LIFE

larged. Oh, what joyful news! Mercy proffered through a crucified Redeemer. A second meeting followed; quite a number presented themselves for prayer. Returned home strengthened, enjoying the sweet companionship of my precious Lord."

Judging from the quotations which follow, the unreflecting reader might be inclined to the opinion that Mr. Schaeffer—and a few of his companions—was tinged with religious fanaticism, that his experiences were not governed by the dictates of reason or common-sense, and that he indulged himself in what some would call religious dissipation and regard as rather morbid than healthful in its tendency. But enough has been written to render it quite clear that he was not only thoroughly conscientious, but also thoroughly practical in what he undertook for the Lord; that he lived upon a higher level than the average religious professor; and that, in a word, he was controlled, not by *a* power, but by *the* power which "makes for righteousness"—even the Holy Spirit.

It is not usual, and generally, perhaps, it is not necessary, for God's people to wrestle the night long in prayer; but Jacob of old did it, and became in consequence a "Prince with God" and prevailed. And the Master Himself did it, which will doubtless be a sufficient reason why His followers on occasion should do the same.

A CONSECRATED LIFE

Friday, December 13, 1850.—"Just half-past four in the morning as I sit down to write. Have been engaged in a prayer-meeting with some brethren up till this hour. Friday evening was present at the meeting; but few present, but most refreshing."

Wednesday, January 28, 1852.—"Youths' Prayer-Meeting, followed by an entire night of prayer for the descent of the Holy Spirit. Some eleven brethren tarried to the meeting. My own soul refreshed by its influence."

Wednesday, December 15, 1852.—"My mind greatly agitated throughout the day. In the evening was present at the Youths' Prayer-Meeting, at the close of which, in company with four brethren, spent the night in prayer. The night's experiences inexpressible."

Wednesday, February 2, 1859.—"Another blessed occasion in God's house. Had personal conversation with a young friend about his soul's salvation. Went home to pray."

Thursday, February 3, 1859.—"Was again present at the meeting. From night to night commencing and leading the exercises at seven o'clock. Pastor present at half-past seven. The meeting this evening, though but few present on account of the storm, was one of powerful influence and blessing. At the close a number of young brethren tarried to an after meeting for prayer—to pray for an outpouring of the Spirit, and particularly

A CONSECRATED LIFE

in reference to the young man alluded to last evening, he being present with us. And oh, what melting of heart at the mercy-seat! How earnestly the soul was poured out to God in prayer! The place was truly sacred. This meeting closed about ten o'clock. The brethren retired to their homes, all except a dear brother and myself, with my young friend. He felt as if he could not leave the place without a blessing. And oh, what hours of wrestling followed! My soul is moved at the remembrance. A little after midnight light broke in upon his darkened understanding, and the wave of trouble rolled from his oppressed soul; his face became radiant with hope and joy, while with him we broke forth in praise and thanksgiving to the Redeemer. . . . Returned home blessing and magnifying the name of the Lord."

It was an ideal Christian life which Mr. Schaeffer proposed for himself, and, seeking divine aid, he constantly tried to live it. He would allow himself no dalliance with sin. It was axiomatic with him that there could be no middle-ground in questions of right and wrong, questions of "I ought" and "I ought not." He believed that Christ's command required the most heroic surgery, and, relentlessly using the knife of refusal, he "cut off" the right hand of evil habit, and unflinchingly "plucked out the right eye" that looked on sinful courses with delight. According

A CONSECRATED LIFE

to His Lord's prescription, he felt that it was better to be maimed than to be damned; to enter into life not having experienced the "pleasures of sin"—blind and maimed as to them—than to possess and enjoy them here, with the alternative of being cast into the everlasting fires of remorse hereafter. And so we find him concerned as to the use of his time, observing rules for the government of his conduct, and particularly interested in reading helpful books and in the study of the Word of God.

Thursday, February 20, 1851.—"Gave to a young convert 'Rules for Holy Living.' Having found this little volume of so much benefit to myself, I cannot forbear distributing it among dear Christian friends and companions. This evening enjoyed one of the most delightful meetings I ever had the privilege of attending. Some thirty anxious inquirers came together for religious conversation at the request of the pastor. A sight for angels—great joy in their presence."

Friday, February 21, 1851.—"Received soul profit in reading a portion of the 'Memoir of Edward Payson.' Feel that I can adopt his views, particularly in regard to his notes on worldly company. O Lord, draw off my heart entirely from the earth, and fix it upon Thee and heaven."

Saturday, February 22, 1851.—"Payson's rules for deciding difficult cases—I trust I may accept them with sincerity of heart, and carry them

A CONSECRATED LIFE

with me through my entire earthly existence: 'First, to do nothing of which I doubt in any degree the lawfulness; second, to consider everything as unlawful which indisposes me for prayer and interrupts intercourse with God; third, never to go into any business, company, or situation in which I cannot conscientiously ask and expect the divine presence.'

Tuesday, February 25, 1851.—"With my heart uplifted for God's blessing, I spend my leisure moments in studying the Bible; also in searching out His will in regard to my own particular case. Grant, dear Lord, to enlighten my mind by Thy Holy Spirit."

Sunday, May 2, 1852.—"Second anniversary of my espousals to the Church of Christ. What gratitude is due my Heavenly Father for His loving kindness towards me through the two years of my Christian profession! Surely I have been kept by His power alone in uninterrupted communion and fellowship with the Spirit. Yet in looking from Him to myself, it grieves me when I remember how imperfectly I have fulfilled my obligations to Him; how far short I have come of glorifying Him; and the many times I have offended in heart the Saviour I love and adore. Yet my desires are for entire redemption from sin, to be saved from all unrighteousness, and to be cleansed and purified by the precious blood of the Son of God."

A CONSECRATED LIFE

Friday, January 1, 1858.—"Spent the exchange of years in humble prostration before the mercy-seat. After kindly greetings, a number of the brethren retired to one of the small rooms and spent a season of earnest, wrestling prayer. Returned to my home about two o'clock, with my soul revived and quickened, having reconsecrated all my powers of mind and body to the service of the Master. Through the day enjoyed nearness to the mercy-seat, and sweet meditations while reading God's Word."

Saturday, January 1, 1859.—"Have had solemn reflections in looking over all the way in which the Lord has led me. Have been blessed in every way,—in my business, in my health and strength of bodily endurance, in my labors of love, in self-denial, in fastings oft, in bearing the cross, in afflictions and losses, in bereavements and crosses, and in many ways. I acknowledge them all, realizing the fulness of the scripture which reads, 'All things work together for good to them that love God, to them who are called according to His purpose.' "

There seems to have been no means of grace which Mr. Schaeffer did not employ. While intensely active in all sorts of ministries of mercy and love, and abiding, as we have seen, in an atmosphere of prayer, he was often occupied as well in seasons of self-examination and fasting. He would not infrequently spend many hours in par-

A CONSECRATED LIFE

tial, and sometimes in entire, abstinence from food. The impression should not be received, however, that he was in any sense an ascetic, or that his experiences were morbid or unnatural. On the contrary, those who saw his beaming countenance, and heard the sweet tones of his voice, and experienced his brotherly sympathy, could not but feel that he was a man who sincerely lived his religion and thoroughly enjoyed it. But to him, somehow, fasting was a source of strength and comfort which he could not forego. It brought him into closer communion with his Saviour; and in the absence of the Bridegroom he esteemed it a duty and privilege to fast. His own words will best explain these exercises, which, as the dates show, are taken at random, and include a considerable lapse of time:

Sunday, January 29, 1854.—" . . . Spent the twilight hour of the Sabbath evening, as is repeatedly my custom, alone with God in His house of prayer, there to be the better prepared by fasting and prayer for the evening meetings."

Sunday, February 11, 1855.—" . . . Closing hours of day spent alone with God in His house, thus enjoying a much more enduring repast than I could possibly obtain for the body were I to return home. 'Deny thyself, take up thy cross,' is the Redeemer's blest command. Upon such He confers His blessing."

A CONSECRATED LIFE

Sunday, March 9, 1856.—" . . . Spent the twilight of evening, as is repeatedly my custom, alone with my Saviour in His holy sanctuary. Upon this occasion experienced a baptism of the Holy Spirit. The influences upon my heart indescribable."

Sunday, January 23, 1858.—" . . . From thence returned and spent the twilight hour with my Saviour in His house of prayer. Received great comfort and blessing of soul. My soul in sweet preparation for the evening prayer-meeting and services which followed."

Monday, November 19, 1888.—" . . . The entire day one of fasting and prayer, in which my soul drew near to the Lord, and was permitted to commit the interests of this place (his particular work at Christiansburg, Va.) into His hands. Not my will, but Thine, O Lord, be done. Retired to rest with much comfort of mind, trusting in a faithful, covenant-keeping God."

Tuesday, November 20, 1888.—" My fast yesterday excluded both water and food. The Lord took away all desire for it. In its place my soul fed upon the Bread of Life, and I drank refreshingly of the water of salvation. This morning on breaking fast had no cravings of hunger. My heart full of divine blessing, which comes from humble reliance upon the Lord, self-denial, watchfulness, and prayer. Proceeded to Seneca; felt as if the Lord kept me company in the way."

A CONSECRATED LIFE

An incident is mentioned in the "Diary" which thrilled the writer at the time of its occurrence and has never been forgotten since. It illustrates Mr. Schaeffer's readiness to avail himself of every opportunity for united prayer, and indicates the spirit which characterized the young men with whom he consorted and who were largely influenced by his leadership.

In the summer of 1858 Mr. Schaeffer and three companions were spending their vacation at Cape May, N. J. It was long before the days when the multitude crowded this now popular seaside resort. No stretch of "board walk" thronged by a gayly-dressed company, merely on "pleasure bent," marred the natural grandeur of the scene. One saw a broad expanse of beach, pounded into hardness by the unceasing surge, with here and there groups of saunterers, or only a solitary pedestrian; beyond, the wide-reaching sea; above, the soft summer sky and the pulsating stars; pervading all, a sense of the august, the mysterious, the unspeakable, suggesting to the Christian the immanence of God; and the moon, rising out of the sea, gilding the waters in an ever-widening pathway, which seemed like the path of the just, "that shineth more and more unto the perfect day." Our little company, lured by the scene, had wandered beyond the farthest traveller. We were alone with God. What more reasonable and fitting, for souls in communion with their Creator, than con-

A CONSECRATED LIFE

verse with Him amid such surroundings? A season of prayer was proposed, and on that lonely shore by the sounding sea we called upon our Maker. The incident is thus recorded:

Thursday, July 8, 1858.—"Last evening at the hour of 'Youths' Meeting' we wended our way along the beach as far as the inlet, where we had a little meeting of prayer. Oh, how sweet, how exceedingly precious, the place! The noise of the mighty waters at our feet, the sand our cushion to kneel upon, and the broad heaven, with its star-dazzling brightness, the canopy over us! Though sundered far from our brethren, by faith we met around one common mercy-seat. The season one never to be forgotten; our souls overawed by the wonderful presence of the Lord. Sang from a full heart the chorus,—

" 'The Lord is here, the Lord is all around us;
Jesus Christ is my best friend.'

"Returned to our rooms blessing and praising the Lord. Attended morning worship in one of the large rooms at the hotel—a most delightful season: Christians of all denominations praising the Saviour's name. In the evening met by faith with our brethren at the 'Horse Market Mission.' "

As has been intimated, the spiritual experiences of this consecrated man were natural and health-

A CONSECRATED LIFE

ful. Coming in contact with him, one could not but feel that he was in habitual fellowship "with Jesus." A devout colored man, who had for many years enjoyed much of his society, remarked, after his death, that "he was more like our blessed Lord than any man he had ever known." Yet there was nothing in his speech and actions suggestive of the recluse. While in a sense he lived above most of his friends, he did not live apart from them. Nor did he lower the tone or temper of his spiritual state to suit his companionships; but, on the contrary, somehow those with whom he consorted were lifted by association with him into a nobler religious life. Always genial and companionable, and fond of athletic exercises and rational recreation, there gathered about him a company of choice young men, who were devout Christians and earnest workers in the church.

Two or three summers immediately preceding the late Civil War, these young men organized themselves into a barge club for boating on the romantic and picturesque Schuylkill River. With numerous other organizations of a similar kind they had their boat-house on the river's bank, and soon became well known to the habitués of the stream for the swiftness of their boat and the sweetness of their singing. Some of these young men long ago "crossed the river," some achieved distinction in the Civil War, some are still prominent in business and church circles, and all of

A CONSECRATED LIFE

them, so far as the writer is aware, proved faithful to their trust as Christians.

The following narrative, which is quoted substantially as given, is from the pen of one of the survivors, who is still actively employed in the service of the Master :

“ Some time prior to the late Civil War a number of brethren of the Tenth Baptist Church, Philadelphia, formed a boating club for exercise on the Schuylkill River, and among them was Mr. Schaeffer. For several seasons we heartily enjoyed our oar and boat, and became distinguished among the barges on the river for the excellence of our drill, the speed of our craft, and particularly for our trio of sweet singers (Schaeffer, Mulford, and Shaw, all three of whom are now singing the songs of the redeemed on high), whose beautiful rendering of hymns and songs added so much to the pleasure of our outings, and gave to our boat and crew the appellation of the ‘ floating chapel.’ At the breaking out of the Rebellion, the enlistment of some of our crew, who joined the same regiment, with others, led to the disbanding of the club and the sale of the property. I refer to this club association in order to introduce the incident which follows, in which Mr. Schaeffer bore no inconsiderable part.

“ We moored, one summer evening after a ‘ pull up the river,’ at the Falls of Schuylkill. Clad,

A CONSECRATED LIFE

as usual, in full uniform, on landing we marched up the hill from the river's brink, passing by the hotel bar without stopping for refreshments, and took seats on the veranda, where many others were gathered enjoying the evening breeze. After a few moments' rest, our trio joined in one of their beautiful hymns—those fine lines of Spafford, to the exquisite music of Bliss, then but lately written, I think :

“ ‘ When peace, like a river, attendeth my way,
When sorrows, like sea billows, roll;
Whatever my lot, Thou hast taught me to say,
It is well, it is well with my soul.
It is well with my soul,
It is well, it is well with my soul.’ *

“ At the conclusion of the hymn some applause followed; another selection was sung, and then ‘ Home, Sweet Home.’

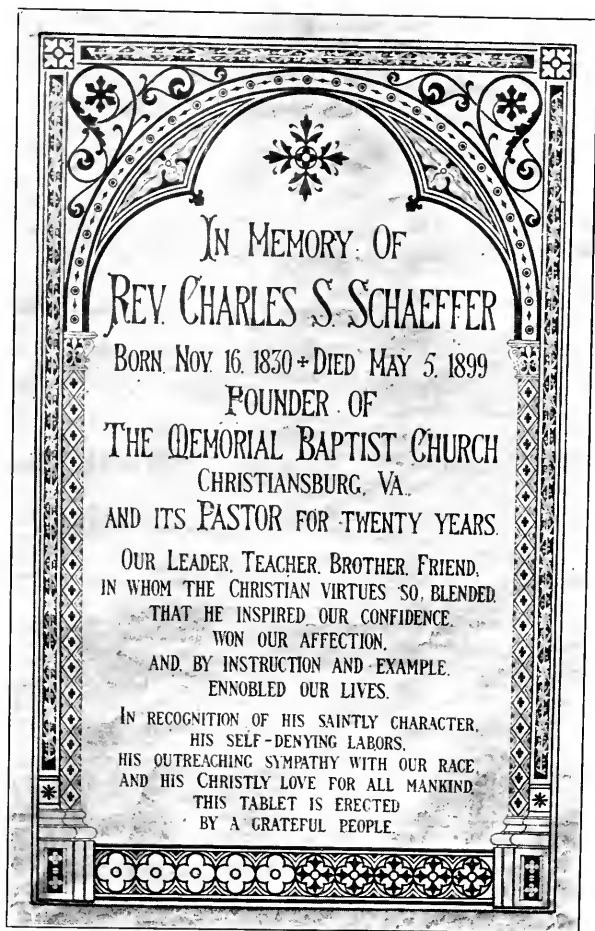
“ During the singing we noticed that a table was brought and placed in the centre of the veranda, on which were set decanters and other indications of refreshments of an intoxicating kind.

“ Presently a gentleman arose and said: ‘ My friends, these ladies and gentlemen are from the South,—we are all Southerners,—and wish to show you hospitality and thank you for your sweet

* An unfortunate *lapsus memoriae*. Some other selection was used on this occasion. The music referred to was not copyrighted until 1876.

A CONSECRATED LIFE

music, which you have repeated at our request. Please accept our compliments, and join us in partaking of these refreshments.' Now, what could we do? Incivility to these ladies and gentlemen was out of the question. A moment of hesitation, while a quiet consultation was in progress. In an instant it was decided. 'Be true to your colors' — 'Stand by your principles,' and say, 'Thanks, but we are opposed to the use of intoxicating drinks; we cannot partake; substitute, please, something instead thereof, and we shall be glad to accept your kindness.' Instantly, a loud clapping of the hands by the ladies followed our frank statement; and one of them remarked: 'This is the first time I have ever found gentlemen refusing liquor. I am glad to know that you refuse.' During the applause which ensued the decanters were removed and lemonade and icewater were substituted, and after partaking of the same and engaging in more singing and pleasant conversation, we adjourned to our boat."



IN MEMORY OF
REV. CHARLES S. SCHAEFFER
BORN NOV. 16. 1830 + DIED MAY 5. 1899
FOUNDER OF
THE MEMORIAL BAPTIST CHURCH
CHRISTIANSBURG, VA.
AND ITS PASTOR FOR TWENTY YEARS.

OUR LEADER, TEACHER, BROTHER, FRIEND,
IN WHOM THE CHRISTIAN VIRTUES SO, BLENDED
THAT HE INSPIRED OUR CONFIDENCE,
WON OUR AFFECTION,
AND BY INSTRUCTION AND EXAMPLE,
ENNOBLED OUR LIVES.

IN RECOGNITION OF HIS SAINTLY CHARACTER,
HIS SELF-DENYING LABORS,
HIS OUTREACHING SYMPATHY WITH OUR RACE,
AND HIS CHRISTLY LOVE FOR ALL MANKIND,
THIS TABLET IS ERECTED
BY A GRATEFUL PEOPLE.

MURAL TABLET, MEMORIAL BAPTIST CHURCH



CHAPTER IV.

IN proportion as one is imbued with the Spirit of Christ, in exact proportion will his sympathy and service run in channels which appeal to the heart of the Master Himself. This principle finds its highest illustration, perhaps, in the experience of the Apostle Paul. His perishing kindred lay so great a burden on his heart that, had it been possible, like his Lord, he would have died for them. Those who have lived closest to Jesus, in all the ages since His day, have felt and been moved by this divine impulse. The subject of this memoir in no ordinary way attests this truth. Seeking for himself continually the "best gifts," enjoying almost uninterrupted communion with his Saviour, striving day by day to "know Him and the power of His resurrection," he also experienced something of the "fellowship of His sufferings," being constantly deeply concerned for the unsaved around him.

In his estimation an unregenerate person was a lost soul, whom Jesus came to "seek and to save." He therefore felt a profound sense of responsibility whenever the impenitent unbeliever was brought within the range of his influence. Standing in Christ's stead, he must beseech men to be reconciled to God. If he might win a soul for his Lord,

A CONSECRATED LIFE

it rendered labor a delight and transmuted service into joy. Nor did he wait for men to come to the gospel feast; he went out into the highways and hedges, that he might, were it possible, constrain them to partake. Whether it were in the inquiry-room or among the degraded in the city slums; whether with the scholars in the Sunday-school class or at the bedside of the sick and dying; whether in the poor home of his colored brother in the North or in the squalid cabin of his negro brother of the South; whether in the society of the refined and cultured, without a hope in Christ, or in personal endeavor to redeem the abandoned in their hopelessness, he yearned over and sought to save them all. By personal invitation, by letters, by persuasion in private, by warnings in public speech, by every rational and available method, he pressed upon the unconverted the "need of repentance towards God, and faith towards the Lord Jesus Christ." During a period of nearly fifty years this was the dominating motive of his life, and it may be safely said that scores upon scores of trophies of divine grace were won through his private ministrations, to say nothing of his public work as a minister of the gospel. Space will permit but a few excerpts to show this characteristic.

Friday, October 19, 1855.—"In my closet devotions felt to encompass the mercy-seat and to lay hold by faith on the promises. . . . Received

A CONSECRATED LIFE

an answer to a letter written to a friend on the subject of religion, with a request for an interest in prayer."

Saturday, October 20, 1855.—"My soul oppressed with the weight of the eternal interests of others. The Lord use me as an instrument in His hand for accomplishing good to perishing sinners."

Tuesday, October 23, 1855.—"Engaged my heart and pen in correspondence with friends on the subject of religion. Feel more and more oppressed for the unconverted."

Saturday, October 27, 1855.—"An entire week of earnest prayer and holy effort, though put forth in great weakness. The results of my labors, as far as my selfish heart will permit, are left for the great day of the Lord to unfold. After I have done all, I am, nevertheless, an unprofitable servant. . . . My anxiety increases in behalf of the perishing around me, and I believe in answer to prayer God has in a measure rolled upon me the burden of souls, inasmuch as I can feel in some degree the force of the expression of the Apostle Paul when he declared, 'I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.' But what are my kindred more than others? Every man is my brother; every woman my sister; they each possess immortal souls of infinite value, and must either be saved by Christ or sink into hell forever. O my God, why should I remain with a contented

A CONSECRATED LIFE

mind and at ease when souls are perishing? Oh, cause Thy servant from this hour to labor faithfully and earnestly, and not grow weary nor falter, until death shall terminate my earthly existence."

Sunday, January 10, 1858.—" . . . My soul crushed under the weight of responsibility. I tremble for myself, my brethren, and the unconverted. O Jerusalem! Jerusalem! exclaimed the blessed Saviour, as He beheld her indifference to her true interests and wept over her desolation! O Zion! O Zion! I feel to exclaim, when wilt thou shake off thy slothfulness and awake to duty? When thou dost travail in soul, then wilt thou bring forth children. When called upon to sing, I could not with my accustomed freedom. How shall I sing when Zion lies desolate and souls are in captivity? Could not keep my seat (in the prayer-meeting) without sounding the alarm. . . . Went immediately on the close of the meeting to the house of a beloved brother to hold a season of prayer with one who had wandered from the Saviour, and, like Peter, had been made to weep bitterly on account of his departure from God."

Thursday, March 25, 1858.—" In my closet to-day rolled my burden of soul in regard to the poor colored woman right at the foot of the cross, and felt to give over her case into my Saviour's hands. On meeting her at her humble abode this evening, was not disappointed at the greeting. ' Old things

A CONSECRATED LIFE

had passed away; behold, all things had become new.' Her soul joyful in her Saviour. 'A new song in her mouth, even praise unto the Lord.' Found her aged mother in trouble of soul; poured out our heart before God in her behalf. A number of the neighbors came in. We had a little prayer-meeting with them, and experienced the influence and power of the Holy Spirit in the midst. I feel that we have been specially sent of God to this place. The meeting at the church just closed on our return; the occasion one of power in prayer. From thence, in company with a dear brother, visited a Sabbath-school boy just entering the valley of the shadow of death. Spoke words of comfort to him, and found him clinging to Christ as his only refuge. He had given up all into His hands. We had a solemn season of prayer in that chamber of death."

Sunday, June 5, 1859.—"Arose early. Directed my steps to the morning meeting among my colored friends. Another soul found Jesus precious,—a young colored girl, for whom we have been in prayer for several months. God has eventually answered prayer and given converting grace. . . . Also received news of the conversion of a dear young man whose case has been an oppressive one upon my heart. God has answered, blessed be His name! Had a few moments in the Teachers' Meeting—found it a sweet preparation for the duties which followed in the class. At

A CONSECRATED LIFE

the close of the school, in company with Brother N——, visited a young man in the last stage of consumption who had formerly been connected with the Sabbath-school. His soul without hope, and, sadder still, he appears careless and indifferent about it. O my God, wake up his drowsy powers, ere he sleep the sleep of death! My soul in trouble for him. We endeavored to urge upon him the importance of making preparation to meet God. In the afternoon the Lord helped me in speaking to the Sabbath-school children about the importance of a new heart and early consecration to the Saviour. At the close of Sabbath-school, in company with two brethren, visited another young man similarly afflicted to the one visited in the morning. The season was one that will not soon be forgotten. His heart's exercises were freely opened to us and, we believe, to God. His peculiar feeling of last evening was that of the sixth psalm. Throughout the night his bed was made to swim by reason of the overflow of his tears. How humbly he craved pardon, and a saving trust in the blessed Saviour. My own soul in travail for him, and I cannot doubt but that in Christ he has found a friend. I felt loath to leave him, but found it necessary, so as to be present at the Communion. Arrived after the opening exercises, and felt during the hour to get low at the foot of the cross. My soul melted within me. At the close, Young Men's Experience Meeting. Spoke out of

A CONSECRATED LIFE

the fulness of my recent experience, and begged my brethren to make intercession at the mercy-seat in behalf of those young men. From thence visited a brother of the church sick with consumption; spent some precious moments at his bedside. Also had a season of prayer with my brother-in-law, and joined with him in blessing the Lord for the experience of pardon to his soul and sweet peace in believing, which he realized to-day. Surely, Lord, 'my cup runneth over.' This is more than my heart can contain. I fall at Thy feet and ascribe all praise to Thee. Was present at the evening meeting, although greatly fatigued in body. Returned home with my heart burdened with the work of the Lord. In looking over my experience as recorded in the past, I find that I have failed entirely in portraying that through which I have passed."

Monday, June 6, 1859.—"Received tidings to-day that the young man visited yesterday afternoon, and at that time able to be about the house, had during the night exchanged time for eternity. . . . What precious satisfaction his remembrance in death of our little meeting with him, stating, as he did to his friends, that it had been a blessing to him, and telling his sister on her return from a meeting how he had felt during those solemn moments. 'Oh,' said he, 'I wish you could have been present, that you too might have been blessed.' "

A CONSECRATED LIFE

These citations might be almost indefinitely multiplied, but enough have been adduced to indicate the spirit which actuated the man, and to illustrate how marked is God's power in the use of the instrument who humbly trusts His promises and spares not himself in the service of the Lord.

Mr. Schaeffer was profoundly interested in the young, particularly in that hitherto neglected class of young men who, coming from the quiet and seclusion of the country to engage in business, are especially liable, released from the restraints of home, amid the perils and allurements of a great city, to fall into temptation and sin. Himself living in a boarding-house, and separated from the ties and helpful influences of family life, he felt to enter into sympathy with them in their loneliness, and hailed with satisfaction any movement which had in view their temporal and spiritual improvement. The Young Men's Christian Association, about this time organizing all over the United States, appealed to his judgment as a most important auxiliary to the Church of Christ. Its various departments, social, recreative, educational, spiritual, seemed to him well adapted to bring under the ascendancy of religion a large class whom it would otherwise be difficult to reach. Hence we find him, on June 9, 1854, becoming a constituent member of this organization in Philadelphia. He attended its meetings and, as far as

A CONSECRATED LIFE

other duties would permit, entered upon its work with enthusiasm.

The winter and spring of 1857 and 1858 were remarkable for the great wave of revival influence which spread like a veritable river of life all over the United States. The dreadful financial panic of 1857, with its accompanying poverty and distress, had its compensations in an outpouring of the Holy Spirit, more blessed, perhaps, in its results, alike to the churches and the unconverted, than any which had preceded it. The great commercial centres, the large cities and towns in the interior, and even the villages and hamlets, from Maine to the Gulf of Mexico, and from the Atlantic to the Pacific Oceans, were humbled under the mighty hand of God, and brought to their knees in sincere repentance. In New York, Philadelphia, and elsewhere multitudes of business men, leaving office, factory, and store, gathered on week-days at the noon hour for confession, praise, and prayer. The churches soon caught the divine impulse; Christians rededicated themselves to God; backsliders were restored to the fellowship of the churches; and conversions were numbered by thousands. The churches of Philadelphia felt the full force of this spiritual tide, and among the foremost to engage in the work of evangelism was the Tenth Baptist Church. Mr. Schaeffer entered upon it with his accustomed zeal and enthusiasm, attending the Noon-Day Prayer-Meetings and the almost

A CONSECRATED LIFE

continuous services in his own church. He rejoiced in the numerous conversions and additions to the membership. Many of these were young men in whom he became especially interested. At the beginning of his Christian career he had adopted the practice of contributing, as the Lord prospered him, regularly and systematically to His cause. He was encouraged in the hope that his young brethren might be induced to unite with him in this custom, which he had found to be not only practicable, but spiritually profitable. Gradually the subject assumed larger proportions in his mind. Beneficence was but one phase of the work. Why not organize an association for Christian effort along all lines? Why not take this body of young men, many of whom were intelligent and capable, and form them into committees, who, under efficient chairmen, would not only receive advantageous religious training, but accomplish much good? After consultation with the pastor, a society known as the Young Men's Christian Association of the Tenth Baptist Church was organized, with its several committees on beneficence, visitation, prayer-meetings, missions, etc. Under God this society became a vital spiritual force in the church life, trained a large body of efficient workers, and under the leadership of Mr. Schaeffer its "Mission Committee" did a work of which we shall have occasion to speak hereafter. Extracts from the "Diary" are continued:

A CONSECRATED LIFE

Monday, March 8, 1858.—"This morning attended the early morning meeting. Pastor present, with some eight brethren and sisters. Enjoyed the hour of prayer; with one heart besieged the throne of grace. At noon-day attended the Union Meeting at Jayne's Hall. Had a precious season together. My heart uplifted to God for His blessing. Come, Lord Jesus! Wake every Christian heart to pray—every disciple to holy diligence. Arouse Thy people to righteousness, and cause Thy name to be glorified throughout this wicked city, throughout the country, and throughout the world."

Tuesday, March 9, 1858.—"Was again present at the Noon-Day Prayer-Meeting. Has changed to a larger room in the building. Have a desire to encourage it all I can. The interest increases."

Thursday, March 11, 1858.—"But very few present at the early meeting for prayer this morning, it being difficult to reach the place, the streets and pavements being covered with ice. Met the blessed Saviour, and had sweet communion with Him. At noon-day was again present at the Business Men's Prayer-Meeting. The great hall with its galleries crowded in every part; estimated to have been five thousand present. Oh, wonderful the power of God upon the hearts of men!"

Friday, March 26, 1858.—"In the early morning meeting felt to praise the Lord with my whole heart for the sweet experience and blessing of the

A CONSECRATED LIFE

past day. At noon attended the meeting at Jayne's Hall. Found it good to my soul, and feel to bless God for what He has done in that place."

Monday, May 3, 1858.—"Have special seasons of nearness to God in prayer; seeking grace and strength to do my Heavenly Father's will, and inquiring how I may glorify Him best. Feel a desire of soul to have my brethren more closely united in a union to carry forward the work of the Lord—the thought being the carrying out of systematic beneficence in the operations of the church. Have proved it to be practicable throughout the entire years of my personal experience in relation to my contributions for the cause of my blessed Master. My prayer is for direction and the counselling of the Lord."

Friday, June 4, 1858.—"Spent the evening with my pastor in consultation in reference to what has been on my mind and made the subject of prayer,—a union of effort for the cause of Christ. At first it was simply suggested to my mind to organize a Systematic Beneficence Society in the church, and through this channel to be the means of effecting more good; but since my heart has become so deeply interested in direct personal efforts for the salvation of the perishing, and of upholding a precious Saviour to the people who through peculiar circumstances have not the gospel preached to them, I realize that an organization combining the two objects so intimately connected

A CONSECRATED LIFE

would effect great results and meet with special favor from my blessed Lord. My pastor fully concurs in the movement, and gave me encouragement to put the ship afloat. Returned home to pray for guidance."

Saturday, June 19, 1858.—"Another meeting this evening in reference to the new organization. Constitution and by-laws presented by the committee and adopted by the meeting. The organization to be styled the 'Young Men's Christian Association of the Tenth Baptist Church.' Feel to bless God for the encouragement His unworthy servant has received in this new project for the furtherance of the Redeemer's kingdom. Returned home to pray anew for success."

We have seen with what earnestness of desire Mr. Schaeffer sought to grow in grace and advance in personal holiness, and also how he yearned for the salvation of sinners; but in nothing did he more clearly reveal the true missionary spirit—the spirit which brought the Lord of glory from the skies—than in his work among the poor. While he refused no open door of usefulness, in approaching those in the better walks of life he was hindered by a natural timidity, which interfered somewhat with the spontaneous gentleness and courtesy which characterized his intercourse with the less favored of his fellows; but brought into touch with these lowly ones, his

A CONSECRATED LIFE

heart went out to them in pity and love—in a practical sympathy, which had regard alike to physical and spiritual needs. He tried to imitate the example of his Lord, and “went about doing good.” He did not wait for them to come to him; he went to them. Into the most neglected streets and alleys, into the most degraded and squalid homes, where poverty, intemperance, and crime held sway, he rejoiced to take the gospel. Bedford Street, St. Mary’s Street, the Horse Market, the Hay Market, at that time the synonyms of squalor and degeneracy, were the scenes of this self-sacrificing efforts. In this connection the “Diary” notes many instances in which souls were made happy in Jesus and houses were filled with sweetness and light; but we must wait the revelations of the last day for the sum total of it all.

There is, however, a phase of this personal missionary service which merits special mention, not only because of its intrinsic importance, but also for its educational and experimental value to Mr. Schaeffer himself. By what would seem a particular providence, in view of his successful mission to the negroes of the South, he became, soon after his conversion, interested in religious work among the colored people at Philadelphia. Possessing a manner at once dignified and gracious which evidenced his purpose to serve them with absolute disinterestedness; an emotional temper which entered into full sympathy with the ebb and flow of

A CONSECRATED LIFE

their religious feelings; a voice whose sympathetic quality touched their hearts in the leadership of song; and, above all, a soul aglow with the love of Christ, and a zeal quickened and made bold by the Holy Spirit, we need not be surprised at his influence over the people or the measure of his success.

Sunday, November 7, 1852.—" . . . From thence attended the meeting among my colored friends. I bless the Lord for directing me to this humble place. Surely it was 'none other than the house of God, and the gate of heaven' to my soul."

Sunday, November 21, 1852.—" . . . In the afternoon another precious gathering at our colored sister's."

Sunday, May 2, 1858.—" A blessed day of rest to my soul. Sabbath-school duties pleasant. The closet of prayer revealed the gate of heaven. Attended morning service with my colored brethren. After the sermon our sister, so recently converted through our humble labors, with a number of other converts, was buried with Christ in baptism."

Thursday, May 6, 1858.—" Held a meeting at our colored sister's; the neighbors invited in; felt the burden of souls upon us. The Lord poured upon us the grace of fervent supplication. The meeting one of solemn influence."

Sunday, May 17, 1858.—" . . . Afternoon,

A CONSECRATED LIFE

at the close of meeting, visited the colored people at the Hay Market. In years gone by have enjoyed precious seasons in visiting these humble servants of the Lord Jesus; had a blessed meeting with them to-day."

Thursday, May 20, 1858.—"Meeting with the colored sister at Francisville; neighbors and friends anxious to be present. A most powerful meeting; another soul converted: a colored woman feels ready to take up the cross and put on Christ by a public profession. The blessing experienced by my own soul unspeakable."

Saturday, May 22, 1858.—"Sweet moments in my closet. A wrestling of soul for a more earnest piety. The more I labor in my Master's service, the more precious it is. Feel it so good to stand up among those poor people at Francisville to recommend to them my blessed Saviour. O Lord, open the way for further and greater usefulness."

Thursday, May 27, 1858.—"Meeting again at my colored sister's. A gracious outpouring of the Holy Spirit; immediate answers to prayer. The aged mother, for whom we have unceasingly prayed, found Jesus precious. O my soul! bless and praise the Lord. Other cases of distress of soul on account of sin. Lord, carry forward Thy work, and enable Thy young servants to prove faithful to the trust Thou hast committed to them, to labor for these poor wretched ones, for whom

A CONSECRATED LIFE

no one seemed to care. My whole heart enlisted in humble efforts to present my precious Jesus to these neglected children of sin."

Tuesday, October 5, 1858.—"At noon held a little prayer-meeting at the Horse Market Mission with the aged ones of the place. Also visited the Fairmount Station; obliged to remove our meetings to another place. In the evening, met for the last time in the old place and had a most powerful meeting. In conducting the exercises, found my blessed Saviour at my side and His Holy Spirit filling my heart. The occasion I doubt not blest to all present. On returning called at the house of our aged colored sister, not, however, to converse and pray with her, but to witness her lifeless corpse. During the evening, about half-past eight, she passed through the 'swellings of Jordan,' leaning on the arm of her beloved. Had a season of prayer with the bereaved daughter. Returned home with peculiarly solemn feelings."

Tuesday, October 7, 1858.—"Buried our aged sister to-day, most of the young brethren being present. Four of us attended the funeral and carried the body to its last resting-place. In the evening attended the meeting at Mrs. Bitting's. The work in this place progressing. Endeavored to persuade sinners to come to Christ."

Sunday, October 30, 1858.—"Visited an afflicted colored family bereft of a dear child,—one that we endeavored to direct to the Saviour a short

A CONSECRATED LIFE

time since. Her soul had found peace in believing before she slept in death. The case connected with our Francisville Mission labors. Had a season of prayer with the father and mother, who were once members of a Christian church, having backslidden from the Saviour. They expressed a desire to return again to the 'Shepherd and Bishop of souls,' and entreated us to pray for them."

Sunday, October 31, 1858.—"Morning meeting at the Horse Market; afterwards the Teachers' Prayer-Meeting and the usual session of the Sabbath-school, followed by preaching service. At the close of the school in the afternoon visited the house of mourning, also the little colored girl—tendered our assistance to the family. From thence to the mission meeting at Francisville. The place continues crowded, and the interest undiminishing. Returned to the evening prayer-meeting and preaching service. An after meeting of much interest."

Sunday, May 1, 1859.—"A blessed day of rest—my anniversary. Nine years since I was buried with Christ in baptism. . . . One year since our first convert of the Francisville Mission was baptized; to-day we number some forty-one subjects of God's grace. I note a brief extract from my report to our Young Men's Christian Association in reference to this mission: 'Seven to ten backsliders have been reclaimed; some fifty have testified to having been revived in religion; ninety to

A CONSECRATED LIFE

one hundred requests for prayer have been made; there are ten awakenings at the present time. Hundreds have been brought under the influence of religion who did not previously attend the house of God. The mission has been of incalculable benefit to the brethren and sisters of the church, who have labored to advance the cause of Christ in that vicinity. The moral influence of the mission upon the neighborhood has been seen and felt by those who did not profess godliness. The drunkard has been reclaimed; the swearer brought to his right mind; houses which have been the scene of tumult now resound in praise of the Redeemer. During the year one hundred and fifty-six stated meetings for prayer and about the same number of occasional meetings have been held. Two have died in the faith. In reference to the forty-one converts, ten have become Baptists, all but one connecting themselves with the First African Church, she being called to the church on high. Four have united with the colored Presbyterian Church. The remainder, white converts, have become Baptists. In view of it all, we fall at the Saviour's feet, and exclaim with adoring gratitude, 'Not unto us, not unto us, but unto Thy name be all the glory.' Amen."

CHAPTER V.

WHILE thus aflame with enthusiasm and "abounding in the work of the Lord," Mr. Schaeffer's mind was not at rest. He had not long been a Christian when he became profoundly exercised concerning his duty as to the gospel ministry. He humbly and patiently sought the guidance of the Holy Spirit, at times with "strong crying and tears," yet his way seemed hedged about with difficulties, which to him appeared insurmountable. He counselled with his pastor and other judicious friends, all of whom were clear in their conviction of his duty. So evident to his pastor was his call to the ministry, that he predicted failure in his business career if he refused obedience, which prediction, as we have seen, was ultimately fulfilled. This subject continued to agitate his mind most painfully for several years, and was only settled at last by evidences of the leadings of Providence so unmistakable that to have disregarded them would have been an act of flagrant rebellion against God.

The difficulties confronting him in the decision of this question were very great, and, to one of his introspective habit of mind, not unnatural. The office itself assumed in his view a dignity and glory which in the mere contemplation of it awed him. He had conceived so exalted an ideal of the

A CONSECRATED LIFE

overwhelming importance and solemnity of the duties of the Christian minister in his relation to men as God's ambassador that he hesitated to take upon himself responsibilities so appalling. Moreover, he was further restrained by what he esteemed a lack of natural endowment and special training, and also by a shrinking diffidence and self-consciousness, which embarrassed him in the presence of a large audience. At the same time he was engaged in business concerns, to escape which was neither convenient nor easy of accomplishment. Thus hindered, he held himself, as towards the Lord and duty, in an attitude of expectancy, having learned "to labor and to wait."

It is not singular, therefore, that during the progress of these experiences there was evermore uppermost in Mr. Schaeffer's mind an earnest desire to preach the gospel, and an ever-present conviction that, though not now, the Lord had a special service for him to perform which He would, in His own time and way, make plain. We have recourse once more to the "Diary:"

Monday, February 3, 1851.—"Have been oppressed with the thought, 'Lord, what wilt Thou have me to do?' I feel that I have given up everything to His disposal, that I desire not to withhold even the least service I can render; and yet my way appears to my own mind without an opening, without light, particularly in regard to preaching

A CONSECRATED LIFE

the gospel. In honesty of heart I can say, 'The spirit indeed is willing, but the flesh is weak.' I cannot see that I am qualified for so great and responsible a position. My capacity of intellect does not appear sufficient for so great an undertaking; and yet could I feel that the Lord calls me to it, and see His hand distinctly pointing in the way, with joyful steps my feet would tread the path marked out. My whole soul is engrossed in this solemn question. I look to the Lord for guidance, and will trust Him for direction."

Sunday, February 23, 1851.—" . . . In the afternoon felt the want of my regular Sabbath-afternoon engagements—feel at loss when not engaged in working for my Master, Jesus. This fact brings with overpowering weight my former exercises in reference to preaching the gospel. In regard to this world and its delights, I can truly say they are not in my affections. The cross of Christ and the doctrines of the cross are all-absorbing, and to do my Lord's will is my highest and greatest desire. Yet how to perform it I know not; and although it has been my constant prayer for direction, yet to this hour my way appears dark and hedged up, as it were, without divine enlightenment. O Lord, as thou didst relieve my soul of its burden of sin, when in wretchedness and anguish of spirit I came to the mercy-seat, so now lift upon me the light of Thy countenance. Take me, O blessed Jesus! may the struggle in my

A CONSECRATED LIFE

soul terminate in my being found in the path of duty, an humble, obedient servant of Thine."

Monday, February 24, 1851.—"My mind deeply exercised throughout the day. It is not that I cannot give up this world's occupations—the hope of the riches and comforts accruing therefrom—for the humble walk of a minister of the gospel. It is not from want of a cherished desire to be thus engaged. Methinks I would be the happiest man on earth to tread, in this direction, in the footsteps of my Saviour. But the lack of the necessary qualifications for so responsible a position has brought me to a stand, and I find myself incapable of making the decision whether to continue in my present vocation, or at once to attempt, at least, preparation for the ministry."

Thursday, March 24, 1851.—"In the way that I may honor Jesus most is the path that I desire to tread. Oh, to be led by the Spirit!"

Friday, April 25, 1851.—"Brother M——'s second effort in view of the ministry. My own soul deeply wrought upon in regard to duty. O Lord, decide the doubtful case."

Thursday, January 6, 1853.—"Visited the sick, after which attended meeting at Brother T——'s. The Lord very near our hearts. My mind still in trouble and doubt, humbly desiring to do duty whenever it shall be made plain. May the purposes of the Lord be fulfilled concerning me."

Friday, January 7, 1853.—"Visited another

A CONSECRATED LIFE

sick family this evening. The interview blessed to my spiritual profit. After which attended conference and prayer-meeting. Felt much oppressed in soul; desire to do my whole duty, yet know not whether I am treading in that path. My mind continually burdened in reference to this matter. It is with me night and day."

Saturday, January 8, 1853.—"I sink in deep waters; my cry is unto the Lord; send help from Thy holy hill. I have endeavored to analyze my motives for desiring the work of the ministry. Find them the same for which I desire the continuance of my life—the glory of God. But I cannot decide what duty is. Have set apart Thursday next as a day of fasting, humiliation, and prayer in reference to this matter."

Thursday, January 13, 1853.—"Disengaged myself entirely from my worldly employment in order to spend the day in endeavoring to decide the question which has so long been weighing upon my mind, feeling that in the fear of the Lord I must come to some conclusion. Endeavored to contrast my case with that of Moses and Jeremiah, who, when called upon to take the responsible positions they afterwards occupied, pleaded their incapacity for the work, excusing themselves on account of being 'slow of tongue' and 'slow of speech.' Also, the cases of Gideon and others were presented as subjects of thought, that from them I might peradventure receive some light in

A CONSECRATED LIFE

the path of duty. But after weighing the subject in all its aspects, with much prayer for divine direction and counsel, I concluded in a moment of sober thought that, notwithstanding all the encouragement given for my entering upon the work of the ministry, and its great desirableness to my own feeling and wishes, that it was not for me, and I must henceforth relinquish the thought of ever engaging in its sacred duties, and endeavor to the best of my ability to glorify my Master in my present vocation. Concluding the doubtful case to be decided, my mind became easier, yet not satisfied. It was not, however, of long continuance. Like the breathless calm before the raging tempest, so my experience on this occasion. Soon I felt the withdrawment of the Spirit's influence upon my heart; and I was led, almost in a state of despair, to mourn the absence of my precious Lord. While under this crushing state of mind, I opened the inspired volume, and to my astonished gaze were presented these words, 'Repent therefore of this thy wickedness, and pray God if the thought of thine heart may be forgiven thee.' With a crushed spirit I fell at the feet of my Sovereign Lord and sought forgiveness if I had done wrong in not leaving the decision with Him. Henceforth I desire that it might be an open question, for Him only to direct therein."

Five years have elapsed since the foregoing ex-

A CONSECRATED LIFE

cerpt was written, during which time repeated allusions are made in the "Diary" touching this subject, which up to this time Mr. Schaeffer had found it impossible to decide. After describing a season of ecstasy in prayer, in which there were "indescribable manifestations of love and favor" and "outward objects were entirely lost to view," and in which "he felt as if he were in another world," he thus records the remarkable decision to which he finally came:

Tuesday, January 5, 1858.—" . . . During this season a momentous question was settled, one which has oppressed me and weighed down my heart almost ever since my conversion—in reference to my preaching the gospel. I remember at one time this matter pressing so heavily upon me that I was led to pray for a removal of the anxiety of soul, even without a satisfying settlement of it. The Lord took me at my word, the rough ocean of my disquiet was calmed, and before I was aware the Holy Spirit's influence was taken from me. But with strong crying and bitter tears, I cast my soul at His feet. In His great loving-kindness He returned to comfort and bless, and with it gave me to feel that I was in His hands to do with me as pleased Him best. . . . In my season of prayer, as I drew near by faith to the mercy-seat, my position was fully and clearly presented to my view, and the path of duty to my own mind for the

A CONSECRATED LIFE

future made plain. In regard to the years of anxiety on this subject, I can realize that it has all been right; that it has been a course of discipline and preparation for a very important sphere of usefulness, and with the help of the Lord I shall discharge my duty in regard to it. In reference to the matter itself, I feel that 'woe is me if I preach not the gospel;' and, although I cannot realize my position to be that of a public messenger of the truth, and as 'one sent' to be a proclaimer of the gospel, yet with all the powers which in me lie I am to use every faculty of soul and body for the glory of God and the furtherance of His kingdom, and very particularly in 'visiting the fatherless and widow in their affliction.' I am to preach the gospel among the poor, distressed, comfortless, and forsaken; in the hovels of poverty, disease, and death; in meetings for prayer among the destitute; in efforts for the salvation of those who through their humble position in life have not the gospel preached unto them. I am to use my efforts for the furtherance of the gospel, though in the humblest capacity. I am to discharge my duty in business as the Lord may give me ability, submitting to His control and the monitions and directions of the Holy Spirit. I am to serve the Church of Christ with all faithfulness, and use every energy for her advancement; to have the cause of my Master nearest my heart, and, in a word, henceforth to live 'not unto myself, but unto

A CONSECRATED LIFE

Him which died for me and rose again.' And may the Lord, in whose hands my breath is, accept the offering I this day make—that of a broken and contrite heart—and sanctify and purify me unto Himself. And unto Thy great and adorable name shall be the praise forever. Amen!"

CHAPTER VI.

MR. SCHAEFFER'S unfortunate business experience left him without present or prospective employment, and in doubt as to what the developments of Providence might be concerning his future. But with characteristic promptness he sought occupation, and two days after the composition with his creditors he writes: "I feel to bless God for a home among dear kindred. I have determined to give my labors for my beloved church, in correcting the Register of Membership."

Having complete command of his time, he now entered upon the service of the Lord and of the church with even greater energy, if possible, than before; although at first, he confesses, with a tinge of sadness, "with my vigor of spirit somewhat crushed, and feeling it [his business failure] more than when passing through my extremity."

His home was now with his father in Germantown. Controlled by conscientious scruples concerning the use of a public conveyance on the Lord's Day, it was his custom to walk to and from his home to church and mission work in the city, a distance of more than five miles each way. The amount of religious service he was enabled to perform appears almost incredible; yet he seemed

A CONSECRATED LIFE

never to be satisfied, and nothing could quench his zeal. In the absence of any special leadings of Providence, he continued thus employed for several months, until the first indistinct mutterings of the coming storm of civil war began to be heard with foreboding throughout the land. His sympathy with the poor and distressed, and his particular interest in the colored race, caused him to regard human slavery with abhorrence, and the avowed purpose of the leading men of the South to destroy our political institutions fired his patriotism. He witnessed, on that memorable morning in February, 1861, the raising of the national flag over Independence Hall by Abraham Lincoln, President-elect, as he passed through Philadelphia on his way to the inauguration at Washington. It was to him, as it was to thousands, "A most glorious sight. I felt it to nerve my whole soul to prayer for my country." He observed too with keen interest the rapid march of events, and was caught in the swelling tide of popular excitement and patriotic fervor. Concerning the "first blow" struck, which precipitated the conflict and sealed the doom of slavery, he thus writes :

Thursday, April 18, 1861.—"The excitement in reference to our beloved country seems to arouse every nerve and faculty of body and mind. The crisis has at length come. The first blow struck in firing on Fort Sumter."

A CONSECRATED LIFE

That "first blow" at once, as if by some hellish magic, called into existence two great armies, filled our peaceful land with bristling muskets and death-dealing cannon, transfigured loving brethren into deadly foes, and drenched the fair hills and valleys of our country in blood. And what commonly occurs, when great moral questions lay grip on heart and conscience, the Civil War brought into the conflict the best and noblest of both sections. From North and South alike, men of honor, morality, and religion, following what they regarded the dictate of duty, sprang to arms and rushed into the awful arbitrament of battle, willing to do and, if need be, to die for "cause" and "country."

With the increasing excitement and the inevitable approach of war came the necessity for action. Pent-up feelings found relief in private devotions and in special services of fasting and prayer for the country, and also in religious meetings in camps and armories, where the soldiers were mustering, perfecting their organization, or awaiting orders for transference to the front. In these religious exercises among the troops Mr. Schaeffer's gift of song and his aptitude for spiritual work found a congenial field, and were especially helpful and greatly appreciated. Towards the latter part of April, 1861, he organized a company of young men of the church for drill in military tactics, "to be ready for an emergency, should we be

A CONSECRATED LIFE

called upon to battle for our country and the right." One month later he is profoundly stirred as to his personal duty in the crisis, and writes: "My prayer is for direction in every step I take. As my future appears to be entirely hedged up and obscured from view, I therefore more than ever feel the need of divine guidance. My mind is particularly exercised as to the course I should pursue with reference to preparing for active service for my country." . . . "Enrolled myself among the 'Gray Reserves.'" This regiment composed of the flower of the young men of Philadelphia, was organized for home defence, but sent from its ranks to the front as the war progressed many brave and efficient soldiers.

On the 24th of June, 1861, he was "sworn in," and thereafter regularly engaged in company and regimental drills, meanwhile attending to church and missionary work as heretofore. Continually seeking light as to duty, as time went on, the conclusion was at length reached that the imperative call lay in the direction of the defence of the country. In the following September an appointment was offered him as sergeant in the First Delaware Regiment, then forming. This appointment, after much prayer and reflection, he decided to accept, "the hand of Providence seeming to lead to the choice." The parting was a bitter one from home and church and beloved Christian work, "yet I feel," he says, "called upon to make the sacrifice."

A CONSECRATED LIFE

Saturday, September 28, 1861, the "Diary" records: "Early this morning I was mustered into the service of the United States for three years or the war. Previously I earnestly prayed that such a step might be prevented if it did not accord entirely with the will of my Heavenly Father, to whom I have been earnestly looking for direction. But having been thus led, I now commit my entire interest for time and eternity renewedly into His hands, and sincerely pray for grace, strength, and assistance in every duty and in all my temptations, trials, and afflictions, and that in this new sphere of labor I may be abundantly useful in doing good, honoring my Master, and glorifying God. And while my dear country is next upon my heart, and for which, if it be the Lord's will, I freely give my life, yet Christ must be first and above all else, for I am redeemed by His precious blood. He who can make all grace abound, may He seal me anew unto Himself."

On the 21st of October, 1861, the regiment to which he was attached arrived at its destination and pitched tents at Camp Hamilton, about half a mile outside Fort Monroe, Mr. Schaeffer meanwhile having been appointed regimental commissary sergeant. He served during the winter of 1861-62 with great satisfaction to his superior officers, in the intervals of duty employing his leisure time with much assiduity in studying the "School of the Soldier" and military tactics, in which he

A CONSECRATED LIFE

became so proficient before the movement of the army in the spring that, on a vacancy occurring, he was appointed by the Colonel sergeant-major.

At Camp Hamilton that winter he was an intensely interested witness of the attack on and destruction of the Congress and Cumberland by the Confederate iron-clad Merrimac, and her subsequent fight with and defeat by the Monitor. He took part in the battle of Norfolk on the 10th of May, 1862, when the city was formally surrendered, and by permission, in company with the Adjutant of his regiment, "paid a visit to the city in the evening, passing through the principal streets and returning without molestation."

In the position of sergeant-major of his regiment, which was for some three months Provost Guard of the city, he rendered very efficient service, and on the 28th of the following June was promoted to a second lieutenancy and stationed at Norfolk and Craney Island on guard duty. Later on he took part in the battles of Suffolk and Portsmouth, and at Antietam received a wound in the head which temporarily incapacitated him for duty. A short time previous to this latter battle, in which his regiment lost nearly one-half its officers and men, it joined the Army of the Potomac. The following is his record of this event:

Monday, September 15, 1862.—"This morning at an early hour moved forward, passing many

A CONSECRATED LIFE

dead bodies of the Confederates, and saw unmistakable signs of a terrible conflict. Crossed the South Mountains and came up with the Army of the Potomac, where the brigade was attached to the command under General Sumner, and later was assigned by that brave officer to General French's division."

Tuesday, September 16, 1862.—"Artillery fire continued without intermission throughout the day." . . . "In the evening was placed on temporary duty as acting brigade ordnance officer."

Wednesday, September 17, 1862.—"Worked without rest or sleep throughout the entire night. At one time came very near the Confederate lines in following directions given me in seeking General McClellan's head-quarters. Very late in the night I found his head-quarters in an orchard, in the vicinity of South Mountains. Early this morning we moved forward upon the enemy, and having forded the little stream Antietam, came up with the Confederates, and received their first fire just as they were emerging from a corn-field. From that time the conflict raged in fury, and many of my comrades and friends on right and left were laid low in death. For myself, I continued at my post of duty until just before the order was given to charge the enemy, when I received a wound over my left ear which severed a small artery and covered my face with blood. From the battle-field I was taken to the hospital,

A CONSECRATED LIFE

where I received stimulants to revive me, and had my wound attended to."

Friday, September 19, 1862.—"Felt so much better to-day that I left the hospital and reported to my regiment. My Colonel, being in command of the brigade, hearing of my presence, gave me the appointment of acting assistant adjutant-general."

On the 13th and 14th of December following he participated with his regiment in the bloody battle of Fredericksburg, being on staff duty as assistant regimental quartermaster; and a few days later was promoted first lieutenant and appointed aide-de-camp on the staff of the brigade commander. On the 25th of January, 1863, a telegram advised him of the fatal illness of his revered mother.

Obtaining five days' leave of absence, he went home to bid her a last farewell. After performing this filial duty, he returned to camp to hear of her departure a few days thereafter, "almost distracted," he says, "by the news, notwithstanding my confidence in God, that whatsoever He doeth is all right." Early in March, stricken down with typhoid pneumonia, he was removed to the regimental hospital, where he remained until the 23d of the same month, receiving on a surgeon's certificate leave of absence for twenty-days. Continuing with his people for the period allotted him,

A CONSECRATED LIFE

he returned to the army the 27th of April, "feeling greatly benefited by my sojourn home, but not entirely well."

He was with his regiment as aide-de-camp in the exciting and varied movements of the Army of the Potomac which culminated in the battle of Gettysburg. His own part in that historic and bloody engagement he thus graphically describes:

July 3, 1864.—"No rest throughout the entire night. The troops were repeatedly aroused, and measures were taken to prevent a surprise on our lines. At daylight the fighting on the skirmish line commenced with renewed vigor. A barn on our front was taken and retaken; at one time we captured a large number of prisoners who had taken shelter in it. It was finally consigned to the flames. . . . At noon the battle commenced in all its fury by the fire of the opposing batteries of the two armies. At one time the rain of lead and iron around our head-quarters was terrific, causing a regiment in a brigade to our left, being panic stricken, to break to the rear; but with this exception the troops in our division remained firm, lying low, and waiting the approach of the enemy, who had massed on our centre and seemed determined to crush and, if possible, annihilate us under their powerful advance. During the efforts of the officers, headed by General Hayes, to drive the panic-stricken regiment into line, Colonel Smyth, my

A CONSECRATED LIFE

commander, received a wound on the side of the nose, cutting the flesh open and covering his face with blood, also a shell wound on the back of the head, which stunned him and obliged him temporarily to leave the command. Shortly after, while lying under a little shelter from the sun, composed of three rails projecting against a stone wall and covered with a blanket, this being our head-quarters, I was shocked by the explosion of a shell immediately over me, which shivered to atoms a rail within a few inches of my spine, buried a piece in the earth at my left side, and killed my horse, tied to a twig, immediately to my right. I received severe internal injuries, and, although retaining my senses, was unable for some time to help myself, being affected somewhat as if stricken with paralysis. About this time it was evident from the peculiar yell of the enemy that he was coming up on the double-quick to charge our lines. Regaining a little strength, I succeeded in dragging myself a few yards along the road-side to the rear, where, late in the afternoon, I received assistance, and succeeded in reaching the field hospital. However, before this the fate of the day had been decided and our forces were victorious. That night I was in great misery, but had every attention possible."

His injury proving severe, he received a surgeon's certificate of disability—"a shell wound re-

A CONSECRATED LIFE

ceived in action"—with leave of absence to proceed to his home at Germantown, where he was attended by the surgeon in charge at that place.

Having recovered, on the 23d of September he reported for duty, meanwhile having been elected and appointed adjutant of his regiment. After his return he took part in the battles of Bristow Station, Cedar Grove, and Mine Run; but being severely ill with a chronic complaint, which had continued to afflict him since reporting for duty, and become greatly aggravated by exposure in the field, he was again granted twenty days' leave of absence on surgeon's certificate, and proceeded to his home.

Perhaps it was in connection with his return home on this occasion that this interesting incident occurred as related by his sister, and as it is quite characteristic of his playful thoughtfulness, it is inserted here:

Close to the house, in the grounds of the old homestead, stood a large pear-tree, behind which one could easily hide from eyes too inquisitive. Early one morning the sisters were gradually aroused from the profound slumber which precedes the dawn, as from pleasant dreams, by strains of music, whose origin they could not imagine. The voice seemed familiar, but whence it came or whose it was they did not know. Fully aroused at last, they looked out of the window, but no one was in sight, nor did they receive any

A CONSECRATED LIFE

answer to their call, save the tender notes of the singer :

“ Home again, home again,
From a foreign shore ;
But oh, it fills my heart with joy
To greet my friends once more.”

The voice, however, was too well-known long to defy detection. It suddenly flashed upon their minds that their brother had returned unexpectedly from the seat of war, and meant this “ song in the night ” as a pleasant surprise ; when, forcing him from his hiding place by their pleadings, he was soon the recipient of their loving caresses and cordial welcome home.

On the expiration of his leave of absence, Mr. Schaeffer reported for duty at Wilmington, Del., whither his regiment had gone for reorganization, their term of service having expired. On the 9th of February, 1864, in pursuance of orders, the regiment “ started for the front, and on the 13th went into camp at Stony Mount.” On the morning of the 3d of May they again struck tents, and just as night set in started on the march, “ the army being in splendid condition under the particular supervision of Lieutenant General Grant.” Marching all night, and crossing the Rapidan at Ely’s Ford, about noon of the 4th they encamped on the old battle-field of Chancellorsville.

Friday, May 6, 1864.—“ I was on duty all night,

A CONSECRATED LIFE

notwithstanding being quite ill from exposure on the march and a severe attack of chills and fever. Early in the morning orders were given to charge and surprise the enemy. At 4 A.M. the entire line moved forward, and with such alacrity that the enemy were completely driven out of their first line of works, leaving their morning meal strown along the ground. From this time on the battle raged in all its fury, as we continued to press them. At one time, however, the Confederates succeeded in getting on our right flank, and were about turning the tide of victory, when by a counter movement we were enabled to unite our broken line. During the excitement of the battle I continued unfalteringly at my post, and seemed to have unnatural strength for the occasion, but finally, from sheer exhaustion, during a lull in the engagement fell out, entirely overcome. I was immediately taken in charge by one of our surgeons on the field, and in the evening taken to the field-hospital."

Saturday, May 7, 1864.—"Fighting throughout the day, the enemy, however, retiring. During the night was quite ill with chills and fever."

Being very anxious to rejoin his command, on the evening of the following day, in company with a fellow-officer, Mr. Schaeffer started out to find his regiment, expecting to come up with it in the front line of battle, but as it had been ordered to

A CONSECRATED LIFE

another position, as he afterwards learned, the search was, of course, in vain.

During this night of horror he became lost in the intricacies of the Wilderness, and barely escaped falling into the hands of the Confederates. The excitement and fatigue aggravated his disease, and growing worse and being unable to go farther, he was forwarded by ambulance and boat to Washington, D. C., and on his own application was afterwards sent to the Officers' Hospital at Annapolis, Md.

Improving under treatment, on the 4th of June he was examined before the Medical Board, and being thought fit for service, was appointed acting adjutant of a provisional battalion, just then organizing at Baltimore, Md. Starting for the front on the 7th of June, via Alexandria, Va., by Government boats, he passed down the Chesapeake and up the Pamunky, arriving at the White House on the morning of the 10th. He performed the service required of him in distributing the soldiers of the provisional battalion to their several commands, and afterwards took part in the battles of Cold Harbor and Petersburg. While thus engaged he was again attacked with chills and fever, and on the 21st was placed under treatment in the hospital. On this date he writes: "My condition physically becoming alarming, and despairing of recovering sufficiently to endure the exposure of field service, on the advice of medical and other

A CONSECRATED LIFE

friends I have fully determined to forward to head-quarters my resignation." This resolution he put into effect on the 23d, and on the 28th he received an honorable discharge from the service of the United States on surgeon's certificate of disability.

Reaching home on Sunday, July 3, 1864, he makes this record of his experiences:

"After thirty-three months of field service, nine months as an enlisted soldier, and two years as a commissioned officer, I have been permitted by the mercy of God to return in safety to my home. When I reflect on the dangers through which I have passed, the hardships, the exposure, the want and fatigue, the wounds received and the narrow escapes from the enemy; when I remember the terrible scenes of battle, when shot and shell fairly rained death and destruction around me, and friends and comrades fell wounded and dead at my side; when I consider the severe attacks of disease, and the casualties of battle, which repeatedly brought me very near the eternal world, yet in God's providence my days were prolonged, I cannot but ask, 'What shall I render unto the Lord for all His benefits towards me?' May I be found living to His praise."

That Mr. Schaeffer was the same trustful, cheerful, consistent Christian in the midst of this environment of strife and carnage as in the peaceful

A CONSECRATED LIFE

pursuits of life we have previously described is shown not only in his own writings, but is confirmed by the testimony of many friends, which it would be interesting to adduce did space permit.

He says concerning his life in camp:

“God granted me His presence and blessing in my darkest hours. Oh, how many sweet seasons have I had with my Saviour! how good to my soul the religious exercises of the camp! Although at times my heart became cold, yet I never lost my trust in God nor a relish for His holy services. In the time of battle I sought Him for courage and strength to enable me to stand firm in the hour of danger, or if wounded or shot dead by the enemy, that I might fall at the post of duty. My thoughts have often reverted to the loved ones of my dear church and the beloved home circle who were praying for me, and with it my heart took courage. During the last winter the precious season of revival among the soldiers of my brigade was a time of great blessing to my soul, and resulted in great good to many who now lie in a soldier’s grave.”

But Mr. Schaeffer’s connection with the army was not thus summarily to cease. God had other and larger work for him to perform to the praise of His holy name. The step which he now took opened wide the door of opportunity, for which his entire previous life appears to have been a preparation, and in its outcome furnished the key

A CONSECRATED LIFE

which explains the peculiar experiences which had hindered his entrance into the ministry. He might, indeed, have become a useful minister of Jesus Christ, in accordance with his intense desire, had not his way been hedged by circumstances which to him seemed insurmountable; but it is certain had he merely followed the inclinations of his heart, the unique work put into his hands would have remained unaccomplished.

Amid the comforts and gracious attentions of the home circle, in the three months elapsing since his resignation from the army Mr. Schaeffer found himself with health improved and ready for such service as he might be able to perform. His heart was still in the struggle, and the moral aspect of the war stirred his deepest feelings. Under date of July 4, 1864, a few days after his retirement from the service, he writes:

“The anniversary of our national independence still finds us engaged in a terrible struggle to save our beloved country. May the Lord hasten the time when this wicked Rebellion, which has brought so much desolation and distress upon us, shall be effectually crushed, and the nation rise again to glory and strength, renovated and redeemed, and with the dark spot of slavery entirely blotted out.”

Thus led, and prompted by motives so praiseworthy, he again offered himself to the Government.

A CONSECRATED LIFE

Friday, September 23, 1864.—"My health having improved sufficiently to warrant an offering of my service to the Government for post or garrison duty, I made on this date application for a commission in the 'Veteran Reserve Corps.' "

On the 29th of September he received a letter from the Provost Marshal General, with instructions to report to the Board of Examination at Washington, D. C., for examination, which he took the next day, but left for home without knowledge of the result. Pending information from the Board of Examination, he makes the following entry:

"I have committed my way unto the Lord, and wait the developments of His will. If it shall please Thee, O God, that I shall again enter the army of my country, so direct every movement, appointment, and assignment, etc., as shall best conduce to my present, future, and eternal good.

"'Only Thou my leader be,
And I still will follow Thee.' "

In due course he received an appointment as second lieutenant in the Veteran Reserve Corps, and was assigned to duty with the Fourteenth Regiment, Veteran Reserve Corps, stationed at Rendezvous of Distribution in Fairfax County, Va., near Washington, D. C. His duties now

A CONSECRATED LIFE

consisted mainly in conducting detachments of soldiers, drafted men, and prisoners-of-war to localities and camps in various parts of the country. That he was not idle in a religious way appears from the citation below.

January, 1, 1865.—"I have found my station at Rendezvous of Distribution one of precious interest to my soul. At the regimental camp, a most delightful nightly meeting was participated in and greatly enjoyed, while the larger meetings at the Christian Commission Chapel were not only the means of growth in grace to many Christians, but resulted in the conversion of hundreds to the cause of the Redeemer. My soul can bless the Lord for His assistance in the path of duty, for enabling me to stand up frequently for Him, and for keeping me safe from the many snares that were laid for my feet by wicked companions and enemies of my soul."

He was stationed at the Capitol Barracks at the period of General Lee's surrender, and on the night of President Lincoln's assassination he had his company under arms from midnight until early morning. On the 27th of May he received a commission as first lieutenant in the Veteran Reserve Corps, and was relieved from duty with the Fourteenth Regiment and assigned to duty with the Seventh Regiment Veteran Reserve Corps.

On the 23d of July he was the principal in an

A CONSECRATED LIFE

incident somewhat unique in army life, being the recipient of a copy of the Bible, presented by his company as a token of their esteem, many of the donors having just received an honorable discharge from the service. About this time he was taken ill with typhoid fever and sent to his home, where he lay at the point of death for many days. Recovering, he returned to his regiment on the 1st of November, and on the 27th of the same month was relieved from duty in that department and ordered to proceed to his home and report by letter to the Adjutant General of the Army. On his arrival home he transmitted the letter as ordered, and also forwarded to Hon. Russel Thayer, member of Congress from his district, several recommendations received by him for honorable service.

For about three months, while awaiting orders at home, Mr. Schaeffer rejoiced to avail himself of the church privileges he had formerly enjoyed, and engaged with old-time interest and fervor in religious work.

On the 1st of January, 1866, he writes: "Spent the closing hours of the past year in holy services with the people of God, the last moments, as usual, upon the bended knee, in consecrating renewedly soul and body to the service of the Master."

January 31, 1866.—"The month one of special blessing and comfort to my soul. I have found

A CONSECRATED LIFE

the Union Prayer-Meetings exceedingly precious, also the meetings of my own beloved church, where God's Spirit has been so graciously poured out, bringing quite a number to the feet of Jesus. My soul baptized afresh—inundated by a Saviour's love. Oh, how sweet have been my meditations during the night watches! For hours my soul has been in a sacred flame."

February 4, 1866.—"A precious Sabbath to my soul. Early in the morning met the old colored people at the Horse Market in their prayer-meeting, and, as on all former occasions, found it the gate of heaven in its soul-reviving influences and nearness to the mercy-seat. At the church witnessed the baptism of twenty happy converts, twelve of them young men in the flower of youth. Found the Communion service exceedingly precious, as also the meeting for prayer which followed. Returned home after evening service with a full heart of thankfulness."

February 28, 1866.—"Occasionally it is my happy privilege to receive the glad tidings of the conversion of those who were formerly under my charge in the Sabbath-school. Since my return home I have given my hand to no less than four of this class, who have rejoiced my heart with the good news that they had found the Saviour. Blessed be God, my petitions have been answered in behalf of these and others whom I have labored to lead to Christ."

A CONSECRATED LIFE

March 31, 1866.—" . . . During the month another of my Sabbath-school scholars has been brought to experience hope in Christ. May the Lord keep him faithful unto death, and give him a crown of life."

Reporting from time to time to the Adjutant General of the Army as required, but in ignorance of the service to which he might be called, "my future," he writes, "I leave to the kind directing hand which has led me hitherto."

CHAPTER VII.

It would be difficult in this era of general prosperity and good-will throughout the country to form a true conception of the conditions which obtained in the South on the surrender of General Lee at Appomattox, on the collapse of the Confederate Government.

The South, after a heroic struggle in a "cause" which many of her best citizens regarded as righteous, humiliated and defeated, lay prostrate at the feet of the North, who had fought for the maintenance of the Government and the glory of the flag. The whole Southland was shrouded in mourning. There was scarcely a household which had not been rudely broken in upon by the ruthless hand of war, and all hearts were overwhelmed with sorrow for the wounded and the dead.

Social and economic conditions were completely revolutionized. Credit was utterly destroyed, and the people were without a medium of exchange. The Confederate currency, which had greatly depreciated in value before hostilities ceased, had now become absolutely worthless. Over wide sections of country the masses of society, in conducting the affairs of daily life, were compelled to resort to the primitive practice of barter. Labor was given in exchange for food and shelter, one food

A CONSECRATED LIFE

commodity was bartered for another, and in this inadequate way business was carried on and the community managed to subsist.

The negro, who as a slave had been the productive source of wealth, and by loyalty to his master had rendered possible the prolongation of the Rebellion, was now a freeman, impoverishing by his emancipation thousands whose wealth consisted in human chattels. The latter, with lax moral views of slavery, the result of many years of custom and education, resented the action of the Government in freeing their slaves as an outrage upon their rights and a practical confiscation of their property. They distrusted the freedmen in their new relations to society and the state, and found adjustment with prevailing conditions not only difficult but naturally irksome.

The slave, for generations the victim of illiteracy, and rendered dependent by his servile life, had neither the intelligence nor disposition at first to avail himself of the advantages his changed circumstances afforded him. It was inevitable that there should be a clash of classes and general confusion, growing out of the disorganized state of society.

Indeed, in not a few cases the entire machinery of the civil law was deranged, not infrequently the civil authorities were powerless to execute the laws, and occasionally the partial administration

A CONSECRATED LIFE

of justice, as was to be expected, led to bitterness and strife.

Mutual suspicion prevailed. The blacks, with a view to self-protection and for political purposes, were organized into secret societies, known as Union Leagues. The whites, fearing the consequences of such combinations, whose objects they could neither influence nor understand, were disposed to proscribe those who were known or suspected to be in affiliation with them. Many of the negroes, ejected from their quarters and deprived of the supplies upon which they had been accustomed to depend, were in the extreme of poverty, lacking both food and suitable shelter.

Taxed to the utmost by the insatiable demands of the Confederate Government, but little had been done by the people during the Civil War for free education. In the abnormal condition of affairs and the pressing financial distress, more could not be hoped for now. Moreover, God Almighty, as in the days of old by Moses to Pharaoh, had said to this nation, in a voice as emphatic and by providences as unmistakable, "Let my people go;" and in response a vast horde of liberated slaves, illiterate, superstitious, improvident, without ability to govern themselves wisely, or participate in the government of others, were thrown into the midst of our national life. What could be done with them? Would the States assume the responsibility of their education? What was the Nation's duty

A CONSECRATED LIFE

concerning them? These were urgent questions that would not be thrust aside. Apart from the conviction, held at that time by the great majority of the Southern people, that it was not only impolitic, but dangerous, to impart the rudiments of an education to the negro, remained the fact that no adequate provision could possibly be made for the whites. What the States would do in the future was uncertain. It would at least require time to eradicate old prejudices and develop a more conservative sentiment. A wholly anomalous order of things existed, which would take time, thought, and wise statesmanship to direct and systematize. Fortunately, the negro himself, feeling the impulse of his new free life, was eager to avail himself of every opportunity for self-improvement and material advancement.

At this juncture our beneficent Government came to the rescue. It was not enough for the Nation to know that past injuries inflicted devolved upon the people special obligations. The public conscience was stirred. From all parts of the North voluntary associations, religious and secular, entered upon the work of education among the negroes with enthusiasm and success, while the United States Government, by special act of Congress, organized under the control of the War Department a "Bureau of Refugees, Freedmen, and Abandoned Lands" expressly to provide for

A CONSECRATED LIFE

the exigencies we have tried in a few words to describe.

Mr. Schaeffer was not left long in suspense. On the 6th of April, 1866, after awaiting orders for some three weeks, he was instructed to report to Major General O. O. Howard, Commissioner of Refugees, Freedmen, and Abandoned Lands, for assignment to duty in that Bureau, and reported on the same date. Subsequent instructions directed him to proceed to Richmond, Va., and from that point he was sent to Wytheville, Va., as Assistant Superintendent, in the counties of Smyth and Tazewell, with head-quarters at Marion, Va. Here, under orders, he relieved Lieutenant B. E. Hess, V. R. C. The following day, May 23d, he indorsed a petition, signed by numerous citizens, "that if not incompatible with the interests of the service, Lieutenant Hess be allowed to resume the duties of Assistant Superintendent of that portion of the district." On the 24th of May the order relieving Lieutenant Hess was revoked, and Mr. Schaeffer was assigned to duty in the counties of Montgomery and Giles, with head-quarters at Christiansburg, Va.

These uninteresting and apparently unimportant orders and assignments are mentioned here because they constitute a series of providential steps which brought Mr. Schaeffer in direct relations with the field of his future life-work. It is by such seemingly insignificant events as these that our lives

A CONSECRATED LIFE

are modified, and sometimes the whole current of them changed.

On the 13th of July he received information of his appointment and confirmation by the Senate of the United States to the rank of Brevet Captain U. S. V. "for gallant and meritorious services during the war," the commission to date from the 13th of March, 1865.

Delayed by a serious illness, it was not until the 13th of August that he was permitted to enter upon his duties. In the meantime another county had been added to his sub-district, which now embraced the counties of Montgomery, Giles, and Pulaski. On his recovery he immediately began a "tour of duty" through this section of South-western Virginia, visiting the towns and villages for the reception of the freed people, who came in large numbers to the several places of rendezvous. Their condition can be better imagined than described. They comprised a grotesque and motley company. Many of them were clad in rags, and most of them were ill-fed. They were of all ages and conditions, from the white-haired patriarch of the plantation to the infant in arms. The sick, the blind, the lame, the widow, and the orphan composed part of these groups. From their filth and poverty and squalor they came, trooping by hundreds to the Government officials for help in their extremity. They were, in truth, "as sheep having no shepherd." They needed everything—

A CONSECRATED LIFE

food, clothing, employment, education, religion. Illiterate to the last degree, ignorant of the ways of the world, hampered by a sense of dependence, their religion a tissue of superstition, their idea of freedom deliverance from restraint and license to come and go and do as they pleased, thrown upon their own resources, is it not one of the marvels of history that they were kept under control at all? Their conduct immediately following emancipation is a credit to their race and a signal instance of the overruling hand of God in the affairs of men.

It is true that in the several months which had elapsed since the suppression of the Rebellion the mutual necessities of the whites and blacks had somewhat relieved the tension of feeling existing between them, which was the immediate consequence of emancipation, yet the distress was severe, the demand for action on the part of the Government urgent, and the officials were brought face to face with problems new to our institutions, the solution of which required the utmost tact, forbearance, and skill.

Captain Schaeffer returned to his head-quarters at Christiansburg from this first tour profoundly impressed with the seriousness of his charge, "but with the consciousness that my [his] labors for the good of the freed people were fully appreciated." How solemnly he viewed his responsi-

A CONSECRATED LIFE

bilities in this connection the following citation will explain.

December 31, 1866.—" . . . My soul has been blessed with the refreshings of God's presence and with fellowship and communion with my Saviour. In my duties as Assistant Superintendent of the Bureau I have endeavored to labor faithfully for the interests of the freed people, and to deal justly and impartially with all classes. They now honor me for my integrity and esteem me as their friend. Feeling deeply interested in behalf of the freed people, I do humbly beg for Christ's sake that I may be a blessing among them, both temporally and spiritually, and prove myself a workman that needeth not to be ashamed—honoring God, hating sin, fearing to do evil, whatever my hands find to do, to do it with my might, to serve God with all my heart, soul, mind, and strength, and to so live as to have nothing to regret when I come to die. I beg this for Christ's sake. Amen.

"As during the past year I have prayed to be led by the Holy Spirit, and to know no will but His, so during the coming year may every step be marked out by the great 'I Am,' and my course be that of 'the just,' which shineth more and more unto the perfect day,' I pray for Jesus' sake. Amen. Renewedly I consecrate myself to the service of the Living God. May my past sins be

A CONSECRATED LIFE

forgiven, and grace and strength be vouchsafed to me, so that I may live 'not unto myself, but unto him who died for me and rose again.' "

Captain Schaeffer was now crowded with work. In addition to the general duties of Assistant Superintendent of the Bureau, on the 18th of April, 1867, he was appointed, under Act of Congress, Registering Officer and President of the Board of Registration for Montgomery County, Va., and on the 7th of June following Military Commissioner for the counties under his jurisdiction, which now consisted of Montgomery, Giles, Roanoke, Craig, and Floyd. His orders made necessary monthly visits to their several county-seats. With head-quarters at Christiansburg, Va., he was required to make long and fatiguing journeys, by railroad where practicable, but often on foot or on horseback, over rough mountain roads, at the expense of much labor and inconvenience, and where accommodations for the traveller were of the most primitive kind.

As Registering Officer he was responsible for the taking of a careful census of the white and colored voters and a general supervision of the elections; as Military Commissioner under the Department, he was clothed with authority in cases where the civil courts were either unable or indisposed to mete out justice; as Assistant Superintendent of the Bureau of R., F., and A.

A CONSECRATED LIFE

L., the needs of the freedmen, their relations to employers and labor, the general question of education, their social conditions, etc., received attention. That these duties were onerous the preceding statement will make clear; that they were performed to the satisfaction of his superiors appears from the following modest line:

July 3, 1867.—"Received a complimentary letter from the Assistant Commissioner."

Many of the cases coming before Captain Schaeffer as Military Commissioner required nice tact and discrimination in their adjudication. They included a wide range of subjects, from the disposition to be made of an old army mule or wagon found unlawfully in the possession of some white person or ex-slave, to the investigation of an alleged plot on the part of the negroes for the destruction of their former masters. A large majority of these cases were of a trivial and vexatious character, consisting in disputes growing out of the failure of employers to fulfil the terms of their contracts with employees. This contract system prevailed extensively,—as it still does in some parts of the South,—and seemed to be the only feasible method of conducting business in the rural districts in the economic conditions of the times.

Captain Schaeffer brought to this duty thor-

A CONSECRATED LIFE

ough conscientiousness and a desire for absolute impartiality. Wherever he could be assured that justice would be dispensed, the disputants were immediately handed over to the civil authorities. A copy is appended of a summing up in Captain Schaeffer's official report of an alleged plot to murder the whites in his district. It was made after a thorough investigation of the facts, and pays a high tribute to the behavior of the negroes.

“HEAD-QUARTERS MILITARY COMMISSIONER,

“COUNTIES OF PULASKI, MONTGOMERY, AND GILES,

“CHRISTIANSBURG, VA., December 13, 1867.

“*Lieutenant Charles P. Robe, U. S. A., A. A. A. General.*

“LIEUTENANT:—I have the honor to make the following statement of facts relative to the enclosed petition of citizens of Central Depot, Montgomery County, Va. [Here follows a minute and exhaustive report of the testimony in the case.]

“The whites, I believe, are fully armed and ready for any emergency. I heard Mr. W—— tell a number of persons that the General commanding had instructed him to tell the whites that they had all better arm themselves, or words to that effect. It is my candid opinion that this whole affair was gotten up to injure the colored man, and as a ruse to obtain an armed organization of the whites. Throughout the counties under my jurisdiction the freed people are behaving themselves nobly, attending to their own business and giving no cause of offense to their white neighbors; while, on the other hand, the whites are greatly embittered against them and annoy them with petty persecutions.

“The charges made that they threatened certain parties of their own color for uttering conservative sentiments could not be substantiated, although every facility was afforded the petitioners to do so. Before leaving Central Depot, in conversation with prominent citizens, they made the bold

A CONSECRATED LIFE

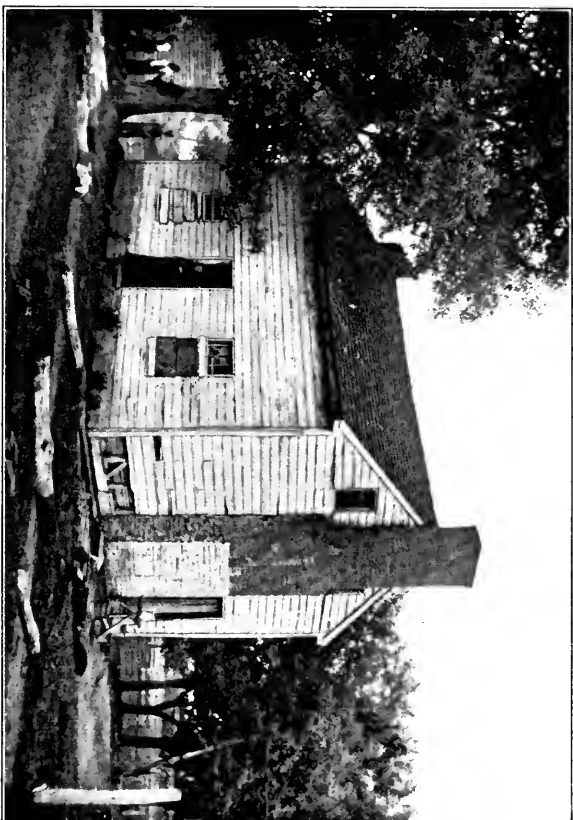
assertion that they believed the whole affair to be a farce, and that, so far as they could judge, the colored people were behaving themselves admirably under the present conditions and circumstances. Mr. ——— did not object to any of the testimony of the witnesses, and finally acknowledged that he was the first to report among the colored men the newspaper articles referring to the arming of the blacks and their intention to destroy the women and children. Having made a thorough sifting of this matter as far as in my power,

“ I remain, very respectfully,

“ Your obedient servant,

“ C. S. SCHAEFFER,

“ Brevet Captain and Military Commissioner.”



THE FIRST FREEDMEN'S SCHOOL-HOUSE, CHRISTIANSBURG, VA.

CHAPTER VIII.

THE most remarkable fact in connection with emancipation, perhaps, was the avidity shown by the freedmen for knowledge and mental training. And considering the further fact of the interest taken by the General Government, by secular and religious organizations, and by individuals in supplying this demand, there is presented for our reflection a most unique chapter in human history.

The attitude of the negro towards education at the outset of his career as a freedman furnishes an eloquent prophecy of his possible future, and the helping hand extended by his white brother, a splendid tribute to the influence of Christian civilization in allaying caste prejudice and in affording the weaker brother a chance. It had its origin in a broad statesmanship and Christly charity, which reaching out at a critical juncture, preserved a people from a bondage more bitter than that of the flesh, and probably from the unspeakable horrors of a race war. Nor would it be possible to estimate at its true value the work accomplished by the agencies named in the few years next succeeding the war, the formative and crucial period of the negro as a free citizen; for it must not be forgotten that alongside the school-house was reared the house of worship, and with the training of the mind came also the culture of the heart.

A CONSECRATED LIFE

The late General C. S. Armstrong, principal of Hampton Normal and Agricultural Institute, says: "General Howard and the Freedmen's Bureau did for the ex-slaves, from 1865 to 1870, a marvellous work, for which due credit has not been given; among other things, giving to their education an impulse and a foundation by granting three and a half millions of dollars for school-houses, salaries, etc., promoting the education of about a million of colored children. The principal negro educational institutions of to-day, then starting, were liberally aided in a time of vital need."

It is not within the scope of this work to discuss the details of this extraordinary educational movement excepting as they refer to the subject of this memoir, but we cannot refrain from quoting the following, as indicating the breadth and success that attended it.

Extract from the Fourth Semi-Annual Report on Schools for Freedmen, July 1, 1867, by J. V. Alvord, General Superintendent of Schools, Bureau R., F., and A. L.:

"We are now reaching, with efficient influence, not only the cities, but the remotest counties of each State lately in rebellion. The voluntary associations are working harmoniously with us in sentiment and methods of action, and in harmony among themselves. The reports of State Superintendents indicate fidelity and increasing thoroughness, showing more perfect knowledge of the work and deeper commitment to its great results; and the nearly two thou-

A CONSECRATED LIFE

sand teachers at present employed give, with rare exceptions, gratifying proof that these four millions may in future be safely left with such instructors. . . . Still we look back with astonishment at the amount accomplished. Such progress as is seen under auspices admitted to be unfavorable; the permanency of the schools, scarcely one failing when once commenced; the rapid increase of intelligence among the whole colored population, are matters of constant remark by every observer. Thus far this educational effort, considered as a whole, has been eminently successful. The country and the world are surprised to behold a depressed race, so lately and long in bondage, springing to their feet, and entering the lists in hopeful competition of every rival.

"We urge all friends of the freedmen to increasing confidence and to look forward with assured expectation to greater things than these. This people are to be prepared for what is preparing for them. They are to become 'a people which in time past were not a people;' and there is increasing evidence that 'God hath made of one blood all the nations of men.' *Equal* endowments substantially with *equal* culture, will produce that *equality* common to all mankind."

A few extracts from one of Captain Schaeffer's reports to the Bureau will, perhaps, best explain his several relations to the same:

"HEAD-QUARTERS OF BUREAU OF R., F., AND A. L.,

"CHRISTIANSBURG, VA., January 31, 1868.

"GENERAL:—I have the honor to make the following report of Bureau affairs in the counties under my jurisdiction. . . . I have, however, been fully engaged in looking after the interests of the freed people in the Third Division, visiting many of them at their homes, and endeavoring to acquaint myself with their condition and circumstances. Some I found in deep poverty and distress, but was enabled to relieve in a great measure their necessities by kind as-

A CONSECRATED LIFE

sistance furnished me by friends in Philadelphia, Ohio, and other places, especially in the distribution of women's and children's clothing, which was received with true-hearted gratitude and praise to God. The men's clothing sent me by the Bureau will prove a great comfort and blessing to the aged and infirm.

"The cold weather in these mountains has been unusually severe, and those not well provided for, through inability to lay by supplies, have in many instances suffered severely, but have received relief as far as we were able to supply their necessities.

"There seems to be a disposition on the part of the whites not to enter into written contracts with these people until after the election, hoping thereby to influence their votes for the parties whom they select, or against the adoption of the constitution framed by the convention now in session. They also in many instances hire them by the day, while others are employed by the month, without any special arrangement being made to continue them in service. They are fearful, however, to turn them off altogether, as they certainly need their labor; notwithstanding many of them are advocating the introduction of white labor to the exclusion of the colored man. This, however, will not succeed, and I have assured the freed people of its improbability.

"Public sentiment among the 'unreconstructed' is bitter against these people. Their schools are denounced, and every effort for their advancement is looked upon with distrust. No sympathy or co-operation can be expected from this source. And even those persons who are favorable to the education and elevation of the colored race are so fearful of public opinion that they are unwilling to take a bold stand for the right.

"The poor whites are in a sad condition, and their children are growing up in ignorance and vice. They are willing to mingle with the negroes in their homes, but when asked to avail themselves of their school advantages cannot be induced to enroll themselves among them. Throughout all the counties under my jurisdiction as Bureau Officer

A CONSECRATED LIFE

I do not know of a single school for poor whites, and I have taken considerable trouble to ascertain the facts in the case.

"In regard to freedmen's schools, only two at present are in successful operation, and these are supported by Northern benevolent associations, the one at Christiansburg numbering two teachers and two hundred and thirty-two scholars, including one hundred and forty-five day and eighty-five night scholars. A large class of colored young men receive writing-lessons four nights in the week from your officer in charge.

"The Sunday-school at this place numbers one superintendent, twenty-eight teachers, and two hundred and nine scholars. At Newbern, Pulaski County, the school numbers ninety-seven day and twenty-eight night scholars. A large Bible class is taught by the day-school teacher. Both these interests are in a very flourishing condition, and the scholars are making very rapid progress in their studies. At Salem I found a school with one teacher and sixty-eight scholars, but which needs looking after to make it successful. The county schools have all been closed during the past month, owing to the severe weather. As far as I have been able to visit among them, I have found the children studying at their homes, but, of course, making very slow progress.

"The Lincoln Temperance Association at Christiansburg now numbers two hundred members and is exerting a powerful influence for good throughout the community. At Newbern the membership numbers ninety, and is as true as steel to the cause. We purpose as soon as we are able to organize divisions in other localities.

"Difficulties growing out of the marriage relation have been adjusted without recourse to the civil law, as well as a number of cases of improper conduct, which have been disposed of in a manner which will, we trust, prevent their recurrence and have a salutary influence upon others. . . . The orphan children, as far as I can learn, have been properly cared for, and where an opportunity is afforded attend our schools.

"Notwithstanding the malice and hatred of the whites to-

A CONSECRATED LIFE

wards the freed people and those engaged in laboring for their welfare, yet there are some who would bid them God-speed, and would give assistance if they could, and the freedmen themselves are steadily advancing in intelligence, sobriety, and good deportment, desiring to live in peace with all men, and endeavoring to secure by their labor an honest livelihood.

“I am, General, very respectfully,

“Your obedient servant,

“C. S. SCHAEFFER,

“*Brevet Captain, etc., etc.*”

The notable interest manifested by Captain Schaeffer in this educational work, and his evident adaptation for its prosecution, called forth from the Superintendent of Education the following communication:

“BUREAU OF R., F., AND A. L.,

“OFFICE OF SUPERINTENDENT OF EDUCATION,

“RICHMOND, VA., June 17, 1869.

“*Brevet Captain C. S. Schaeffer.*

“DEAR SIR:—I should be glad if I can arrange the matter with yourself and General Howard to have you appointed Assistant Superintendent of Schools, so that you can continue the work you have in hand for the Friends’ Society, and at the same time enlarge the sphere of your operations beyond what you otherwise would do, and at least get your travelling expenses and subsistence while travelling from the Government. Perhaps I can get more than that for you. This would relieve the Society of all charge for your travelling expenses, and give you larger freedom in usefulness. Please write me what you think of this.

“Yours truly,

“R. M. MANLY,

“*Superintendent of Education.*”

Concerning this communication the “Diary” records the following:

A CONSECRATED LIFE

Friday, July 23, 1869.—"Yesterday busy as usual. To-day I received enclosed in communication from Rev. R. M. Manly, Superintendent of Education, State of Virginia, Bureau of R., F., and A. L., a letter of appointment from the War Department, Head-Quarters, Bureau of R., F., and A. L., Washington, D. C., assigning me to duty as Assistant Superintendent of Education, State of Virginia. Mailed a letter of acceptance and entered upon duties."

Thursday, August 12, 1869.—"Visited Rev. R. M. Manly, Superintendent of Education, etc., arranged in regard to future work, and received instructions to make certain tours of inspection throughout the western counties of the State."

Friday, August 13, 1869.—"I returned to Christiansburg. When six miles west of Salem, was providentially preserved from a railroad accident by reason of a burned bridge."

The appended order indicates the largely increased labor and responsibility involved in the assumption of this new official relationship to the Government:

"BUREAU OF R., F., AND A. L.,

"OFFICE OF SUPERINTENDENT OF EDUCATION,

"RICHMOND, VA., August 11, 1869.

"*Mr. C. S. Schaeffer, Assistant Superintendent of Education, State of Virginia.*

"SIR:—You will proceed to the principal points in the counties of Washington, Russell, Tazewell, Smyth, Giles,

A CONSECRATED LIFE

Floyd, Roanoke, Pulaski, and Botetourt, Va., for the purpose of providing for the schools heretofore held, and the establishment of others where practicable. On completion of this duty, you will make a detailed report with recommendations.

“ Respectfully,

“ R. M. MANLY,

“ *Superintendent of Education.*”

The Freedman's Bureau was in thorough accord with the various charitable associations interested in this great educational movement. In many cases it assumed the rent of private buildings used for schools; in some cases arrangement was made by means of which a portion of the appropriation for rent could be diverted to the payment of salary. This, however, was only permissible in extraordinary cases. The rule was for the Bureau not directly to employ teachers. The Bureau appropriated ten dollars per capita monthly to the organizations having this work in hand for each person commissioned by them. In this indirect way the Government bore a large portion of the expense of the work.

Captain Schaeffer found it quite easy, therefore, to sustain simultaneously relations to the Bureau and to the Friends' Freedmen's Association, receiving from the former travelling expenses and subsistence while travelling, and from the latter a small salary of which he made no personal use, but expended in the work.

Aid was also extended by the Pennsylvania Abo-

A CONSECRATED LIFE

lition Society, the American Tract Society, the American Baptist Publication Society, and such men as Dr. James E. Rhoads, late president of Bryn Mawr College,—between whom and Captain Schaeffer subsisted a warm personal friendship,—Benjamin Coates, H. M. Laing, W. H. Horn, and Richard Wood, of Philadelphia, and other respected and influential ladies and gentlemen in various parts of the country, who at this time and for years used Captain Schaeffer as a channel for their benefactions.

Regard was had not only nor chiefly to the demand for education. Spiritual and physical relief was abundantly provided to supply the prevalent destitution. In addition to the regular supply of school-books and materials, large quantities of Bibles, Testaments, religious books, and tracts were furnished and distributed. Germane to the interest felt in the spiritual welfare of these people, the subjoined extract from a letter of Dr. James E. Rhoads to Captain Schaeffer deserves attention:

“NEW HOPE, PA., 8th mo. 20th, 1869.

“*To C. S. Schaeffer.*

“DEAR FRIEND:— . . . We feel, if anything, an increasing interest in the pupils being taught a knowledge of the Scriptures. Please inform me of thy plans for the fall, when they shall be prepared, and also of opportunities to supply books, tracts, Bibles, etc., to both white and colored. Oh, that the poor whites could be brought under the power of Gospel truth. If openings occur for this, I hope thou

A CONSECRATED LIFE

wilt take occasion to improve them by whatever means wisdom may direct. With Christian friendship, and desires that thou 'may abide in Christ,' and He in thee, being unto thee 'wisdom, righteousness, sanctification, and redemption,'

"I am truly thy friend,

"JAMES E. RHOADS."

Nor were these Christian friends content with efforts for the mental and spiritual elevation of these people. In the matter of physical relief no little liberality was exercised. From time to time, continuing for a number of years, of which there will be occasion to speak later, large consignments of clothing, bedding, surgical appliances, and medicines of a simple sort were forwarded to Captain Schaeffer for free distribution among the poor of his district.

The considerable group of counties committed to his supervision under the order quoted above extended from the Tennessee border on the southwest, continuing along the boundary line of West Virginia, and including Botetourt County on the northeast, embracing a tract of territory two hundred miles long by sixty miles wide, through which passed but a single railway.

The school district also included Montgomery County, which had been previously assigned to him, and other sections which need not be specifically mentioned.

It is evident that these several responsible duties taxed time and strength to the utmost. Using

A CONSECRATED LIFE

the railway, which as a sort of vertebra ran centrally through this territory, often on freight trains, he branched off to the right and left, sometimes on horseback, more often on foot, visiting where schools were established, or journeying into the more sparsely settled districts, where indifference prevailed as to school advantages, encouraging teachers and pupils, and by holding 'educational meetings' stimulating interest among the people. But the carelessness and ignorance of some of these communities as to their spiritual needs concerned him even more than their intellectual progress. And while not neglecting the latter, wherever he went religious meetings were held, Sunday-schools organized, Bibles and Christian literature scattered, and the foundations laid for numerous churches that to-day flourish in that once benighted region of Virginia.

The extent of this service may be inferred from the fact that at one period, as Assistant Superintendent of Education, he had as many as twenty thousand pupils under supervision.

We subjoin a few notes from the "Diary:"

September 24, 1869.—"Started to-night for Giles Court-House via Dublin."

September 25, 1869.—"Arrived at Pearisburg this P.M. Meeting this evening."

September 26, 1869.—"A good time in the Sabbath-school, followed by preaching service,

A CONSECRATED LIFE

baptism, hand of fellowship, and Lord's Supper. Ten received, six by baptism—a good time day and evening.”

September 27, 1869.—“After attending to school matters returned to Christiansburg.”

September 28, 1869.—“This evening went to Salem and held an educational meeting.”

September 29, 1869.—“From Salem visited Lynchburg and proceeded to Charlotte Court-House.”

September 30, 1869.—“Visited the Charlotte and Scott's Farm Schools, and to-night held an educational meeting at Charlotte Court-House.”

October 1, 1869.—“Visited among the people until 4 P.M., when I started for Wolf Trap Station and stopped for the night.”

October 2, 1869.—“Took conveyance to Clarks-ville, where in the evening I held an educational meeting, at the same time visiting the school and people of the place.”

October 3, 1869.—“Met the Sabbath-school this morning. A heavy freshet and storm, however, prevented a large attendance at the religious services.”

October 4, 1869.—“Visited and made a thorough inspection of the school. At night held another large and interesting meeting.”

October 5, 1869.—“Started for Wolf's Trap Station, but could not reach it by reason of the freshet.”

A CONSECRATED LIFE

October 6, 1869.—"Succeeded in reaching the station, and from thence took the train to Clover Depot, where at night I held an educational meeting."

October 7, 1869.—"From Clover took train for Richmond, and reported at R. M. Manly's office."

October 8, 1869.—"Returned to Christiansburg via Lynchburg."

The above are mere memoranda of a single tour of inspection. They give no hint of the fatigue, hardship, and self-denial involved in their prosecution. They might be greatly multiplied, but space will not permit further details of this important work. It was carried on with unabated vigor, until the discontinuance of the entire operations of the Educational Department of the Bureau, June 30, 1870, when his services were dispensed with. Meanwhile he had accepted reappointment as Superintendent of certain of its schools under the Friends' Freedmen's Association of Philadelphia.

CHAPTER IX.

ON the summit of a mountain near Christiansburg, Va., in the heart of the Alleghany range, known as Zion's Hill,—a name given it by Captain Schaeffer,—overlooking a wide extent of mountains and valleys that fade away in delicate purples and blues in the misty distance, composing a landscape of exquisite beauty, stand the spacious buildings of the Christiansburg Industrial Institute and the Memorial Baptist Church. In this chapter the history of the former is narrated.

On establishing his head-quarters at Christiansburg as an officer of the Freedman's Bureau, the prevailing destitution here, as elsewhere, appealed to Captain Schaeffer's sympathies. The county-seat of Montgomery County, it was at once a place of importance in itself, and a strategic centre from which the surrounding country might be reached in an educational and religious campaign. Soon after his arrival, in May, 1866, while on detached duty, a room was rented, and, starting with a few pupils, a school was organized whose history has been one of uninterrupted prosperity. Of course, the instruction imparted at this period was of the most elementary kind, and continued so for some time; the promise, however, from the beginning gave good grounds for encouragement as to the

A CONSECRATED LIFE

capacity of these children of slavery for receiving knowledge.

At first a single white teacher from the North was employed and the school grew apace, so that the restricted limits of the rented log cabin soon became inadequate to accommodate the eager learners.

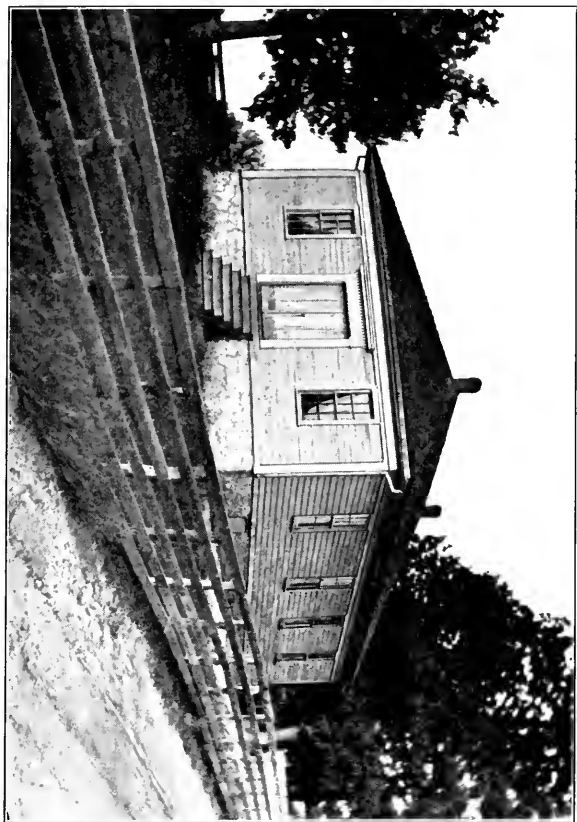
It must be confessed that this work was not carried on without opposition. The white people were greatly embittered against him, and persistently misunderstood his motives and intentions. On one occasion, not long after the opening of head-quarters, as he was leaving his office and had just turned the corner of the street, a shot was fired at him barely escaping his head, coming so close, indeed, that the motion of the bullet was distinctly felt as it passed through his hat. His office was then moved to the hotel where he boarded. This attempt at assassination was followed by threats of the mob to burn the hotel to the ground if he did not leave. The proprietor was friendly, but said he must go, as he feared to risk his property. Captain Schaeffer had found it impossible to purchase land and building materials. Self-interest was ignored in political and personal antipathy, in dislike of the man and his supposed aims. He intimated to his host, Mr. W——, that if he would buy a tract of land for him, as no one would sell to him personally, he would erect a building himself. This Mr. W—— consented to do, and thus

A CONSECRATED LIFE

Zion's Hill was bought. Here Captain Schaeffer erected a small but good stone building, known as the "Parsonage," and the church and school building referred to below, with materials purchased for him by two or three colored friends. This church and school building was put up in 1867, chiefly at his expense. It was jointly used by the colored Baptists for a meeting-house and for school purposes. It was a substantial frame structure and cost fourteen hundred dollars. In 1869 an addition was built to it which cost one thousand dollars.

At this period the interest in the freedmen throughout the North was general, and but little difficulty was experienced in securing funds to ameliorate their condition. From various sources aid was freely contributed for the support of this school. Much care also was exercised in the choice of teachers, so that its standing in the community was high. In addition to the general supervision he gave it, and the not infrequent assistance rendered as instructor, Captain Schaeffer's concern for the cause and his unselfish liberality found expression in the execution of a deed of trust, conveying the building described above and the ground on which it stood, including a large plot for a cemetery, to a Board of Trustees for the use of the church and school forever.

Of this transaction the following is recorded in the "Diary:"



FIRST CHURCH AND SCHOOL-HOUSE, ZION'S HILL, CHRISTIANSBURG, VA.

A CONSECRATED LIFE

October 26, 1868.—"Deeded to a Board of Trustees as follows,—Minnis Headen, Norville Curtis, Jacob Seldom, Samuel Hayden, William Curtis, Henry Brown, Carrington Vaughn, and Gabriel Farron,—the school and church property, to be held by them in trust for the purposes therein stated and specified, and to their successors forever."

These were all colored men, ex-slaves, in whose integrity he had implicit confidence. He was of the opinion that the true method of teaching the colored man self-reliance and self-respect, where there was a basis of character for honesty and integrity to recommend him, was to place him in positions where ability and enterprise would be put to the test, and he rarely had reason to repent this course.

As time went on the scope of the institution was widened and more advanced studies were introduced. Students attended from long distances, supporting themselves as they best could, either supplying their own board or obtaining such accommodations as might be had in the poor cabins in the neighborhood. In cases not a few they availed themselves gratuitously of the bounty of Captain Schaeffer's own table. So eager, indeed, were pupils to obtain the advantages offered that the building became inconveniently crowded. It was also lacking in appliances for the most effective

A CONSECRATED LIFE

teaching. Profoundly concerned for the progress of the school, and to obviate the difficulties suggested, he decided to build a larger and more suitable structure.

To raise funds for this object, which lay so near his heart, a project was engaged in which involved much time, labor, and anxiety, and which, unfortunately, failed to meet his expectations.

Organizing a chorus of singers, which he named the "Virginia Singers," after the manner of the "Fiske Singers," who had made a successful tour of the country and raised large sums for the Fiske University, concerts were given in Washington, Baltimore, Philadelphia, and other places. Unlike them, however,—cultivated musicians, who rendered their music decked out in all the niceties of toilet and costume in vogue in polite society,—they appeared before their audiences in the ordinary dress of the cabin and plantation, the women scrupulously neat, indeed, but clad in calico gowns, white aprons, and gay turbans, and the men in the dress of every-day life. They sang their peculiar melodies with marked pathos and effect, and with characteristic naturalness and abandon that pleased their hearers. But while they were well received and excited no little interest, the undertaking was not financially successful, and at its conclusion left its originator a loser by a considerable sum.

In no wise daunted, however, in 1873-74, without assistance from any source, and entirely at his

A CONSECRATED LIFE

own expense, a large two-story structure was erected at a cost of two thousand dollars, fully equipped with all the necessary appliances, the use of which was given to the school free of rent, interest, or charges of any kind until the completion of the brick school-house in 1885, when it was vacated.

The school was now in a flourishing condition. Besides the hundreds who had been and were receiving primary instruction, numbers of pupils were making preparation for entrance into higher institutions of learning. The average attendance at this time and for many years was in excess of two hundred and fifty pupils annually of all grades. Captain Schaeffer was particular in his choice of men for advanced training, not only as to mental capacity, but likewise as to moral character. Sound moral principles were strenuously inculcated, and the religious bearing of the students received careful attention. Entirely non-sectarian in its management, no constraint whatever was put upon conscience, yet many who came to the school quite unconcerned in regard to spiritual things were led to trust in Jesus Christ, and were baptized into the fellowship of the church, whose meeting-house stood on the hill hard by. Graduating from an environment so conducive to the elevation of character, it is not strange that those entering higher institutions of learning from the Christiansburg Institute were favorably received. More-

A CONSECRATED LIFE

over, Captain Schaeffer so impressed his personality upon the graduates as in many instances to produce a marked effect for good upon their subsequent lives and work.

Entering from this school Wayland Seminary, Howard University, Richmond Institute, Shaw University, etc., and graduating therefrom, many of them are filling posts of trust, influence, and honor and living useful lives all over the United States, as ministers of the gospel, physicians, teachers, private citizens, and as missionaries to their own race in Africa.

The subjoined extract from the pen of Mrs. Mumber, correspondent of the *Freedman's Friend*, the organ of the Friends' Freedmen's Association, is worthy attention :

"THE CHRISTIANSBURG MISSION.

"11th mo. 19, 1874.—Riding up from Tennessee on the train through the passes of the Alleghanies, by mountain scenery in beautiful and ever-changing vistas and past stations whose names were familiar as connected with the work of the Association, Wytheville, Vicar's Switch, and beyond, Big Springs, Alleghany Springs, etc., we arrived at Christiansburg at nightfall.

"'Beautiful for situation' are the mission-house and school building, set on a hill commanding extensive views, the horizon bounded on all sides by mountains, and nearer, fair large fields of wheat and corn, the railroad winding at the foot of the hills, the white houses and spires of Christiansburg about a mile distant.

"When the lamps in the neat little meeting-house are lit they shine like beacon lights, visible for two or three miles,

A CONSECRATED LIFE

seeming to invite the colored people to assemble together there, and to the signal they respond, coming over the rough, muddy roads cheerfully to attend the meetings.

"Christiansburg, lying off the usual route, has only once been visited, like the other schools, by members of the Committee, and we were warmly welcomed.

"The surroundings and interior of the Mission-House are as neat and attractive as if it were a home in Germantown. Tanned walks, a yard laid out with flower-beds and well-kept turf, greeted our unaccustomed eyes. But better than the cordial reception or the pleasing indications of taste and refinement was the assurance which we felt on entering, and were strengthened in during our stay, that in this household, as in that at Danville, the Lord was loved and honored, and that the band of workers so intimately associated here looked to Him for the daily strength and wisdom essential in their work.

"11th mo. 20th.—The Primary Department in two divisions occupies the meeting-house. In the first we found eighty little folks assembled. Their concert exercises on the charts were wondrous to listen to. The teacher's quick-pointing stick seemed hardly able to keep pace with their tongues as they spelled out the words and sentences. With everything she has in the shape of a chart they have become familiar, and she too needs a new set of them for her bright little company.

"In the next room thirty more-advanced scholars were assembled. This teacher has an excellent system, patiently insisting upon thoroughness. Her classes in geography and mental arithmetic recited admirably.

"Afterwards we walked through a lane back of the house to the new Normal School house, suitable and comfortable. Here also are two divisions of the department. In the first room we listened to recitations in natural philosophy; the students give the reasons of things in their own words, evincing a clear understanding of them.

"In the next and highest room we were struck with the serious, earnest deportment of the pupils, not children at school, but young men and women studying with a purpose.

A CONSECRATED LIFE

Most of them have to work hard to pay their board while attending school, and they value the privilege accordingly. We were told that fifty more would gladly come if they could be accommodated."

The colored population in the section of Virginia under consideration had been gradually advancing in intelligence and material prosperity and in a more elevated Christian manhood and womanhood. Moreover, they esteemed their educational privileges beyond all price and used them to the best advantage. A demand existed for better school facilities and more liberal grades of teaching. Always in the advance, Captain Schaeffer was in full sympathy with this felt want. With his accustomed energy and enthusiasm, he at once set about interesting friends in the North in the project and in securing the necessary funds. He appreciated the difficulties of the undertaking, as he had but recently carried to completion an extensive building operation for the church, and in the lapse of years zeal for the welfare of the freedmen had somewhat flagged; but relying on the Lord, who he declared in all the past had never forsaken him, he believed it possible to press the enterprise to a successful issue. Donating a tract of ground consisting of a few acres, which, with the building to be erected thereon, was deeded to a Board of Trustees and their successors forever, building operations were begun. Fortified with a few hundred dollars in hand, the promise of aid

A CONSECRATED LIFE

from the Friends' Freedmen's Association, and above all, as has been said, in firm reliance on God, but not seldom at the cost of bitter heart-ache and hard struggle, the work progressed.

The subjoined letter to the secretary of the Friends' Freedmen's Association is characteristic. The italics are Captain Schaeffer's:

"CHRISTIANSBURG, VA., February 13, 1885.

"DEAR FRIEND, E. M. WISTAR:—Your favor received. Our kind Heavenly Father knows how much we need our school building, *and I am sure* He will open the way for us. I have been in many straits and under sore pressure, but He has *always* brought me through, and with the experience of the past how can I distrust Him in this? True, sometimes it has been dark as midnight, but when light came it chased the darkness *all* away. The prospect does not seem so bright as we could wish if we had the choosing, yet it is well in our Father's care, for if we did not 'sow in tears we should not reap in joy.' If it were a matter of individual gratification or personal aggrandizement, I might hesitate in pushing it forward, but when it is to honor my great Head in lifting up this low-down people, there is no other course to pursue.

"We have waited too long already—the Lord forgive us. Please tell the Board to *aid us all they can*, and we will struggle through. In one way or other the Lord will provide. But oh, what an avenue is open to some of the Lord's servants who have the means to gain a large percentage with no losses! For 'inasmuch as ye have done it unto one *of the least of these my brethren*, ye have done it unto me.' For where can you find a people lower down than these thousands whom I serve, or who are more trustingly looking to the Lord for help?

"Further, we have gone too far to even hesitate in the matter. A large portion of the material is on the ground, and the entire quantity of brick needed is either here, on the

A CONSECRATED LIFE

way, or being loaded. Contracts have been made for digging out the cellar and putting in the foundation walls and for framing timbers, etc. I feel confident you could not say to us reverse all this; but within the heart of hearts there must be satisfaction that so much has been attained. True, there is only the amount, or a little over, as you state, in my hands for the purpose, nine hundred and twenty-four dollars and ninety-seven cents, of which a goodly portion has been paid out necessarily already; but adding the amount you can aid us with by 4 mo., '85, will leave only a small balance comparatively to put the building in a state of protection from the weather. This can be met, if in no other way, by a loan in an amount sufficient to cover it; but we hope the Lord will open some heart to give it.

"I have tried to give you a full, clear statement right from my heart, and trusting it may meet approval,

"I am truly thy friend,

"CHARLES S. SCHAEFFER."

At the risk of trespassing upon the reader's patience, we note the following extracts from a circular letter issued by the Friends' Freedmen's Association:

"THE CHRISTIANSBURG BUILDING.

"The school at Christiansburg is a very interesting institution, and is under the care of Charles S. Schaeffer, who was an officer in the volunteer army, but in 1865 was transferred to the Freedmen's Bureau, ordered to Christiansburg, and has since been devoted to the education and evangelization of the colored people. He has had oversight of schools for the Association, and has been the means (directly and indirectly) of the organization of one hundred and twenty-three Christian congregations, with over eleven thousand members. He has taught the people industry, thrift, uprightness, abstinence from alcoholic drinks and tobacco, and every virtue. . . . The school has most favorable relations with these one hundred and twenty-three congrega-

A CONSECRATED LIFE

tions, is situated in the midst of a beautiful country, which is becoming the seat of business and manufacturing activity, and it will be a model for the whole region.

"The school is a graded one and will also train teachers, the most important work in which the Association can engage, as thereby knowledge and Christianity are widely diffused.

"C. S. Schaeffer took care to use great economy in his buildings, and has pledged his own property for the excess of cost over the first estimates. . . . Of the forty-five hundred dollars due twenty-five hundred dollars should be raised within a few months, and the remainder next year.

"On behalf of the Executive Committee,

"JAMES E. RHOADS,

"HENRY HARTSHORNE,

"FRANCIS COPE HAINES.

"PHILADELPHIA, First mo. 20, 1886."

Through Captain Schaeffer's consecrated effort and abiding faith in God, the building was at last finished at a cost of eight thousand seven hundred and forty-seven dollars and fifty-one cents, of which amount he had personally gathered or given four thousand four hundred and thirty-four dollars and twenty-seven cents, in addition to the gratuity of the land. To him also belongs the credit of having furnished it free of cost. That he might bring this cherished object to pass, he had not only undergone much labor and anxiety, but also advanced large sums of money without interest, superintended the entire work without pay, and stood responsible for the last cent in the whole transaction. It was, therefore, with a sense of relief that he rejoiced in its completion.

A CONSECRATED LIFE

Up to this time the school had been carried on at the exceedingly small average annual cost of nine hundred and fifty dollars, with school privileges ranging from seven to ten months. There was no charge for tuition.

For a number of years the contributions from the sources named for the support of the school had been supplemented by an annual appropriation from the county funds, and on two occasions help was received from the Peabody Fund. To conduct the work at so small an outlay was rendered possible by the fact that Mrs. Schaeffer served as teacher without salary, and Captain Schaeffer gave without remuneration his personal superintendence, the free use of his hired help and team in caring for the grounds and buildings, in hauling coal from the mines, and in ways too numerous to mention saved the school fund from expense.

The institution was now well equipped and was regarded as a model. Its beneficent work went on with unabated vigor. Later on attempts were made in a tentative way to take up industrial training. Cookery, dress-making, carpentry, and agriculture received some attention, but without marked success. While not averse to the introduction of the industrial arts into the curriculum, he regarded the movement as conducted a practical failure,—“merely a name, and not a fact.” The principal placed in charge by the Friends’ Freedmen’s Association he believed incompetent, if not

A CONSECRATED LIFE

worse. He refused to prefer specific charges against him for reasons which to himself seemed satisfactory. He felt that his known interest in the cause and the personal and pecuniary sacrifices he had made for it entitled his opinion to more than ordinary consideration. That he did not conceal his alarm or fail to express his views the following shows:

“As regards the school, where is its boasted prosperity? Where are the signs of advancement, either in the General Department or in the Industrial School? What has been achieved? Your servant has looked hopefully and waited patiently for even signs of improvement, but sees nothing but a retrograde movement. Where are the boarding scholars of other years, and the bright scholarship which has gone forth to elevate the people?”

At this crisis Captain Schaeffer was so profoundly concerned for the welfare of that which had constituted no small portion of his life work, that he endeavored to obtain for a money consideration a transfer of the property to the Trustees of the Valley Baptist Association of Virginia. He well knew its value as an adjunct to the cause of Christ, and desired if possible to retain it to that end, but his offer was declined. The strained relationship, however, finally culminated in his withdrawal from the superintendency, though he retained his seat as a trustee.

The school now became known as The Chris-

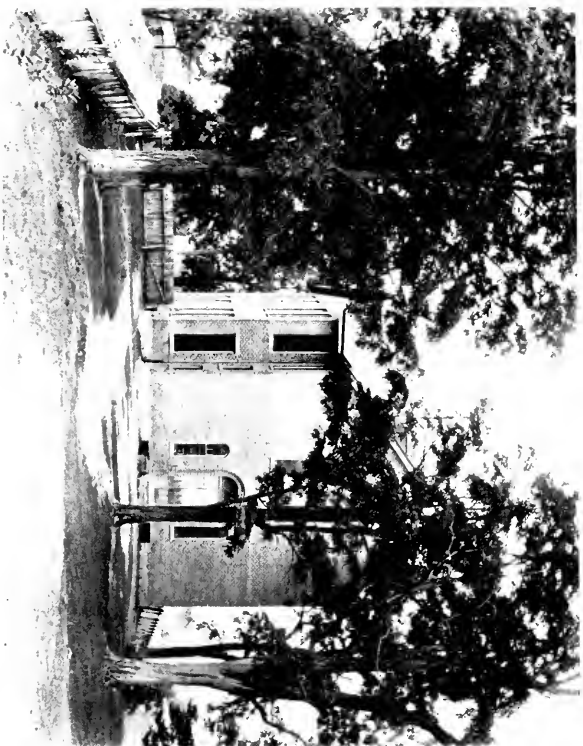
A CONSECRATED LIFE

tiansburg Industrial Institute. Matters going from bad to worse, in 1895 Mr. Booker T. Washington was requested to take the supervision of the work, especially with a view to organizing an Industrial Department. That Captain Schaeffer's views were correct as to the character of the principal, and that his expressions of alarm were justified, the subjoined statement, taken from the columns of the *Helper*, the organ of the Christiansburg Industrial Institute, under date of April 19, 1898, distinctly declares :

"When the present faculty took charge of the work three years ago (1895) this school was an Industrial Institute only in name. A record of the school was misplaced and has not been found even to this day. The industrial departments then were carpentry, agriculture, sewing, and cooking. An inventory taken then shows that the property of the carpenter-shop was four hand-saws, and a number of bits, planes, chisels, and the like of the poorest materials.

"For agriculture, there were no tools of any kind, neither hoe, rake, spade, nor shovel. For sewing, there were a dozen work-bags, several thimbles, and a few needles. For cooking, there were many needed and useful utensils, and all that would be necessary to give a class of girls their first lesson in cooking. The valuation of all the shops did not exceed seventy-five dollars.

"To-day we are successfully operating seven industries,—namely, cooking, sewing, carpentry, wheelwrighting, blacksmithing, agriculture, and printing. All of these departments are in active operation every day from 1.40 to 4.30 P.M. One thousand dollars will not more than cover the valuation of tools and materials belonging to the several shops. As to what is being done in these shops day after day, one has but to visit our school on Industrial Day in April of each year and see for himself.



CHRISTIANSBURG INDUSTRIAL INSTITUTE

A CONSECRATED LIFE

"It is to be hoped that the influence of the school may be found helpful to all who come in contact with it. Here special emphasis is placed upon industrial work. We aim to teach what our people are going to need for a livelihood in the world. We are yet simple bread-winners, and in no respect can we afford to have our schooling touch anything which is not substantial in character."

Within a few months a farm consisting of about one hundred acres has been purchased, where it is intended that agriculture shall be taught practically. If the arts enumerated above, and others, in this and similar schools are taught in a thoroughly practical way, so as to render the graduates masters of their crafts, and not mere smatterers of them, it will prove of incalculable benefit. This, with such scholastic training as can be had in addition, will solve the race problem to the advantage of the colored man and of the country at large. It is to be feared, however, that much of the so-called industrial training is a misnomer.

If the future success of the Christiansburg Industrial Institute along the lines of this new departure is in anywise commensurate with its great usefulness in other directions in former years, it will but perpetuate the memory and work of one whose labor and self-sacrifice made such result possible.

CHAPTER X.

A MITIGATING circumstance in connection with African slavery was the bringing of the negro from absolute savagery in contact with Christianity. It rendered his enslavement tolerable, and fitted him in some degree for freedom when it came. It enabled him, too, to bear his sorrows with fortitude if not with cheerfulness, and taught him patience under burdens sometimes almost too heavy to be borne. In the night of his narrow life of servitude, his vivid but uncultured imagination was filled with visions of the glorious dawning of a better day. With a pathos which cannot be described, he sang in a minor key those songs of hope and promise which cheered him by the way. Robbed of his liberty, his rights, and his manhood, much could not be expected of him. His moral sense was necessarily low. Unable to read, his knowledge of the Word of God, as of everything else excepting the mere routine of his daily toil, was exceedingly limited. What little he knew of religion was distorted and out of relation with high moral purpose or a pure spiritual life. With the marriage bond, also, almost utterly disregarded, and the ties of kinship likely at any time to be rudely ruptured, it was hardly to be expected that in him natural affection should find its highest exemplification. Furnished only with

A CONSECRATED LIFE

coarse food, rough clothing, and the shelter of a poor cabin in exchange for a life of compulsory labor, debarred all hope of advancement or personal acquisitions, it is not strange that at times he found it difficult to observe fine distinctions between "mine and thine."

In certain districts of the South at the close of the Civil War, especially on the great cotton and sugar plantations of the Southwest, the religion of the negroes was little better than the fetich worship of the Congo or the Guinea coast, with scarcely a trace of Christianity. In many other places, where they had been brought under the influence of the white ministry, or where some plantation preacher called of God and taught by His Spirit led the people, there were numbers of simple-minded, earnest-hearted followers of Jesus, whose knowledge, indeed, was scanty, but who knew God and loved the Saviour, and whose lives were an example and a benediction.

It is true that their religious meetings at the time of which we write, even in the most enlightened sections, were a singular medley of the devotional and the grotesque. They were literally, for the most part, religious orgies, if the term may be used with propriety, in which prayers and praises, leapings and contortions, songs and shoutings, groans and tears, and bodily exercises surprising to witness, were indulged in to the full, yet withal there was much vital religion in them.

A CONSECRATED LIFE

Beginning gradually and continuing with increasing fervor and confusion, the exercises went on growing in intensity and excitement, until from sheer exhaustion the "happy" participants were compelled to desist. It was not infrequent for a sister or two to become hysterical or to fall in a faint, the effect of which is better imagined than described, as they were being "brought to." These scenes usually occurred when some one had "got religion;" sometimes they were mere exhibitions of overpowering religious frenzy. Commonly the meetings were conducted in this fashion. We write of a period a short time subsequent to the Civil War.

Our meeting-house is a rude log-cabin. On either side the white-washed interior, whose uninviting walls are without ornament, stand rows of benches divided by a narrow passage, separating the men from the women. At one end a table and chair, or possibly, if the place be more pretentious, a raised platform and desk. The small room is crowded to the limit of its capacity. An interesting group, from the babe in arms to the gray-haired sire and aged "mother in Israel," is there, the women clad in calico gowns and the inevitable turban or sun-bonnet, and those particularly neat of habit in aprons white as snow. The house-servants, by their better dress and "smart" appearance, are easily distinguishable from the rougher-dressed and less polished field-hands, showing that

A CONSECRATED LIFE

even among ex-slaves nice social distinctions obtain.

The leader, most likely a venerable white-haired patriarch, whom the people love and revere, is about to open the meeting. He begins by "lining out" a familiar hymn. There is no need of books, for not one of them can read. A brother in the congregation, in strong, commanding tones, and with modulations of voice indescribable, sings through the solo part, the whole company joining in the chorus till the room rings with the melody:

"RIDE ON, JESUS.

Solo.

"God sets high, but He looks down low,
Ride on, Jesus, ride on;
He sees what His people have to undergo,
Ride on, Jesus, ride on.

Chorus.

"You can't fool God, but you can fool me,
Ride on, Jesus, ride on;
The things I miss God Almighty can see,
Ride on, Jesus, ride on, my Lord.
Ride on, Jesus, ride on.

Solo.

"The Jews and Romans in one band,
They crucified the Son of Man;
Pilate said when he washed his hands,
I find no fault with this just man.

Chorus.

"You can't fool God, but you can fool me, etc.

A CONSECRATED LIFE

Solo.

“Go away, Satan, don’t come any more,
I never mean to serve you as I did before.
I wish that Satan would keep still,
And let me do my Master’s will.

Chorus.

“You can’t fool God, but you can fool me, etc.

Solo.

“I draw my rations from on high
And I know they’ll last me till I die.
Farewell, vain world, I’m going home,
My Jesus smiles and bids me come.

Chorus.

“You can’t fool God, but you can fool me, etc.”

By this time the meeting has warmed to its work. With their superb natural voices, unaccompanied by instruments of any kind, the music is inspiring and all catch the contagion. There is a harmonious blending of parts; here a deep bass whose tones steady the singers; there a tenor whose notes soar like a lark’s, and lift you into sympathy with their tender pathos; meanwhile the feet are marking time to the rhythm of the melody. There is about it all a weirdness, a modulation of tone, a minor key, suggestive of the songs Judah voiced as they sat themselves down in exile by the rivers of Babylon. It is the soul-language of the slave. Two or three songs more are produced in this way, and then some old saint will fall on his

A CONSECRATED LIFE

knees, and with a tenderness and humility of utterance inexpressible, excepting by one who knows the "secret of the Lord," talk with God in a wealth of crude imagery and picturesqueness of expression that causes one to wonder, and to feel sure that this old pilgrim, if indeed ignorant of books, possesses a spiritual knowledge that any one might well covet. Or a woman, whose face has not escaped the deep lines furrowed by many a bitter experience, tells her Saviour her story in the simple, childlike language of a trust, which puts to the blush the faith of many of her more favored sisters. Prayer and singing continue. At this stage of the meeting, perhaps, experiences are in order. Now we may expect the most startling and extraordinary things to be said,—revelations, visions, dreams, wonderful manifestations witnessed and experienced when under conviction of sin or at the time of conversion. One rises whose husband, a notoriously wicked man, has just died. She tells the meeting that she has had a dreadful dream. In her dream, she says, "she saw the door of hell wide open, and within, clad in a linen duster, she could see her husband with a palm-leaf fan in his hand fanning himself vigorously, and all the time exclaiming, as if overcome with the fervent heat, 'Whew! Whew! Whew!'" That dream, for her and many of her hearers, settled the husband's destiny forever. It was a revelation from the Lord. To those untutored and supersti-

A CONSECRATED LIFE

tious minds such grotesque stories were sometimes very real.

In the midst of these testimonies another chorus is sung, and as it proceeds from all parts of the room, sometimes in the deep tones of the men, sometimes in the high-keyed voices of the women, exclamations of gratitude and praise sound out strong and clear above the general volume of sound: "Glory to God!" "Praise the Lord!" "Hallelujah!" "Hallelujah!" "Blessed Jesus!" "O my soul!" "M——!" representing a guttural sound, as if the ecstasy of bliss were unutterable. And now the spiritual temperature has risen to the boiling-point.

The excitement having temporarily subsided, the leader announces his text. There is likely very little relation between the text and the subject-matter of the discourse. It is not a sermon, judged by any technical standard, but it is full of sound advice and wholesome instruction for believers concerning the practical duties of daily life, and bristles with motives to sinners to "turn to the Lord." Hell and judgment, the certainty of death, are urged as reasons why the hearer should repent and believe in Jesus. "Mourners" are now invited to the "anxious bench." Amid singing and words of encouragement, one and another and another come forward and take seats with those who are "seeking religion."

A CONSECRATED LIFE

And now the tense feeling and suppressed excitement again break out in song :

“ THE OLD-TIME RELIGION.

- 1.—“ It is good for the mourner,
It is good for the mourner,
It is good for the mourner,
And it's good enough for me.
This old-time religion,
This old-time religion,
This old-time religion.
- 2.—“ It's good when in trouble.
- 3.—“ It's good to make you happy.
- 4.—“ It makes you love the brethren.
- 5.—“ 'Twill be good when I'm dying.
- 6.—“ Good when the world's on fire.
- 7.—“ Oh, ain't you glad you've got it,” etc., etc.

There are mighty wrestlings, groanings, shoutings, and ejaculatory prayers as in the noise and confusion one and another profess to have become “ happy in the Lord.”

The hour is late,—these people have a habit of forgetting the passage of time and of abandoning themselves to the interests of the hour,—the excitement begins to abate; in a little while the meeting is dismissed, and they proceed to such rude cabins as they call home, not seldom two or three miles away.

A CONSECRATED LIFE

In the midst of such conditions as we have just tried to describe Captain Schaeffer found himself. Profoundly stirred by the appalling ignorance and superstition, and actuated by the same motives that had prompted his endeavors for the obscure and neglected poor when at home, he immediately began, in connection with other duties, the holding of services for prayer and religious instruction in the cabins of the freed people in the vicinity of Christiansburg.

The special aptitude for this work, acquired by years of experience among the colored people of Philadelphia, stood him in good stead. He was now entering on the mission for which the Lord by a series of special providences had been preparing him. His relations to the General Government, as an officer commissioned for their particular benefit, immediately gave him standing among the freed people. To reveal the unselfishness of his purpose, establish himself in their confidence, and win their affection was not difficult. The simple fact of stooping to their lowliness and caring for their needs lent power to his ministry.

As Military Commissioner and Officer of Registration he had discovered, in taking the census, thirty persons who professed to hold the views of Baptists. They were of several shades of opinion as to doctrines, but were at one as to the main question. They had all been immersed, and at one period members of some branch of the Baptist de-

A CONSECRATED LIFE

nomination. Scattered abroad by the exigencies of the war in places more or less remote from Christiansburg, they were without organization or any form of church life, and what to do with them became to him a question of much concern. After seeking advice from his pastor, Rev. J. Spencer Kennard, and others, it was deemed wise to proceed with the constitution of a Baptist church. Two brethren, missionaries of the American Baptist Home Mission Society, assisted in the organization. Their help was of value, as Captain Schaeffer was not even a licensed preacher. The following letter to the Rev. J. Spencer Kennard, pastor of the Tenth Baptist Church, Philadelphia, is of interest as minutely describing the constitution of this church and the beginning of a work so fraught with blessing to thousands:

“CHRISTIANSBURG, VA., October 14, 1867.

“*Rev. J. Spencer Kennard.*

“DEAR PASTOR:—YOUR very welcome letter of the 25th ultimo came direct to hand. Also the hymn-books, Communion service, etc. In return I cannot express to you my gratitude. My heart is too full. I can only say, God bless you all!

“The Christiansburg African Baptist Church sends greetings to the young men of the Tenth Church, yourself, and all interested in their welfare, with many thanks for those tokens of kind remembrance.

“On Friday morning, October 4th, my little band of disciples, thirty in number, were constituted into a regular Baptist church by the following brethren as council: Brethren Corron and Davis, missionaries of the American Baptist Home Mission Society; Brethren Jones and Rose, colored preachers,

A CONSECRATED LIFE

and three colored deacons from the Fincastle African Baptist Church, with your brother from the Tenth Baptist Church, who was appointed clerk. It would have done your soul good to join with us in those impressive services. At the close thanksgiving and praise were offered to God for His wonderful goodness and mercy in permitting this little band of disciples to rear a standard for Jesus. On Saturday we had preaching by Brother Davis in the morning, experience or conference meeting in the afternoon, followed by a sermon in the evening by Brother Jones. You may know the character of these exercises when I inform you that great grace rested upon us, and the refreshing influence of the Holy Spirit pervaded all hearts. At the close of the evening service nine happy converts offered themselves for baptism and membership with the church, while many, as on the day of Pentecost, being 'pricked in the heart,' cried out 'Men and brethren, what must we do?' Seven brethren and sisters were also added to our little band, who for a long time have been 'scattered as sheep having no shepherd.'

"Sunday was a great day, when we experienced showers of heavenly blessing. In the morning, as superintendent, I organized a Sabbath-school of one hundred and fifty scholars. I felt the Lord to be with me, and found the children deeply interested in the work about to be inaugurated among them.

"At the close of the school a large congregation assembled to join in the services of dedicating our house of worship.

"After these services a procession was formed, headed by the ministry and followed by the church, her happy converts, Christians of other denominations, and non-professors. The column was formed four abreast, and numbered from five to six hundred men, women, and children. As they marched down to the water, a distance of about half a mile, they all united in singing the precious songs of Zion. And sweet melody mingled with praise and thanksgiving ascended to the Lord. On coming out of the water, we found a large collection of white citizens attracted thither

A CONSECRATED LIFE

to witness the baptism of those who had formerly been their slaves. On account of the desirable location of the pool (a small body of water nearly surrounded by a gradual ascent of rocks, forming seats like an amphitheatre) there was no difficulty in accommodating all the people. Our missionary, Brother Corron, then preached to a large assembly, giving them our views of the ordinance of baptism, and urging upon them the importance of repentance towards God and faith in the Lord Jesus Christ and obedience to His holy requirements. At the close Brother Jones, one of the colored preachers, buried in baptism the nine happy converts, raising them again to walk, we trust, in newness of life. This was a beautiful scene, and to our joy nothing occurred to mar the sacred pleasure of the hour. On the conclusion of the service the colored people returned to the grove surrounding the meeting-house, where there was a general breaking of bread and distribution among those who had come from a distance. Later in the afternoon the right hand of fellowship was extended to the candidates, the church following the missionary in giving the hand and singing as they passed from one to another a precious hymn of welcome. This was followed by the Holy Communion. How rich and full with blessing the hour! In the evening the house was crowded to its utmost capacity, which has been the case every night since. Brother Jones preached a short sermon, followed by an invitation to come forward for prayer, when thirty complied, manifesting great concern for their souls' salvation. In answer to prayer, the Lord wrought among the people by His Holy Spirit, compelling hardened sinners to bow at the footstool of mercy. . . . On Monday evening eight professed faith in Christ; Tuesday evening, three; Wednesday, three; Thursday, nine; Friday, thirteen; Saturday, twelve; Sunday morning, eight; making a total of fifty-six. . . .

"Sunday morning we felt encouraged in our Sunday-school work, the Lord being with us. At the hour of public worship the house was crowded in every part, with large numbers outside who could not obtain admission. At the conclusion of the services a procession was again formed

A CONSECRATED LIFE

and proceeded to the water, where a large congregation of the citizens of the town and county had already assembled. After a few words by our missionary, the ordinance of baptism was administered to fifty-six persons, 'both men and women.' I am glad to state that no disturbance or anything to mar the sacred solemnity of the occasion was experienced. At four o'clock the right hand of fellowship was extended to the candidates of the morning and to four persons received from other churches. In the evening we had a farewell meeting, the brethren and sisters who came to assist in the organization of the church not being able to longer tarry with us. On the invitation being given to those who had made up their minds to go with us and had experienced hope in Christ during the day to come forward, eighteen complied. Seventy others are on the way, besides a number who deeply feel the need of salvation but are resisting the Spirit. When the invitation was given for inquirers to come forward, it seemed as if half the congregation were pressing their way to the seats prepared for them.

"As for myself, my heart is too full to give expression to what I have felt of the goodness and mercy of God to His unworthy servant. I can only sit at His feet and weep tears of gratitude and praise for His wonderful grace to perishing sinners. . . .

"During the present week we complete plastering and painting our house of worship, expecting to have it ready to resume our meetings on Saturday. In the interval prayer-meetings will be held from cabin to cabin. On the first Sunday in November Brother Corron expects to return for the purpose of baptizing the converts and administering the Lord's Supper.

"I should be much pleased if we could get soon a good colored pastor to take charge of this interest—one who is educated, and possessing the necessary qualifications to make a good servant of Jesus Christ. Until then we will use our unlettered talent. We also have some strong deacons, with some old 'mothers in Israel' who are 'full of faith and of the Holy Ghost.'

A CONSECRATED LIFE

"My three counties are open to the gospel, and many who have long followed the Saviour under the leadership of those who do not fully obey His teachings are now inquiring for the more perfect way. A great work is before us. May the Lord send us help in this our time of need. In conclusion, my prayer is that you may experience like blessings and see the work of the Lord prospering in your hands. With love to the church,

"I remain yours in Christian fellowship,

"C. S. SCHAEFFER."

Thus in about two weeks the little church had increased its membership to one hundred and nine, sixty-five of whom had been received by baptism and fourteen by letter from other churches, eighteen were awaiting baptism, and there were seventy anxious inquirers.

The dedication of the house of worship referred to in the foregoing letter was of the building mentioned in the previous chapter as having been erected for church and school purposes jointly. At the dedication it was not quite finished. It was occupied by the church for a number of years, where they were greatly multiplied and in a state of continuous revival.

A letter written at this time to his sister is worthy of insertion here, as showing how full his hands were of work, and how humbly he exulted in God in being made the instrument of His grace to others:

"CHRISTIANSBURG, VA., October 15, 1867.

"DEAR SISTER LIZZIE:—I enclose herewith a copy of a letter sent to my pastor detailing an account of what the

A CONSECRATED LIFE

Lord has been doing among the people of my charge. You will doubtless rejoice with me in the gracious work of grace which has followed my labors, as will all my friends who feel an interest in the advancement of the Redeemer's kingdom.

"I have sent a copy in order to save time, as it would take me longer to compose a letter than to copy it, and I am obliged under the pressure of my duties to be careful even of moments. I am busy day and night, and scarcely have time to eat or sleep. But it is in a good cause, and I could not spend and be spent in a better service.

"I know you will rejoice with me notwithstanding your home sorrows, which I feel as keenly as yourself. But God rules above; He will make everything right in the end if we will only trust Him.

"My little band of disciples will join with me in praying God's blessing upon the loved ones at home.

"I should like to write to many of my friends of the great things God has done for us; but my heart and hands are more than full, and I must therefore forego the pleasure.

"The tidings still continue to come to me of other souls born into the kingdom. At a prayer-meeting last night a number were converted, and throughout the past day the work has been going on.

"Oh, praise the Lord with me and let us magnify His name together, for He has hearkened unto the voice of my prayers and made me an instrument of good among His people; and yet not unto us, but unto Thy name, O Lord, we will give all the glory.

"With much love, I remain, as ever,

"BROTHER CHARLIE."

This gracious work did not proceed unhindered. Allusion has been made to Captain Schaeffer's escape from the bullet of the assassin. And although nothing occurred at the scene of the baptisms "to mar the solemnity of the occasion," as

A CONSECRATED LIFE

he significantly observes, he was well aware of the latent opposition which existed, and was filled with apprehension lest some violent outbreak should take place. In the prevailing bitterness of feeling the whites seemed unable to appreciate the sincerity of his purpose and subjected his actions to the closest scrutiny. The better classes treated him with silent contempt and regarded him as a social outcast, while the ruder elements openly denounced him, reviled him with opprobrious epithets, and even warned him to leave the country, under penalty of being treated to a coat of tar and feathers. But he was not to be intimidated by threats of violence, and went steadfastly and courageously forward in the mission God had committed to his charge.

Nor was the opposition merely personal. It extended also to the little company of Christians under his leadership. As they came together for worship, a mob of whites, "rude fellows of the baser sort," coming up from the town, would surround the meeting-house, and by shouts, ridicule, and threats to burn the building seek to disperse the assembly. The opposition finally became so alarming that the brethren, as a precautionary measure, brought their fire-arms to the place of worship and stacked them in a corner of the meeting-house during the service. It was not long, however, before Captain Schaeffer's manly courage and Christian bearing began to command the at-

A CONSECRATED LIFE

tention, if not the respect, of the community. A number of the leading white men, lawyers and others, came several times to the meetings and stood outside listening to the proceedings. Finding that their suspicions were without foundation, that instead of embittering the colored people against them, as they supposed, he was only trying to do them good, they were satisfied, and would not allow any further disturbance.

For several years persecutions of this sort, to a greater or less degree, attended Captain Schaeffer throughout his wide mission field. The feeling against him originated largely in the fact that he had wholly given himself to the welfare of the negro.

As an officer of the Freedman's Bureau it would have been easy had he deemed it in accord with duty, to assume pleasant social relations with the whites. He would thus have been relieved of much that was unpleasant and trying in his situation. But he believed that close affiliation with those who had been the dominant race, however desirable in itself, might destroy the confidence which the blacks reposed in him and stand in the way of the largest usefulness towards those whom above all things he desired to help.

At the risk, therefore, of being suspected and misrepresented, he associated almost exclusively with the colored people. Nor did he make any effort to pass the social barriers which his own acts

A CONSECRATED LIFE

and a hard conventionalism placed round him. He bore insult and ill-usage with complacency; "being reviled, he reviled not again," and made himself the servant of the ex-slave for Jesus' sake. And when it became evident, as in the lapse of years it did, that his motives were purely disinterested, that he gave time and substance for others wholly without thought of self or of earthly rewards, it is not surprising to find that this man who humbled himself for others was now exalted, so that at the time of his death, both among the blacks and the whites, in the field of his labors and sacrifices no man held a higher place in the public esteem.

To a man of his refined personal habits and nice taste in dress—accustomed as he had been to the comforts, not to say the elegancies, of life—close association with the negro at this period was not always pleasant. Making it a rule in his missionary tours to place himself on complete social equality with the colored people, he sought entertainment in their homes. It must not be forgotten that at the time of which we write they were very poor. Their log-cabins were mere shelters from the weather, sometimes having only one and rarely more than two rooms, and a rough, unplastered loft overhead; adornment there was none; furniture and bedding were of the scantiest, and often alive with vermin. A large fireplace at one end of the room built of rough stones supplied heat

A CONSECRATED LIFE

and facilities for cooking; and if there was but one apartment, in it and the loft above the whole family lived, ate, and slept. There was neither privacy nor comfort. Not seldom the vermin were so aggressive that, driven from the bed, many a half-sleepless night was spent rolled up in his shawl on the floor, or reclining as best he could in a chair. As he came to know these places,—being forewarned, he was forearmed,—he carried a case of insect-powder, with which the bed was well dusted, or failing in this way to obtain relief when the attack was in great force and more than usually vigorous, he drew a line of circumvallation with insect-powder on the floor, within which he encamped to the discomfiture of the enemy. He had reason to conclude, however, at times, that one or more of the attacking force, more sagacious or sanguinary than the rest, had outflanked him by crawling to the ceiling and dropping on the unsuspecting victim as he lay sleeping below.

It was in the use of such witticisms that he was wont to make light of these experience; but none knew better than he how hard they were to bear.

On the completion of the “parsonage” in the summer of 1868, to which building reference was had in a previous chapter, Captain Schaeffer removed thereto from his boarding-place, installing his sister, Miss Elizabeth Schaeffer, as house-keeper, who came from their home in Germantown, Philadelphia, for that express purpose, he

A CONSECRATED LIFE

at that time being unmarried. As has been remarked, the edifice, though small, was built in a very substantial manner of stone—one of the very few buildings at that time constructed of stone in that locality—as a precaution against incendiarism,—an action not improbable in view of the numerous threats made against him and the well-known hostility to his work.

It was the writer's privilege to visit this beautiful spot a few years later. It then had attached to it a kitchen garden of some three acres, sloping gently to the south, in which the choicest vegetables of all sorts were grown, a large part of which were distributed among the helpless poor for miles around. This garden was an object-lesson and an incentive to thrift to the colored people, many of whom obtained from him seeds for planting, which were sent to him in large quantities by friends in Philadelphia for gratuitous dispensation. Fruit-trees of choice varieties, apples, peaches, pears, plums, nectarines, etc., and an abundance of grapes and small fruits in full bearing, and a flower garden, fragrant and lovely, with rare plants not a few, attracted many visitors, for so fine a garden in those days was not common in that neighborhood.

This house was occupied by Captain Schaeffer till within a few years of his death, and became a centre of spiritual and physical blessing to a wide region of country.

A CONSECRATED LIFE

At this point of the narrative the annexed letter to his life-long friend, Mr. Elias L. Nicholas, who at this writing, at an advanced age, still lives to rejoice in his successful life and triumphant death, is of interest :

“ CHRISTIANSBURG, VA., July 1, 1868.

“ MY DEAR BROTHER NICHOLAS :—I received your welcome letter of the 19th ultimo without delay of mail, but have been so very busy during the last few weeks that it has been impossible to answer until the present. On Monday the closing examination of our school took place, and early this morning the teachers and friends from abroad started for their homes. My regret is that some of you could not have been present to see for yourselves what great things have been done during the last six months.

“ You and Brother S—— will please excuse M—— for calling on you for assistance to furnish the parsonage. She did not know that I had released my friends of the Tenth Church and Sunday-school from further efforts in my behalf or the work in which I am engaged. I now feel that the Lord has placed the burden on my own shoulders, and that I am called upon to take and bear it, notwithstanding how weighty it may appear. My heart is in it, however, and I shall go forward to spend and be spent in the service of my Lord and in behalf of this dear people. I am further resolved that should the Lord's hand direct me to remain and labor among the freedmen after the Bureau officers are withdrawn, that I am ready to follow His direction, though I be supplied only shelter and food. Should it appear that my work is accomplished among them, and God shall indicate for me to return home, I shall then do so.

“ While in the midst of care and unremitting labor, with persecutions on the one hand and the sneers and jeers of those who do not appreciate my work on the other, yet I have full confidence in my God, and can bless and praise

A CONSECRATED LIFE

His name forever that I am permitted to labor in behalf of a poor, oppressed, and despised people.

"Only two weeks since fourteen more happy souls were added to the church at this place, while quite a number of converts are awaiting baptism. We also expect shortly to send a colony from the mother church to form a little interest of their own; the only thing in the way is obtaining for them a place to worship in; but we are praying to the Lord to make the necessary provisions. As I have told you before, the fields are white already for the harvest, but the laborers are so few. Oh, do help us pray the Lord to send laborers into this harvest-field!

"I have it in my heart to say many things to you, but my time is so precious that I must leave off writing and go to work. I have just received a summons to go about two miles into the country to see a poor old colored woman in affliction and want.

"Oh, I never had a greater desire to be rich than I have now, and yet I do not crave it, for if the Lord had seen fit to give it to me I should have had it; but I do feel that although I am a poor, miserable sinner, and nothing at all, yet I have a little true riches stored up in heaven, and God being my helper, I expect the remainder of my days on earth to spend and be spent in His service.

"Please give my love to dear brethren and friends, and may you prosper in every good word and work, and be the means in the hands of God of leading many precious souls to the cross. . . .

"Oh, how good the Lord is! Blessing, and honor, and praise, and dominion, and power be unto His name forever and ever, and let the whole earth be filled with His glory. Amen and amen!

"Tell the dear old colored people at the Horse Market Mission not to cease praying for us, as we need their intercessions in our behalf at the throne of grace more than ever that we may be humble, that we may be true and faithful, that we may be strengthened to take up the cross daily and live in the spirit of true religion, which is to bless them that

A CONSECRATED LIFE

curse us, do good to them that hate us, and to pray for those who spitefully use us and persecute us.

"Hoping that I have not wearied you, and with prayers for your success and for God's blessing to be continued upon the dear old Tenth Church, I remain,

"Affectionately,

"BROTHER CHARLIE."

The Christiansburg African Baptist Church had not yet settled a pastor, but under the consecrated labors and leadership of Captain Schaeffer it continued to prosper. In the nine months of its existence the membership had increased to two hundred and six persons, of whom one hundred and fifty-four had been received by baptism. Of this number eighty-six were from the Sunday-school.

On the 7th of August, 1868, the church was received into the fellowship of the Valley African Baptist Association of Virginia, which convened in its second annual session at Lexington, Va. Of Captain Schaeffer's connection with this Association mention will be made in another chapter.

The following are additional excerpts from his "Diary:"

December 31, 1868.—"The Bureau discontinued. Order revoked by direction of the Secretary of War which placed me on duty as an officer of the Bureau. The year fraught with blessings; a wide path of usefulness opened by the Lord. Experienced richly of the divine favor; and although persecuted, threatened, and tried by wicked men,

A CONSECRATED LIFE

yet the Lord brought me safely through them all. Among the freed people my work has been extended and thousands blessed in many ways. To my Heavenly Father's name be all the glory. 'Watch'-meeting to-night one of special blessing. My soul magnifies the name of the Lord; and may the whole earth be filled with His glory. Amen and amen."

January 1, 1869.—"To-day celebrated the Anniversary of Emancipation, the church, Sunday-school, week-day school, and Temperance Association all uniting with many of the colored people from far and near. The occasion long to be remembered and of great interest to the freed people. I have decided to remain some weeks to give special attention to the claims and wants of the freedmen before my return home, and to aid the church and other interests as far as in my power."

January 20, 1869.—"On this date a little colony of twenty-one members from the Christiansburg African Baptist Church were organized into an independent Baptist church at Alleghany Springs; five members of other churches united with them. It was a day of special blessing to my own soul and of encouragement in the great work in which I am engaged. Oh, how good the Lord has been to me to make me the instrument in His hands of building up His kingdom in another locality! Praise be to His name!"

The foregoing citation is noteworthy, as it

A CONSECRATED LIFE

makes allusion to the first of a numerous progeny to which this church became mother.

January 25, 1869.—"During the past year, as was the case during the former year, my whole soul was in the great work of laboring for the blessed Saviour among the poor, afflicted, troubled children of Africa. Amidst threatenings, persecutions, perplexities, and trials of various kinds,—and the burden of souls oppressing me,—I have counted not my life dear unto me, but gone forward cheerfully in the path which the Lord opened for my footsteps. And now I cannot do less than reconsecrate myself to the work which He has committed to my hands,—to labor for this poor and despised people, and engage in all other duties He may require at my hands. The good Lord open my way in the future and bless me even more abundantly than Thou hast in the past. Keep me humble at Thy feet, and at the foot of the cross may I receive strength."

January 31, 1869.—"The entire month one of much labor among the sick and afflicted, in the church and Sabbath-school, and in giving parting words to the people in the several counties over which I had charge. The meetings held at different places were very large and deep feeling was manifested. I endeavored to counsel them for the future, and commended them all to the grace of our Lord Jesus Christ."

As he was about to go North, uncertain of the

A CONSECRATED LIFE

time and circumstances of his return, but steadfast in the conviction that he still had a mission to perform in behalf of the freed people, he was permitted to rejoice that the Lord was at last, in answer to many prayers, sending His people a pastor, the man of his choice. He thus makes record of the fact:

February 15, 1869.—"A day of special interest in the church and one of great blessing to my soul. The Lord hath heard my prayer to send a pastor to my people, and in His own way and in good time hath granted my request. Among those baptized to-day at the close of the morning service was our aged brother, Richard Taylor,* who for thirty

* Rev. Richard Taylor was one of a class of unlettered preachers raised up by God in the old slave days to guide and comfort His people. He was a remarkable illustration of that scripture which declares that the "secret of the Lord is with them that fear Him." A man of humble piety and constant prayer, he knew God and the human heart, and though he could hardly read, he had picked much knowledge of the Bible. "Endued with power from on high," he was able to touch the consciences and influence the lives of many of his fellows. Captain Schaeffer found him a "true yoke-fellow in the gospel," open to advice and instruction. A sincere affection sprang up between them, "Brother Richard," as he was wont to call him, following his guidance in the pastorate of the church and often accompanying him in his missionary tours.

The following quotation is from the *Christiansburg Messenger*, the local newspaper, published on the occasion of his death:

"Rev. Richard Taylor, the oldest minister in the Valley

A CONSECRATED LIFE

years has been standing up for Jesus as a licensed preacher of the Methodist Church, but during the past year has been much exercised in his mind on the subject of baptism. His coming among us has

Association, and for ten years the pastor of the First Church of this place, died February 2, 1879, aged seventy-six years.

"In the palmy days of Montgomery County before the war every one knew and respected him. A true colored gentleman of the olden times, he was truly pious from early manhood. He became a preacher of the gospel about fifty years ago, and was permitted by his master to preach wherever he felt called to go, and was listened to with profit by white and black alike.

"He was especially eloquent in prayer, and many a visitor to the Montgomery Springs in olden times yet remembers his eloquence—some of them gratefully for the good he did them. He was followed to the grave by one of the largest processions ever seen in this place, composed of both colors, prominent among whom was his former master, Mr. Earheart, over eighty-six years of age, who rode many miles to attend the burial. The bells of the white churches tolled as the procession moved. He was visited by hundreds during his sickness, and for every one he had a word, especially for the unconverted. During his last Sabbath on earth he took by the hand each Sabbath-school scholar as they passed around his bed, blessing and praising God for the privilege. His last hours were full of 'Jesus!' 'Jesus!' 'Hallelujah!' a sentence he often closed his prayers with, had scarce died on his lips ere his happy spirit was borne home. His one great idea was to serve the Master, and he never let an opportunity pass to speak for Him, in the fields or by the wayside.

"As we followed his remains to the cemetery, with a great crowd, all places of business closed, we could but feel the respect even the world has for virtue and goodness, despite color and lack of education."

A CONSECRATED LIFE

led to his ordination on the afternoon of this day, and the choice of the church as her pastor."

With the discontinuance of the Freedman's Bureau and the severance of official connection with the Government Captain Schaeffer's salary, of course, ceased. This loss of income, which had been freely used in the cause (his personal gifts from 1866 to 1869 had aggregated nearly three thousand dollars, or, to be exact, two thousand nine hundred and sixty-one dollars and nine cents), would necessarily restrict his mission. He had no anxiety as to personal support: his resources were sufficient for that. But the question of the larger work greatly interested him, and with this in view he decided to visit his home church and friends in Philadelphia. We again recur to the diary:

February 15, 1869.—"The house crowded in every part at the meeting called this evening. On Sunday I took my leave of the Sabbath-school, and gave my parting counsel amidst the tears and sobs of my dear scholars. This evening the people came from every quarter to give the parting hand and to receive words of counsel and encouragement. My heart was almost overwhelmed within me, and I almost felt that I could not leave them, not even for a season."

February 16, 1869.—"Another meeting this evening, when the people again crowded to the

A CONSECRATED LIFE

place, bringing little tokens of remembrance for us to carry home. As we took the parting hand, big tears would roll down their cheeks, while the only audible words were, 'God bless you!' I made them a short address, with the assurance that, the Lord permitting, I would soon be with them again to labor for their temporal improvement and eternal interests. Some of the country people, during the last few days, have come a whole day's journey on foot simply to bid us good-by. May the Lord keep them as in the hollow of His hand, bless them abundantly during my absence, and open the way for my speedy return, and unto Thy name shall be all the praise forever. Amen."

February 17, 1869.—"At an early hour this morning started for home, after having seen the new pastor located at the parsonage, the teachers well provided for, and all business matters properly settled up."

February 28, 1869.—"Glad to be with the loved home circle, but troubled in regard to my duty. The Macedonian cry continuously sounds in my ears, 'Come over and help us.' The Lord prepare all my way before me. As Thou wilt lead, so will I follow. The news from my old field is fraught with interest, and many are praying the Lord for my return. . . . May the Lord grant me the desire of my heart, to be an humble servant of His all the days of my life."

March 31, 1869.—" 'Lord, what wilt Thou

A CONSECRATED LIFE

have me to do?' Oh, how this question has revolved itself in my mind! And I now simply trust God to direct every step that I may take. I have committed my way unto Him. Enjoyed precious seasons among white and colored during the month, and although sick in body, feel it good to cling to the cross of a loving Saviour."

April 4, 1869.—"A soul-refreshing meeting among our aged colored friends early this morning. Afternoon taught class and addressed the Sabbath-school connected with the Cherry-Street African Baptist Church. Felt my heart warm in their midst. Also enjoyed the communion season at my own dear church and gave myself anew unto the Lord. Have now decided to return to my former field of effort at a very early day, looking to the Lord to sustain me as a servant of His among that dear people. And may the Lord of all grace make me to abound in every good word and work. I have recently been offered positions of honor, profit, and trust of a worldly character, but feel it my duty to decline them in view of what I believe to be a call from my precious Lord to go and labor among the freed people."

April 8, 1869.—"I have received encouragement from many friends, who have promised to co-operate with me in my work and bid me God-speed. The Lord make me faithful to my trust."

May 9, 1869.—"Another momentous day in my life. By a solemn act of the church I was this

A CONSECRATED LIFE

day set apart for the gospel ministry, and licensed to preach the glad tidings of salvation to the dying sons and daughters of earth. And now may the Lord accept the offering I make of myself, renewedly consecrating all my powers of soul, body, and spirit to His service, and praying for His divine assistance in my feeble efforts to glorify Him and advance His kingdom on earth. Oh, how weak I am, and shrink from the task before me, yet I rely implicitly on Him, who hath all power and wisdom at command, and who hath promised, 'Lo, I am with you always.' Truly the Lord hath led me by a way I knew not, and after many years of anxiety and trouble of mind in regard to my duty, His providence has directed that henceforth I shall preach the glad tidings of salvation to the poor and destitute, and although it will not be by man's wisdom, yet I trust in its great simplicity it will meet the divine approbation, and be attended by the power and demonstration of the Holy Ghost."

May 11, 1869.—"I start to-night to my former field of labor among the freedmen. May the Lord go with me, bless the loved ones I leave behind me with every spiritual good, and crown us all with everlasting salvation at last, through Jesus Christ my Lord. Amen!"

CHAPTER XI.

ENOUGH has been written to indicate that Captain Schaeffer was actuated alone by pure and unselfish considerations. If he could elevate the negro, and glorify his Saviour in the doing of it, he was content. With this in view, he held aloof from all political affiliations. As an official of the Government he dealt with the whites and blacks alike in a spirit of absolute impartiality. When his relations with the Freedman's Bureau ceased he remained among the negroes, not to influence their political opinions, but, as a missionary of the cross, to aid them physically, intellectually, morally, and spiritually. Whatever his views might have been on the various questions of policy springing out of the war, he was careful not to express them publicly. It is doubtful whether he gave much thought to the subject, so profoundly absorbed was he in trying to do the people good. So completely, indeed, did he dissociate himself from the party divisions of the day, that in the thirty-three years of his ministry in the South he neither cast a ballot nor took part in a canvass where State or National policies were directly at issue. Had he been at all open to mercenary motives, or disposed to use his great influence to obtain political preferment, there was perhaps no position within the gift of the

A CONSECRATED LIFE

people which he might not have had for the asking.

The natural effect of a course so disinterested was to endear him all the more to the colored people, who reposed in him implicit confidence; while the whites, as time went on, came to respect the man who had no personal ends to subserve. But where the habits and morals of the people were affected, none held more pronounced convictions than he did.

Mention has been made of his attitude towards the subject of temperance. He was a strenuous advocate of total abstinence. He likewise took strong ground against indulgence in tobacco. On the day of his return from Philadelphia, after appointment to the "licentiate," the "Diary" records this significant fact:

May 12, 1869.—"I gave up the use of tobacco in all forms; have been accustomed to smoke, but feel the duty to give it up at once and forever. The Lord help me to keep my pledge. Arrived safely in Christiansburg this evening."

Believing that the greatest enemy of the school and the church is the drinking-saloon, and believing that the most degrading vices to which men are addicted is the drink and kindred habits, at the very beginning of his missionary career he set himself earnestly against the sale and use of alco-

A CONSECRATED LIFE

holic liquors. Wherever it was possible throughout the extensive field of his efforts, he organized temperance societies, whose members were pledged not to make, sell, or use intoxicants of any kind. And where such societies could not be formed, individuals and families were induced to sign the pledge. They were established under a constitution and by-laws, with a regular order of exercises, including, besides stated business, recitations, discussions, and such matters as would be helpful in instilling temperance principles and training the members in habits of sobriety. Any person over twelve years of age was eligible to membership. The good these organizations accomplished in those formative days cannot now be estimated. Thousands were brought under the influence of total abstinence doctrines, and a strong temperance sentiment was developed and has prevailed ever since in those localities which is mainly attributed to this pioneer work.

The Valley Baptist Association of Virginia has always taken high ground on the subject of temperance. Many of the churches composing this body, directly or indirectly, were organized by Captain Schaeffer. The effect of his teaching and example is seen in their stanch opposition to all forms of this evil and in the orderly walk and general sobriety of their members. They have sometimes held the balance of power when "local option" was the issue at the polls, and by their adher-

A CONSECRATED LIFE

ence to principle have often won the day for local prohibition.

When in 1886 the question of "Local Option" came before the people of Montgomery County for decision at the polls, Captain Schaeffer felt called upon for the first time to participate in an election canvass. It has been stated how particular he had been to stand aloof from the political issues of the day. But "local option" he regarded as in a class by itself. From his point of view, it was not in the category of politics, but of ethics. It had to do with the morals of the people, their thrift and industry, their social relations, and their habits of life. Temperance ran parallel with the general trend of his mission; it touched his heart and conscience; he became greatly interested in the movement, and esteemed it a duty to vote and work for its success.

The measures adopted were unique. Some weeks before the election he organized in the church a "Blue Ribbon Club." It was composed of male and female members. The men were pledged to vote for "local option;" the women promised to exert their influence in behalf of the cause. The badge of membership was a piece of blue ribbon worn in a conspicuous place on the dress, to indicate the strength of the movement and "intimidate" the enemy. On election morning the club gathered at the meeting-house for a season of prayer preparatory to the march in a body

A CONSECRATED LIFE

to the voting place. Just before starting, each woman pinned to the coat of the man of her choice a button-hole bouquet tied with blue ribbon, and with banners flying and singing suitable hymns they reached the polls. Captain Schaeffer polled his first vote in the South on this occasion, the members of the club following him in regular order until all had voted, the strains of music ceasing only when the last ballot had been deposited. The county "went dry," as was to be expected under such religious electioneering, by a large majority. At an election two years later the same result ensued, and to this day the county stands stanchly for prohibition. The following extract from a letter to the *Union Signal* of September 2, 1886, descriptive of this scene, with some remarks by the editor, is of interest:

"A Philadelphia friend who was in Virginia during the local option election sends the following account of the way the colored voters were 'intimidated' into voting for prohibition. It is so apropos to this time that we take the liberty of giving the letter to our readers. The same spirit prevailed and similar methods were used in Mississippi, from whence come the charges of intimidation of black voters:

"'While summering on Zion's Hill, Christiansburg, Va., I was greatly interested in the advanced position the colored people are taking in the prohibition movement, which has made such astonishing progress in the South. At the Valley Association held at this place August 4 to 7, numbering more than one hundred churches, the most pronounced temperance resolutions (including the recommendation of the use of unfermented wine at the Lord's table) were en-

A CONSECRATED LIFE

thusiastically adopted. Many earnest words followed from the pastors, showing their work in the recent uprising for a prohibition law in their various counties and towns. How their faces beamed with pleasure as they announced, "My county went dry at the last election."

"The pastor of the church at this place, Rev. Charles S. Schaeffer, is the only white brother in the Association. He is the shepherd who for twenty years has looked after the flock gathered in a score of folds on these beautiful hills. Several weeks before the election he called the men of the church together and organized them into a Temperance Club, so when the eventful day arrived he had but to summon them to the church, where, placing them in line, he put into each hand the prohibition ticket, decorating them with a blue ribbon and button-hole bouquets. The residents made for them six banners with inspiring mottoes. Thus equipped, with Mr. Schaeffer at the head of the column, they marched down the hill, one hundred and fifty voters with as many prospective voters in their train, singing,—

"Yield not to temptation,
For yielding is sin;
Each victory will help you,
Some other to win.
Fight manfully onward,
Dark passions subdue;
Look ever to Jesus,
He will carry you through."

"As they entered the town their hymn merged into the encouraging words:

"Hold the fort, for I am coming,
Jesus signals still;
Wave the answer back to heaven,
By Thy grace we will."

"Then as they reached the polls, keeping in line, each deposited his vote till all were through, when the hills rang

A CONSECRATED LIFE

with a shout from the white voters, "Hurrah for Captain Schaeffer and his Club." Next day gave them the glad intelligence that victory was theirs—the county free from the curse of the saloon.'"

Captain Schaeffer's appointment to the "licentiate" by his home church and his discontinuance of the tobacco habit, previously noticed, was not a mere coincidence. His recognition as a minister of the gospel imposed new responsibilities and obligations, which he well understood, but had no desire to evade. He would allow himself no gratification that might prove to be an obstacle to utmost usefulness. He must aim to be an example in all things.

There seems to be no ground for the conclusion that he placed indulgence in spirituous liquors and tobacco in the same class. In his view they were both evils; but the use of the former as a beverage he regarded a sin; and he would not indulge in the latter on the Apostle Paul's noble principle, that it might cause his "brother to offend." He, therefore, earnestly advised the giving up of tobacco as an unclean and unnecessary habit, and in the great penury of the colored people an unwarranted, if not a sinful, expense. Making common cause, then, against these twin evils, he constantly practised and preached total abstinence with respect to both. The temperance pledge and the anti-tobacco pledge were urged upon all, and were not infrequently signed at the same time.

A CONSECRATED LIFE

Large success accompanied this movement. Moreover, it was accomplished on gospel lines, the signing of the pledge often being preceded by a "gospel temperance sermon," in which the moral and Christian principles involved were plainly taught. The people consequently were intelligent in their action; they were generally true to their pledges; and throughout the counties in which he labored, a strong temperance sentiment prevails.

Early in 1869, anticipating the withdrawal of Government aid to the freedmen, and in the hope that the friends interested in the cause might continue their assistance, Captain Schaeffer engaged in a correspondence of which the appended letter is a characteristic example. It not only shows how the work appealed to his own heart, but also his abiding confidence in an omnipotent helper:

"CHRISTIANSBURG, MONTGOMERY COUNTY, VA.,

"February 17, 1869.

"*Henry M. Laing, Philadelphia, Pa.*

"MY DEAR FRIEND:—I write by way of encouragement in the great work in which you are engaged for the salvation of the freed people. Truly our Heavenly Father has opened a wide sphere for the kind, disinterested co-operation on the part of the friends of this hitherto despised and oppressed race, and has committed into their hands the fearful responsibility of deciding whether the future shall find the freedmen among the ignorant, superstitious, and debased portions of the community in which they live, or, through the blessings of education and every good and kindly influence thrown around them, raised to positions of honor, intellectual refinement, and power for good in the land.

"It is then a question among the friends of the cause,

A CONSECRATED LIFE

not as to how soon the work shall cease, or when it will be proper to withdraw the hitherto liberal support given it, but how to make it more effective; and the enlistment of even larger numbers, including those who have not done their whole duty, in giving a new impetus to the work and a greater sacrifice of whatever may be demanded for its successful accomplishment.

“With an experience of more than two years of direct effort in the field, I can assure you that the work seems more than ever important, and weighs upon my heart with greater force and magnitude than I can readily express to you. Indeed, it seems as if we had just begun to gather the rich fruit of our labor, while on every hand the seed is taking root, germinating, and expanding, and bids fair for an abundant harvest. God be praised for this; but while we see these indications of His willingness to bless our feeble instrumentality in accomplishing the great purposes of His providence, shall we then be satisfied? or should we not arouse us to greater diligence, and the consecration of even more of life, talent, property, or whatever may be claimed from us, in one united, honest, and continued effort for the accomplishment of that which is fraught with both the interests of time and eternity?

“With the freedmen it is a time of oppressive anxiety, in view of the anticipated withdrawal of both Government and benevolent support and encouragement, and their cry is, ‘Do not leave us,’ ‘Do not withdraw from us the necessary help in our time of need.’ And although it was my intention, on being discharged from duty as an officer of the Bureau (the time for its limitation by Congress having expired), to return to my home and enjoy quiet and rest, yet duty now seems to demand my return at the earliest opportunity, and I feel, God willing, to give myself anew to the work.

“The only trouble is the want of means to successfully prosecute it; but, depending upon the never-failing resources of God’s treasury, I will go forth trusting.

“I am glad to inform you that the assistance rendered me during the past year, through your kind co-operation and

A CONSECRATED LIFE

that of other dear friends, has been productive of great good, and your kindness is heartily appreciated by the people under my charge. Besides the many comforts for the poor, afflicted, and distressed, and the distribution of seeds, from which they were supplied with vegetables during the past summer and winter, there was special and substantial encouragement given in the work of education, and particularly in country places, where our colored friends would have remained in the darkness of ignorance had you not supplied them with the necessary books and other means of self-education.

"Expecting to spend one or two months in Philadelphia, when I shall have the pleasure of conversing with you more fully in reference to these matters, I remain, truly,

"Your friend,

"C. S. SCHAEFFER."

When Captain Schaeffer returned to Virginia from his visit to Philadelphia, May 12, 1869, it was without thought of further connection with the Government as an official. The Freedman's Bureau, except the Educational and Claims Department, had been discontinued by Act of Congress, and he had been relieved from duty. Satisfied, however, that it was the Lord's cause in which he was engaged, and that He would supply the means for carrying it forward, he had determined to "go forth trusting." Much to his surprise, therefore, soon after his return, June 10, 1869, as has been detailed in another chapter, unsolicited by him, he received an appointment from the War Department as Assistant Superintendent of Schools for the State of Virginia. The office carried with

A CONSECRATED LIFE

it all travelling expenses and a salary while in actual service. It was continued for nearly a year, and providentially opened the way for the continuance and enlargement of the work.

Although licensed to preach the gospel by the sanction and authority of the church, and rejoicing to speak for the Master on all occasions, Captain Schaeffer found himself hindered as a leader by reason of the fact that he was not authorized to administer the ordinances and perform such other functions as belong to an ordained minister. This subject gave him much concern, and he began to be exercised in mind as to his duty with respect to ordination. About this time (July 27, 1869), presumably in answer to a query, the "Diary" records: "Received a special communication from my pastor, stating that my church sympathized in my work among the freed people, and suggesting that I should prosecute it as I would if ordained to the full work of the ministry." He did not hesitate to act on this advice, as the following citations show:

July 30, 1869.—"Started for Dublin this evening to go to Pearisburg. A Council called for the organization of Baptist Church at the latter place."

July 31, 1869.—"Rode over to Pearisburg to-day, and at night held a preliminary meeting."

August 1, 1869.—"I gathered the children together at nine o'clock for special Sabbath-school

A CONSECRATED LIFE

exercises. At ten o'clock proceeded to the organization of the Pearisburg colored Baptist Church. Fourteen persons also were baptized in New River and added to the church as constituted. A great day at that place, and we trust much good was accomplished. Deacons and other officers elected. Charge to the church was delivered in the evening and was listened to by a large number of white and colored."

August 2, 1869.—"Endeavor to meet from day to day all the duties enjoined upon me, of whatever character they may be. The protracted meeting continued; a good time to-night."

August 6, 1869.—"This morning left on train for Liberty, Bedford County. Was present at the opening of the Valley African Baptist Association of Virginia. Acted for the clerk. Carried two churches into the Association—Alleghany Springs and Pearisburg."

August 8, 1869.—"Held a mass Sabbath-school gathering at eight A.M. Felt the Lord with me. At the close scattered a large quantity of reading matter, to interest from little children to old age."

August 10, 1869.—"Spent the day in preparing the minutes of the Association for the printer until late in the evening."

August 29, 1869.—"Brother Richard Taylor and myself visited the Brush Creek settlement to-day. Met a large congregation of colored and white in a little grove. The occasion one of much

A CONSECRATED LIFE

encouragement, and bids us hope in God for the future. Returned in time for the evening meeting."

August 30, 1869.—"Head, heart, and hands full. The Lord help His servant. An adjourned meeting of the Christian Union to-night."

October 31, 1869.—"Hands continue full of work. With the Lord's assistance may I press matters. From day to day I receive the necessary strength for the task before me."

November 4, 1869.—"Met this evening with the Lovely Mount people. A good time enjoyed. Fore part of the day visited the sick, etc."

November 8, 1869.—"Commenced painting the school-house. Organized a temperance and anti-tobacco meeting. Nineteen signed the latter pledge."

November 13, 1869.—"Painting between-times (of other duties) all the week."

November 13, 1869.—"To-day organized the Lovely Mount Baptist Church of this county (Montgomery), composed of twenty-seven members,—sixteen of the number baptized to-day. The occasion one of much interest, and the services blessed to many souls. Returned home greatly rejoicing in God my Saviour."

November 28, 1869.—"A precious day to my soul. Conducted all the services to-day. Inquirers in the evening meeting."

December 11, 1869.—"Visited the Danville

A CONSECRATED LIFE

school. In the afternoon started on stage for Pittsylvania Court-House."

December 12, 1869.—"Held an educational and religious meeting this P.M. Also met a number of colored friends to talk over their best interests."

December 13, 1869.—"A meeting of the most prominent colored men of the place. Made arrangements for the organization of a school. Started for Danville at two P.M., arrived at six, and visited the night-school, etc., etc."

These extracts are taken at random from a large number of such entries, and are adduced to show how laborious and varied were the duties devolving upon this consecrated man.

The evident leadings of Providence, and the unmistakable answer to the question, "How shall I render the most efficient service for the Master in aiding these needy ones to whom He has sent me?" had gradually forced him to the conclusion that duty demanded ordination to the gospel ministry. With this in view, he determined to return to Philadelphia, to lay the subject before the home church. On December 19, 1869, the Tenth Baptist Church took action in the case, and voted to call a Council to consider the propriety of ordaining him. The Council convened on December 27th, and concerning which this record is found in the "Diary:"

"Another memorable day in my history. I ap-

A CONSECRATED LIFE

peared before a large Council convened by my church and, after prayer and other services, proceeded with the examination, upon the conclusion of which, by a unanimous vote, it was resolved to proceed with the ordination in the evening."

From the *Shepherd's Crook*, the organ of the Tenth Baptist Church, under date of January, 1870, we quote the subjoined reference to this interesting event:

"One of the most gratifying events that has occurred among us for a good while is the setting apart of our beloved brother, Charles S. Schaeffer, to the work of the ministry."

"We had fondly hoped that our brother would return to us to settle in Philadelphia and again become one of the leaders of evangelical work in the Tenth Church. But God has ordered otherwise, and we cannot allow any disappointment of our personal desires to hinder our gratitude that so wide and important a field as Brother Schaeffer is to occupy in Virginia has been chosen as the scene of his labors. He has already been greatly blessed in his labors for the freedmen, to whom he has given time, talents, toil, and treasure for five years past. Many have been through his exhortations brought to the Saviour's feet, and three churches have had their origin under his supervision. He is devotedly attached to his work, and the colored people are enthusiastic in their love of him. He passed through many trials and not a little danger in the years immediately following the war from the jealousy of the white population, but God has brought him safely through all, and at length even these have learned to appreciate his Christian spirit and benevolent labors."

"The Council of the churches met in our church, on

A CONSECRATED LIFE

Monday, December 27, to examine Brother Schaeffer as to Christian experience, call to the ministry, and doctrinal views. The Council organized by electing Rev. Charles Keyser as moderator and Rev. J. Peters as clerk.

"Brother Schaeffer then narrated his Christian experience, which was deeply affecting and highly satisfactory to those who heard it, not a few being moved to tears.

"His statement of the causes which led to his entering the ministry was clear, and strongly indicative of the movements of the Divine Spirit; and his statement of doctrinal views was so clear and comprehensive that the usual questioning was not thought necessary. The remarks made by the brethren were unanimously commendatory."

The Council was a very large one, nearly fifty churches being represented. The writer was a privileged participant, and remembers with distinctness the profound impression made upon the delegates by the clearness and earnestness of the candidate's statements.

Three days after the ordination, December 31, 1869, Captain Schaeffer is again found at Christiansburg, joining with the people in mutual congratulations, and preparing for the celebration of Emancipation Day on the morrow. He returned to devote himself—if possible, more completely than ever before—to the temporal and spiritual interests of his people.

The language employed in the narrative of this consecrated life may be thought by some to savor of exaggeration, but the extracts taken from the "Diary" and those to follow will confirm all that has been said. It is to be regretted that space will

A CONSECRATED LIFE

not permit the publication of this remarkable document in its entirety.

If the Apostle Paul in the Epistle to the Romans, chapter xii. 9-21, has given, as some assert, a pen-portrait of the ideal Christian, it is not saying too much to affirm that the subject of this memoir did not come very far short of its realization.

January 1, 1870.—"Entered upon the new year with holy covenant to live unreservedly to the Lord. The day celebrated appropriately by the colored people. Old and young participated in religious services. The seventh anniversary of Emancipation. Also scattered books, papers, confections, etc., among them, and sent some to the absent sick. Also distributed clothing and medicines among the exceedingly poor and destitute. At night a precious experience meeting, and experienced large blessing in my soul."

January 2, 1870.—"This morning Sabbath-school exercises turned into a prayer-meeting. There was deep seriousness among all present. In the morning public service I took for a lesson the 'Seven Churches of Asia,' and experienced much freedom in presenting the truth. All day long my soul was filled with a sense of my Saviour's love. At night the meeting one of deep interest."

January 3, 1870.—"Visited among the sick, etc., and at night conducted the meeting and en-

A CONSECRATED LIFE

deavored to give the people food from God's Word. One was hopefully converted and made happy in the Saviour."

January 4, 1870.—"Visited some sixteen cases of measles and other cases of sickness, clothed the naked, and attended to other cases of distress. To-night the Lord with me in the pulpit and His presence felt among the people. Labored until a late hour for the unconverted."

January 7, 1870.—"The past two days busy day and night with special duties. To-night attended a meeting at Brother W—— Mc——, where it was my privilege to rejoice with eight young converts gathered by a little band of brethren during the past week (meetings held from house to house). The meeting to-night one of blessed influence, others being concerned in the great matter of personal interest in Jesus."

January 8, 1870.—"Walked quite a long distance to-day, visiting among the sick and the poor, scattering comforts and blessings."

Here follow memoranda of another "tour of inspection,"—for two days through a drenching rain, and being at one place threatened with personal violence by some drunken white men,—in which school matters received attention, and educational, religious, temperance, and anti-tobacco meetings were held:

A CONSECRATED LIFE

January 28, 1870.—"Brother Richard and myself paid another visit to-day among the Brush Creek people. A large Sabbath-school gathering, and much interest manifested by both white and colored. At the close of special and interesting services, Brother Richard returned to Christiansburg, and I held services at Sister Taliaferro's in the evening, the house being crowded. Here I took a text, John xiv. 27, 'My peace I give unto you,' and for the first time attempted to sermonize. In it I experienced a clear head and a full heart and great peace in my soul. And while speaking the fire burned, and my soul was moved to earnest entreaty towards sinners to be reconciled to God. Two colored brethren also joined in words of exhortation. The congregation, composed almost entirely of unconverted persons, yielded to the sacred influences of the hour, and many prostrated themselves with us at the mercy-seat, crying aloud for mercy. The occasion one of lasting remembrance."

January 31, 1870.—"I spent the day in examining and inspecting the school. At night held another meeting at Sister Taliaferro's. The house again crowded. Preached from Matt. xxv. 10, 'And the door was shut,' and experienced the power of the Holy Spirit. About half of all present presented themselves as anxious inquirers, and great grace rested upon the meeting."

February 1, 1870.—"This morning I went to

A CONSECRATED LIFE

Longtown, Floyd County, and visited a school. Entered as usual into the work before me and felt deeply interested, and much interest was manifested by all present. At night held a meeting at the house of a colored friend which filled two large rooms. Preached from Mark xv. 25, 'And they crucified him.' While speaking experienced clear conceptions of truth and of the plan of salvation, and found my heart drawn out towards those present. All with but one exception were unconverted, and during the meeting many cried for mercy. Retired to rest with a full heart."

February 2, 1870.—"After the usual attention to the poor and sick in the community and giving instruction to the people, I returned to Christiansburg, a distance of twenty-one miles, on foot. Found good times among the brethren, and, though wearied by travel, preached in the evening from Isaiah li. 11, 'Therefore the redeemed of the Lord, etc.' Experienced sweet consolation in my own soul, and quite a number manifested concern for their eternal interests."

February 3, 1870.—"To-day sent a teacher to Pearisburg and visited the school at Newbern, where I spent the entire day. Among other matters organized a Young People's Temperance and Anti-Tobacco Society. At night held a large mass-meeting, and spoke for about two hours to a crowded assembly on miscellaneous subjects,—temperance, tobacco, education, moral and re-

A CONSECRATED LIFE

ligious training, etc. Felt the Lord's presence with me, and all seemed to feel it good to be there. After the meeting proceeded to Dublin."

February 4, 1870.—"Returned home this morning. Took some rest, and then attended to calls for help among the sick and others. At night conducted the experience meeting, which was one of precious influences, with a number of inquirers seeking Jesus."

February 5, 1870.—"After another full day, met in mass experience meeting to-night. Church business attended to. One backslider and two young converts offered themselves for church fellowship."

February 6, 1870.—"The Sabbath-school taken up for special prayer in behalf of the scholars and teachers. At the close of public worship three happy converts were baptized, and four in all received into church fellowship. Afterwards partook of the Lord's Supper. To-night preached from the text, Matt. xxv. 37, 'They crucified him.' Felt the presence, power, and blessing of my Lord. About thirty persons, among them some of our Sabbath-school scholars, came forward for prayer. The meeting one of great interest."

February 7, 1870.—"A heavy snow-storm prevented a large gathering to-night. Labored with one special case until a late hour—the occasion one of deep pressure of soul."

February 8, 1870.—"On account of the great

A CONSECRATED LIFE

storm there were only seven persons present at the meeting to-night—five Christians and two unconverted. Both of our unconverted friends were hopefully converted.”

February 9, 1870.—“ We had great joy at the close of our little meeting last night. Felt my own cup to run over. To-night had another powerful meeting, in which one professed hope in Christ.”

February 10, 1870.—“ Preaching services to-night. A good time.”

February 11, 1870.—“ Daily engaged with pressing calls and duties. Giving myself up fully at night to the meetings. To-night Brother Henry Jameson with us, also Brother Adams, of Newbern, who left in the night train. Over thirty inquirers forward and a good time enjoyed.”

February 12, 1870.—“ Brother Jameson preached to-night to a full house. Inquirers multiplying and the influence of God’s Spirit poured upon the people.”

February 13, 1870.—“ A great and blessed day in Zion. Sabbath-school, interesting services, followed by public services and attention to inquirers. Brother Jameson preached. A large number forward for prayer, among them A—— W—— (who has long been a burden on our hearts), who, in the midst of the meeting, deliberately rose up and shook off all unbelief, which has been keeping him back from the Saviour, when there was great joy among the disciples. At night there were over

A CONSECRATED LIFE

sixty inquirers and a number of conversions. Eight made a public profession of faith in Christ."

February 14, 1870.—"The interest increasing."

February 15, 1870.—"The meeting to-night filled with the presence of the Lord. Besides backsliders returning to the fold, twelve happy converts made an open profession of faith in Christ."

February 16, 1870.—"Some twenty young persons came forward in the day-school meeting, and eight dear friends were hopefully converted in the meeting to-night. Through excess of labors and overtaxing my strength in the meeting to-night felt a giving away of my physical powers at the close of the meeting, and was carried to my home."

February 17, 1870.—"Recovered from my indisposition and was again present at the meeting to-night. Three more happy converts and five names for baptism and church fellowship. My soul full of praise to the Lord."

February 18, 1870.—"Dined with Brother C——. The weather cold and stormy. Meeting not so large to-night, but especially interesting and crowned with the best of consequences. Two more converts, and three others offered themselves for baptism and church fellowship."

February 19, 1870.—"A full week; day and night employed for Jesus, and receiving overflowing cups of salvation."

February 20, 1870.—"A heavy snow-storm to-day, notwithstanding many in attendance at the

A CONSECRATED LIFE

Sabbath-school and public services. Twelve happy converts were baptized, and eighteen in all received the right hand of fellowship. All the services of the day attended with special blessings, and at night there were several new converts and two candidates for baptism."

And so, day after day, the work of grace progressed, and many were converted and baptized into the fellowship of the church.

March 1, 1870.—"Continued visiting among the sick during the day. At night preached from Matt. xxv. 10, 'And the door was shut.' Every unconverted person in the house came forward for prayer, and several were hopefully converted, to the praise of the great Head of the Church."

Citations like the above indicate the largeness of the work and show how fraught it was with blessings to these needy folk.

In connection with other pressing duties, Captain Schaeffer now began regularly to preach the gospel, and crowds attended his ministry. At these meetings many awakenings occurred and conversions were numerous. The sermons, as a rule, were simple statements of gospel truth, spoken in language easily understood by the people, but presented with an earnestness and modesty that won attention and convinced the hearers that the

A CONSECRATED LIFE

speaker was a man of God "endued with power from on high."

The spiritual vitality of the Christiansburg Church was evidenced in its vigorous growth. From its organization it had been in a continuous state of revival, and two thrifty branches had already shot forth from its sturdy stock. The parish included a considerable tract of territory, and some of the members, compelled to come long distances to attend worship, were ready to engage in any movement which would bring the gospel to their own locality.

Brush Creek, a little hamlet in Montgomery County a few miles from Christiansburg, was one of these. Captain Schaeffer had established a day-and Sabbath-school there, and had held meetings in the house of a sister of the church from time to time which had increased in interest and where several conversions had occurred.

The new interest soon became so flourishing that it was decided to organize a church. On the 24th of April, 1870, by a Council called for the purpose by the Christiansburg Church, the organization was effected. The following is Captain Schaeffer's statement of the event:

"The weather fine. Meeting held in the grove. A large number of white and colored present. Brother Taylor opened the service. I followed in explaining our position as Baptists and the plat-

A CONSECRATED LIFE

form on which we stand. Afterwards formed in procession (as usual) and proceeded to the water, where for the first time I administered the ordinance of baptism, immersing three white and seven colored converts. On returning to the church [the school-house is probably meant], proceeded with the organization, completing the constitution of the Brush Creek Colored Baptist Church of Montgomery County, Va. The occasion one of great interest and blessing. Brethren Taylor and Green preached in the evening, when a number of inquirers were still found seeking Jesus. Returned to stopping-place weary in body, but the soul enjoying sweet rest."

Another preaching station established by Captain Schaeffer was on "Crab Creek," about six miles west of Christiansburg. He speaks of walking there and preaching in the morning and afternoon to a large congregation of white and colored persons in a grove, where his own "heart was enlarged and refreshed," and on the conclusion of the services ten converts desired baptism, and, in connection with a number of brethren and sisters from the Lovely Mount Baptist Church, proposed the organization of a church at that place. The work progressed rapidly, and on the 19th of June, 1870, he records:

"Proceeded to the 'Crab Creek Station' early

A CONSECRATED LIFE

this morning in company with delegates from the Christiansburg Church, where we organized the New Hope Baptist Church of Montgomery County, Va. Met in the grove, near the railroad, where, after Sabbath-school exercises, I preached from 1 Tim. iii. 16, 'Great is the mystery of godliness, etc.,' followed by the constitution of the church and the baptism of twelve converts, who were received into their fellowship. The services attended by a large number of white and colored friends. Twenty-five members compose the new church."

In October of this year, in filling a preaching appointment at Lovely Mount, Captain Schaeffer was subjected to an amusing but very annoying experience. Whether the action had its origin in a mere spirit of mischief, or whether it were an expression of vindictive spite, it is impossible to determine. Its victim, who was well aware of the opposition his work aroused in certain quarters, was inclined to the latter view. During the preaching service in the evening, when "a precious season was enjoyed, and one professed hope in Christ, and asked for baptism and church fellowship, some evil-disposed person or persons" took advantage of the opportunity and removed and carried off one of the wheels of his buggy. After a vain search for the missing wheel, Captain Schaeffer and his companion, at one o'clock

A CONSECRATED LIFE

in the morning, started on their way home, taking turns in riding the horse, and arrived at Christiansburg after a tiresome ride of four hours. The wheel was never found, and was supposed to have been hidden in the mountains or dropped into the river. Noting this incident in the "Diary," he remarks, "May the Lord forgive these men for this wickedness, and may the very act itself lead to that repentance which needeth not to be repented of."

October 23, 1870, at Big Springs, now called Elliston, about thirteen miles from Christiansburg, another church was constituted by Captain Schaeffer. Here he encouraged the organization of a Sunday-school, and supplied it with books, papers, etc.

The nucleus of this body of believers was a company of brethren and sisters from the Alleghany Springs Baptist Church, the first colony sent out by the Christiansburg Baptist Church. There were twenty-eight constituent members, seven of whom were baptized just previous to the organization. At a preaching service which followed in the evening thirty-two inquirers came forward for prayer and seven converts requested baptism. The next day was spent "in the Master's service, reading, meditating, and visiting," and in the evening the "Lord gave special power to the truth," there being thirty-five inquirers, and three more converts offered themselves for baptism. Preaching

A CONSECRATED LIFE

services were continued for some time, and many additions made to the church.

It subsequently became quite a strong church, and for a number of years Captain Schaeffer served as its pastor.

It will thus be observed that in the nine months following his ordination he had been instrumental in gathering and organizing three new churches; to these, and the three previously organized, there had been added by baptism considerably over two hundred members.

CHAPTER XII.

THE brethren of the Tenth Baptist Church had observed with interest the earnest zeal and remarkable success of Captain Schaeffer's efforts in behalf of the educational and religious welfare of the freedmen. He had been in correspondence with a number of them from the beginning, and they had freely extended to him their sympathy and prayers. Their interest, however, was intensified by the fact that the work was in danger of curtailment by the withdrawal of Governmental aid, by the fact of his ordination to the ministry, and by the fact that he was determined to prosecute it, "trusting in the Lord" for the necessary help.

The action of the church in extending financial assistance seems to have been entirely unsolicited, —a voluntary act of Christian beneficence which brought its reward in a heightened spirituality and in a participation in a work for God the real extent of which eternity alone will reveal. The first aid given appears to have been bestowed in a tentative way, and originated in a disinterested suggestion that he should be recognized as a missionary servant of the church. The subjoined letters in connection with this subject are of interest :

A CONSECRATED LIFE

“CHRISTIANSBURG, VA., February 17, 1870.

“*Reverend J. Spencer Kennard.*

“MY DEAR BROTHER:—I have been troubled about writing to you, but, indeed, the pressure has been so great upon my time since my return from tour-of-inspection work that could not be laid over or postponed, that I was obliged to defer this, with other equally pressing correspondence, until, at least, I could have sufficient leisure to think over the past.

“My January tour of inspection embraced six counties, and everywhere I went God’s blessing seemed to follow me. . . .

“In reference to the work of education, they are like hungry children, craving the bread of knowledge, and our efforts in this direction have been productive of the best results. Among the sick, afflicted, and destitute, and preaching the gospel to the poor, my time has been specially given. Indeed, my brother, it is wonderful what great things the Lord hath done for us. Some of the simplest remedies, in cases of almost life-long complaints, have, under the blessing of God, been productive of amazing results. In truth, I may say ‘the blind have been restored to sight,’ the ‘lame to leap as an hart,’ and the ‘deaf to hear.’ Cancerous affections have been cured, scrofula and scores of other complaints have been successfully treated. I must, and cannot believe otherwise, but that it is the Lord’s doings, in order to advance His interests and bring sinners to His cross. Wherever I have gone the people have flocked to the meetings and crowded the school-houses and cabins, bringing with them the sick and the poor in their necessities. At one place, while preaching Jesus in a crowded cabin containing about fifty persons, more than one-half fell upon their knees and cried to God for mercy. At another place the entire congregation, composed very nearly all of unconverted persons, were moved by the story of the cross, and their hearts melted to tenderness by the power of the Holy Spirit. . . .

“On my return I found a good feeling among the people,

A CONSECRATED LIFE

and the religious interest gradually spreading, Christians awaking to duty, backsliders mourning over their sins, and every indication of an outpouring of the Holy Spirit. From night to night after the 3d instant the waters of God's grace have gradually risen. . . .

"To-night the house was crowded again and the place filled with the Holy Ghost. Some who had resisted His power up to this time were compelled to yield and cried to God for mercy. At this meeting alone eight were hopefully converted, and others left the place with light dawning on their souls. It is said that gamblers on their way home from the meeting on Sunday night tore their cards to fragments and scattered them to the wind.

"With the constant use of my voice day and night for more than a month, and having taken a heavy cold on my breast, it is with difficulty I can speak at this writing, but a heavy dose of medicine which I am about to take will doubtless bring me all right by morning, with the blessing of God upon it.

"In regard to my preaching, it is without preparation, because I have had no time for either study or composition of sermons. All I can do is to carefully and prayerfully read over God's Word, and from the sacred truths declare the unsearchable riches of the gospel as the Lord may give me ability. My whole soul, however, is full of the love of Jesus, which makes it an easy task to invite sinners to come to His cross. . . .

"Your disinterested kindness and that of the church in regard to the New-Year offering is fully appreciated. When I wrote you, however, relative to my appearing on your records as your missionary to the freedmen I did not mean that you should raise me a salary, but simply give a recognition of my services as an humble servant of the church and missionary of the cross;—notwithstanding, if I may be allowed to use the amount so cheerfully donated for the purpose of building up Christ's kingdom among the people for whom I am specially laboring, and among the destitute of my own race, I shall be happy to do so, and as opportunity may be afforded render a faithful account of the trust im-

A CONSECRATED LIFE

posed upon me. I do feel that I am the Lord's, soul, body, and spirit, and the servant of the people for Jesus' sake. In regard to my support, etc., I will write you in a separate communication. May God bless you and your loved circle, and the brethren and sisters of the church, for their kind co-operation.

"I remain yours in love,

"C. S. SCHAEFFER."

"CHRISTIANSBURG, VA., February 17, 1870.

"MY DEAR BROTHER:—In compliance with your special request, I enclose herewith my cash statement for the year 1869. From January 1st to February 17th I remained at my post without any outside personal assistance. From February 18th until May 11th was spent in Philadelphia. Friends' appropriation commenced to include May 1st, at twenty-five dollars per month. Appointment, Assistant Superintendent of Education, Va., Bureau of R., F., and A. L., to date July 10th, to be paid at the rate of one hundred dollars per month when employed under special instructions or orders, and to be furnished with actual cost of travelling-expenses and subsistence while travelling and cost of stationery and postage. By reference to the within account, the actual time employed can readily be determined.

"This year (if possible) I want my own funds (interest on bonds and salary from the Government) to go towards special private purposes, which can only be effected by sufficient funds coming from other sources to meet the demands of my field.

"If under these circumstances the brethren feel it in their hearts to aid me in my work, I shall feel grateful, and endeavor carefully to distribute all funds committed to my trust.

"Your friend and brother,

"C. S. SCHAEFFER.

"To Reverend J. Spencer Kennard, Philadelphia, Pa."

A CONSECRATED LIFE

“CASH ACCOUNT C. S. SCHAEFFER, 1869.

Dr.—Receipts.

Pay Assistant Superintendent Education, Virginia, Bureau of R., F., and A. L.....	\$235 50
Special appropriation Friends' Freedmen's Association	200 00
Interest on 5-20 Government bonds.....	270 00
Premium on gold coupons.....	81 00
Deacon W.'s Bible Class.....	10 00
Brother W. W. W.....	10 00
Brother J. S.....	10 00
Brother T. Y. E.	5 00
Miscellaneous donations	78 50
	<hr/> \$900 00

Cr.—Expenditures.

Board	\$80 00
Clothing	100 00
Improvements Christiansburg meeting-house	300 00
Taxes and insurance Christiansburg property	15 50
Travelling expenses—special	155 00
Postage and stationery account—special..	40 50
Aid to weak churches and schools.....	100 00
Special benevolence, poor, afflicted, etc...	85 00
Sundry personal supplies.....	24 00
	<hr/> \$900 00

“Besides, I have had Government transportation, subsistence, postage, and stationery. Supplies of clothing, medicines, Bibles, school-books, papers, tracts, medical appliances, etc., etc., from the Friends' Freedmen's Association, Pennsylvania Abolition Society, Ladies' Union of Tenth Church, Young Men's Christian Association of Tenth Church, Friends in Ohio, and numerous individual friends of the freedmen, amounting, I presume, to two thousand

A CONSECRATED LIFE

dollars. Other societies besides those named above have contributed more or less of needed supplies.*

“C. S. SCHAEFFER.”

“CHRISTIANSBURG, VA., November 25, 1870.

“*Reverend J. Spencer Kennard.*

“MY DEAR BROTHER:—Your kind favor enclosing ordination certificate came duly to hand, for which please accept my grateful acknowledgments. I am truly glad you succeeded with Brother P——, and am encouraged to hope that he will be more prompt in other duties. We will excuse his delay.

“My heart and hands are still heavily crowded with the labors incumbent upon me, and in every direction the ‘cords are being lengthened and stakes strengthened’ with a growing interest throughout my entire field.

“Recently I organized a new church at Big Springs in this county, fourteen miles from Christiansburg, which has all the elements of strength and healthful vigor. Fifteen young converts have already been baptized into their fellowship, while others are awaiting baptism the coming Lord’s Day. All my special charges, eight in number, including the mother church at this place, are now enjoying revival blessings and the outpouring of the Holy Spirit.

“During the past month seventy souls have been hope-fully converted, while a number of backsliders have been reclaimed. The converts further embrace some of the first class among the colored communities in which they live, whose influence will be to strengthen and build up the cause. Some of them are men of good moral training, whose hearts are already interested on the subject of the ministry.

[* NOTE BY THE EDITOR.—A glance at the foregoing “cash statement” reveals the fact that Captain Schaeffer’s personal expenses were considerably less than the income from his private investments, amounting to two hundred and nineteen dollars and fifty cents, the remainder of this, and of all other receipts, having been applied to the work.]

A CONSECRATED LIFE

These we have taken under special instruction, and hope soon to get one or more of them ready for admission to the Theological School at Richmond.

"By day and by night my own soul enjoys uninterrupted communion with the dear Saviour.

"I am so thankful to my brethren for sustaining me here among this people, and in the future I will be more dependent upon them, as the special appropriation from the Friends' Association will cease with this month for want of funds. 'The Lord will provide,' however, and may He return into your bosoms an hundred fold for all the blessings secured to those for whom my heart is so deeply interested and for whose welfare I am laboring. For myself, I give all, 'and count not even my own life dear unto me, so that I may win Christ.'

"My report for the six months ending December 31st I will try to forward you prior to New Year's Day, and would love to be present with you at the time, but must forego the pleasure, as I cannot spend a moment unnecessarily from my work: and, indeed, I feel that only a real necessity would meet the approval of my Heavenly Father to grant a leave of absence.

"May the Lord bless you in your labors, revive His work in the dear old Tenth Church, and gather many precious souls into His fold, who shall hear the Shepherd's voice and go in and out and find pasture. I am glad for your assistance in selecting the lantern.

"Blessed be the name of the Lord! I see His hand in everything working together for good. I remain your brother in Christ,

"C. S. SCHAEFFER."

"CHRISTIANSBURG, VA., December 31, 1870.

"*To the Tenth Baptist Church, Philadelphia, Pa.*

"DEAR BRETHREN AND SISTERS:—The flight of another six months brings with it not only a retrospection of the past, but a summary of those labors and duties which were incumbent upon me, both as Christ's minister and your servant for His sake; and to recount the goodness of God in

A CONSECRATED LIFE

the rich returns and precious ingatherings of His favor, love, and mercy.

"As during former months, my time has been crowded, and every possible diligence given to perform the whole of the work committed to my charge. Both day and night, through heat and cold, at home and abroad, I have not failed to be ready, at the Lord's bidding, to shoulder the cross, deny myself, and stand up in His name.

"My duties have been similar to those referred to in former reports,—pressing the matter of education, aiding in the school work, the care of the poor, the maimed, the halt and the blind, and all in distress, the visitation and strengthening of the churches, and building up Christ's kingdom where light had not dawned, and telling to all the one true story of Jesus and His love.

"'In journeyings often,' in perils by the way; life threatened; made to flee for friendly shelter in the midnight darkness; property destroyed; but God, who is rich in mercy, hath brought me safely through all danger, and crowned my life with His loving kindness and tender mercy. To His holy name be all the praise! My motto has been, 'Through floods and flames, if Jesus lead, I follow where He goes;' yet not in my own strength, but in His only.

"In regard to education among the freed people, the withdrawal of the National Government aid is sadly felt, and were it not for the friendly assistance of benevolent associations very many who now have school advantages would be deprived of them, notwithstanding a great deal is said about the free-school system going into operation in this State. In some of the large cities and towns the work has been commenced; but whether it will reach the masses or not cannot yet be determined, or how long it will be continued is not known. It is certain a long time will elapse before general and permanent benefits will result therefrom.

"I still have a number of schools under my charge, which I help in many ways and supply with the necessary books and other material to keep them in successful opera-

A CONSECRATED LIFE

tion, and by constant visitations encourage in the good work.

"The First-Day schools particularly have received a great deal of my time and attention, and been furnished with all the necessary books, papers, and other supplies. Far and near they have received valuable aid, and great good has been accomplished in this direction of effort and a number added to the visible church through the humble means employed, with God's blessing upon them.

"The churches that I have been specially instrumental in gathering (a new one added since last report) are still in a prosperous condition and constantly receive tokens of God's favor and grace.

"The following represents the baptisms into these churches since July 1, 1870:

	Original Membership.	Present Membership.
Christiansburg	19	264
Pearisburg	7	57
Alleghany Springs.....	6	43
Lovely Mount.....	27	71
Brush Creek.....	20	35
New Hope.....	16	40
Big Springs.....	19	43
	<hr/> 114	<hr/> 553

"Some of my personal labors have been as follows: Attended five funerals, preached forty-two times, lectured frequently, administered the ordinances, gave instruction to the ministry, deacons, and hundreds of young and old coming to consult on matters of religion. Have travelled through portions of eight counties, scattering in every direction the good work of the Lord, and giving comfort in all cases of distress. I might go on and add to this report; but enough, as time is precious and other pressing matters claim attention. Wishing you all a happy new year, and one of great prosperity in the cause of the Master,

"I remain, affectionately,

"C. S. SCHAEFFER."

A CONSECRATED LIFE

“CHRISTIANSBURG, VA., January 11, 1871.

“MY DEAR BROTHER EDWARD BAINS:—Your kind favor of the 4th instant is at hand on my return from an absence of several days filling an appointment at Lovely Mount, in this county, where the Lord has crowned my labors with His blessing. On every hand the good work is going on, with almost constant additions to the churches under my charge. . . .

“In reference to the special matter of your letter, I am perplexed to know what to reply, as I would much prefer my brethren answering that question without consulting me at all. The matter of fact is this, I can do with little or I can do with much, just as the Lord gives it. I believe during the past I have had nothing more nor less than was needed. My motto is, ‘the Lord will provide,’ and when I seem to be in want, I go to Him with my petition. If there is a surplus in your treasury over what is really needed to carry forward your home and foreign interests, whether it be little or much, I might possibly come in for a share after all others have been supplied. Indeed, I would prefer it in this way, as the crumbs might be more acceptable to the Master than the loaf. I would, therefore, simply suggest that you decide the question among yourselves, or else leave the matter open to see what pressure is made upon me for means to carry out the objects of my mission. If I succeed without the help of the church, you will have so much the more for other benevolent objects, and should I get pressed for funds, I can then tell you what the Lord wants.

“In my last to my pastor, I stated that the Friends’ Association had withdrawn their help pecuniarily, but notwithstanding the action of their board, during the past month, instead of receiving twenty-five dollars special appropriation, they sent me thirty-five dollars; and from other sources one hundred dollars in cash has come in for distribution among the poor, with an invitation to call for more when that shall have been expended. Besides, from several sources (distant parts of New York and Ohio, and Philadelphia) supplies of clothing, etc., have been sent,

A CONSECRATED LIFE

only requesting an acknowledgment of their arrival. I, therefore, commend the whole matter to your good judgment, and as the Lord may direct you to decide. . . .

“Your friend and brother in Christ,

“C. S. SCHAEFFER.

“I will send the following cash statement of the past year of all moneys received and expended. It will enable you to judge of my necessities.

“CASH ACCOUNT OF C. S. SCHAEFFER, 1870.

Dr.—Receipts.

Government salary to July, 1870.....	\$383 41
Interest on personal property.....	270 00
Premium on gold.....	35 95
Tenth Baptist Church of Philadelphia.....	600 00
Friends' Association of Philadelphia.....	310 00
Friends' physical relief.....	225 00
Proceeds of magic lantern.....	100 00
	<hr/>
	\$1924 36

Cr.—Disbursements.

Physical relief, special.....	\$225 00
Aid to churches.....	455 00
Aid to schools.....	75 00
Special benevolence	45 00
Special travelling expenses.....	135 00
Purchase of horse.....	150 00
Purchase of buggy and harness.....	70 00
Purchase of magic lantern.....	175 00
Special postage	10 00
Clothing	130 00
Sundry supplies and expenses.....	46 00
Paid old indebtedness.....	174 32
Loaned,* see Luke vi. 35.....	234 04
	<hr/>
	1924 36”

* It is curious to observe the literal view taken of loans made to individuals in need, as per the passage named,

A CONSECRATED LIFE

The foregoing cash statement does not include various appropriations for school purposes which he disbursed, or such items of physical relief, etc., as are mentioned on page 277, doubtless equalling in amount the sum there named.

It was with more than ordinary satisfaction that Captain Schaeffer accepted recognition from the Tenth Baptist Church as her missionary. While it has been shown how indefatigable he was in the cause of education and temperance, and how it cheered him to minister to the physical necessities of the poor and sick, it was, after all, the religious phase of his mission that burdened his heart and appealed most strongly to his sympathy and efforts. To possess the prayerful support and pecuniary assistance of the "dear old Tenth Church," as he was wont to designate her, was, next to the consciousness of the divine approval, a source of profound joy. His pastors, Rev. J. Spencer Kennard, D.D., under whose pastorate this recognition occurred, and Rev. A. J. Rowland, D.D., his successor, were sincerely interested in him personally, and fully appreciated, with the entire church, the nature and extent of his operations. His semi-annual reports to the church, replete with interesting details, which it was his custom to render,

Luke vi. 35, "But love ye your enemies, and do good, *and lend*, hoping for nothing again: and ye shall be the children of the highest: for he is kind to the unthankful and to the evil."

A CONSECRATED LIFE

always commanded attention, and served the double purpose of communicating his successes and cementing more closely the bond of sympathy between them. The relation on the part of the church was one of confidence and affection, which he fully reciprocated. It carried with it no restrictive rules, but allowed the widest liberty of action. His efforts, therefore, were in the main spontaneous and personal.

Where duty called he went, what wisdom appeared to dictate he strove to accomplish, and by persistent prayer and uninterrupted communion with God he sought to place himself under the guidance of the Holy Spirit. He probably could not have wrought so satisfactorily to himself, nor so successfully for the cause of Christ, had he been forced to proceed along specific lines laid down by another or by an organization not on the field. For him the method followed was the best.

In his actions he was cautious and hesitant, and indisposed to take any important step, actuated by mere impulse. The long years of struggle and waiting concerning the ministry, and the careful deliberation characterizing every important movement of his life, is evidence of the truth of this statement. But once having reached a conclusion which he believed to be in accord with the Word of God and the dictum of conscience, neither fatigue nor opposition nor peril could quench the intensity of his zeal.

A CONSECRATED LIFE

The keeping of a daily record of his actions and experiences had caused him, perhaps unconsciously, to cultivate a habit of introspection, which had its natural consequence in the development of a sensitiveness of conscience that rendered him alert to every right claim. Moreover, the injunctions and warnings of Scripture, to "watch and pray," to "wait," to "be ready," and the like, were tremendous motives, urging to unremitting service and sacrifice. He was conscious too of impulses that he dared not gainsay nor resist. He recognized them as "monitions of the Holy Spirit," which if not heeded would "grieve" Him, "quench" His divine light, destroy his own spiritual power, and imperil his soul.

The extract below, from a letter to his pastor, illustrates this characteristic:

"CHRISTIANSBURG, VA., January 1, 1877.

"DEAR BROTHER ROWLAND:—Your very kind and welcome letter of the 12th ult. came duly to hand, and would have been answered sooner but for the pressure of duties which claimed my time day and night.

"I have just hastily written off my report, and enclose it in this, in order that you may have it as soon as possible, although from present indications—a fierce storm raging to-night and a heavy fall of snow through the day—rail-road travel may be impeded and the mails delayed.

"For a few weeks during the coldest weather I shall remain at home and give attention to home interests, and prepare myself to fill several appointments to hold series of meetings as soon as the weather moderates,—at Fin-castle, where the church is very anxious for me to spend a little season again with them, and at other places that I

A CONSECRATED LIFE

could not reach during the fall by reason of the large number of calls for help.

"I will also, as far as possible, give the body necessary rest, as you have so kindly advised; but this is a difficult task in itself, as there is so much to do, so many calls; and the weight of precious immortal souls, dying without Christ, acts as a heavy lever to force me into service. And then the words of the Master Himself as regards working while it is called to-day—'the night cometh, when no man can work;' what we have to do, to do it quickly and with our might, etc. And, more than this, the positive necessity of complying with the monitions of the Holy Spirit, who urges to duty, whispering at the same time to the soul, 'trust in God and take courage.' Oh, with these impulses, come what may, it is better to suffer the loss of all things than to offend or grieve the Holy Spirit. . . . The Lord bless you abundantly in your own soul, and crown your labors with glorious results!

"Affectionately your brother in Christ,

"C. S. SCHAEFFER.

"To Reverend A. J. Rowland, D.D."

CHAPTER XIII.

WHILE the children and youth were making rapid progress in study, there yet remained a large number of persons, especially among the aged and those in middle life, to whom, by reason of their inability to read, the Word of God was a sealed book. This needy class appealed strongly to Captain Schaeffer's sympathies. It occurred to him sometime in 1870 that they might be effectually reached by means of object-lessons, and that such a method of teaching would be of advantage to all classes. With this object in view he purchased a sciopticon lantern and a large outfit of picture slides illustrating Bible scenes and incidents and a variety of religious subjects.

Using this apparatus, he gave illustrated lectures throughout a wide section of country, extending even into North Carolina, Tennessee, and West Virginia. They were not undertaken as mere entertainments for the amusement of the people, but were strictly religious services, employed for the definite purpose of teaching the truth and preaching the gospel through the medium of the eye as well as the ear. The lecture accompanying the exhibition was both explanatory and practical, and gave opportunity not only for the impartation of the truth in a way easily understood, but also for

A CONSECRATED LIFE

a pointed application of the same. The views as thrown on the screen were interspersed with appropriate singing, in which all the congregation joined. Their popularity was remarkable, and they awakened much interest wherever shown. Many persons were convicted and some conversions occurred at these meetings, and in some communities they were found to be the first step in an extended work of grace.

But they also subserved another important purpose. Scattered here and there among these mountains and valleys were many little churches which in their poverty maintained a precarious existence. Some of them were struggling to build meeting-houses, and most of them were under severe financial pressure. Assistance outside their own parishes was not to be expected, and such aid as they might hope for must be obtained at home. If the communities where they were located could be brought under the influence of a pure gospel, and at the same time be induced to participate in its support, it would provide a source of self-help advantageous to both. Instead, therefore, of making these exhibitions gratuitous, a small admission-fee was charged, and as the people flocked from all the country-side to attend them, considerable sums of money were raised for the benefit of the churches. In this, as in other departments of work, Captain Schaeffer was entirely disinterested in his aims. Although the service was hard, the

A CONSECRATED LIFE

travel extensive, requiring frequent absence from home, often amid trying circumstances, in no case was any part of the proceeds applied to his personal use. Careful records show that after defraying the expense of travel and subsistence the balance went as a free gift to the church in whose behalf the exhibition was given. In not a few cases where, owing to stormy weather, the attendance was small and the expenses in excess of the receipts the whole amount was donated.

It might be well to add, lest it should be inferred that too much stress has been laid on this part of the narrative, that, to say nothing of the "unknown quantity," the spiritual results, which, of course, it is beyond human power to tabulate, but which Captain Schaeffer estimated highly, the net cash contributed to these needy followers of Jesus Christ totalled seven thousand two hundred and six dollars and thirteen cents, about five thousand dollars of which sum was received between and including the years 1872 and 1878. Coming at a period of "beginnings," and at a time of such urgent need, the benefit of this providential aid in helping to establish these churches on solid foundations and in giving an impetus to the cause of Christ over all this large field can hardly be overestimated.

Captain Schaeffer's devoted life previous to entering the army, and his separation from home and friends during and after the war, permitted but

A CONSECRATED LIFE

little opportunity for social intercourse or thoughts of matrimony. His willingness at this period to sever social relations with the whites lest his colored friends should misunderstand his motives and his usefulness be thereby impaired, to which allusion has been made, was an act of painful self-denial. He felt the loneliness of his situation and longed for congenial fellowship. Now that in the providence of God it seemed probable that he should remain on the field, the desire for the companionship of one who could enter into sympathy with him and make one with him in the work and in all the walks of life became intensified. It is not, therefore, surprising to find, under date of June 14, 1872, the following somewhat unique entry in his "Diary:" To-day entered into a marriage proposal by letter with Miss Ada A., daughter of John and Elizabeth Smart, of Philadelphia, committing and commending all into the hands of the Lord." On June 22, 1872, this record appears: "Received a reply to my letter of the 14th instant. My offer accepted. May the Lord give unto us blessings unspeakable in this life, and in the world to come eternal felicity."

Miss Smart and Captain Schaeffer were intimately acquainted, and in former days their mutual interest in religious duties had brought them together. Well-educated, experienced in church work, for years principal of the Primary Department of the Tenth Baptist Church Sunday-school,

A CONSECRATED LIFE

she was qualified for a life-partnership in a service of love for Jesus' sake such as he was seeking to promote. She was not unaware of the hardships and privations to be accepted as the wife of a missionary; but she resigned without regret comparative ease and the elegancies of a home of wealth in order that she might unite with him in this trying and unselfish work. The marriage occurred November 28, 1872, and is thus noted: "Another memorable day in my life. United in holy wedlock with the one I love; ceremony at the Tenth Baptist Church; reception at Mr. Smart's; started on wedding-trip late last night."

This union was blessed in the birth of a son and daughter, the latter of whom passed away in the bloom of early womanhood.

On her fifteenth birthday this dear child, Bessie, publicly professed faith in Christ in baptism, and a few months later, at the call of her Lord, entered into the "prepared mansions," her last words being, "Going away." A sweet, amiable child, possessing many beautiful traits of character, her death cast the first deep shadow across the threshold of this Christian home. But through it all was the exquisite comfort of trust in infinite love.

There is no originality in sorrow, and so to this stricken man came those words of Job which through the centuries have voiced the mingled sorrow and resignation of an innumerable company of the saints of God, "The Lord gave, and

A CONSECRATED LIFE

the Lord hath taken away; blessed be the name of the Lord." The following from the "Diary:"

August 14, 1892.—"Arrived in Philadelphia early this morning, where we brought our precious burden among the loved circle that had cared so largely for her through her earthly life. Found very sad times throughout the day, not, however, over the providence which removed our loved one from earth to heaven, but because of the tender feelings produced by the severing of the earthly tie and our irreparable loss."

August 16, 1892.—"Sadness reigns in our bosoms; but God's grace is all-sufficient. On Him we cast all our care. Dr. Kennard and Dr. Rowland both with us to-day and lovingly attended the funeral services of our daughter. With many sympathizing friends we laid her body to rest in Ivy Hill Cemetery. And may angels guard her sleeping bed."

The subjoined verses are extracts from lines written by him while the loved form awaited burial; they were the outgush of pent-up feeling that could no longer brook repression:

"'Gone away' to her Heavenly Father,
Gone to the mansions of light;
Where no sin ever intrudeth,
But all is fair and bright.

A CONSECRATED LIFE

“ ‘Gone away’ to her Heavenly Father,
At Jesus’ feet sat down,
With the host of the ransomed,
And those who wear the crown.

“ ‘Gone away’ to her Heavenly Father,
Where other loved ones have gone;
Among the white-winged angels
Forever surrounding the throne.

“ ‘Gone away’ to her Heavenly Father,
Where the sun of eternal love
Lights up the glorious city,
Sparkling in brightness above.

“ ‘Gone away’ to her Heavenly Father,
Will cheer us while here we stay;
It will prove to be sweet and not bitter,
As we haste towards eternal day.

“ And when for us ‘Gone away’ is spoken,
And we meet in the mansions of bliss;
The tie nevermore shall be broken
That makes us eternally His,

“ Who died on the cross to redeem us,
To save us from death and from sin;
To us brought a perfect salvation,
And to all who are trusting in Him.”

CHAPTER XIV.

THIS memoir would be incomplete if mention were not made of the relations sustained by Captain Schaeffer to the Valley Baptist Association of Virginia. This body was constituted in August, 1866, by delegates representing four newly organized churches, with a membership of less than five hundred, which had been brought together mainly through the efforts of Rev. J. P. Corron, missionary of the American Baptist Home Mission Society. He was instrumental in its organization and its first moderator. From this apparently small beginning it has increased in influence and numbers, until at the annual gathering in 1899 its constituency included twelve thousand eight hundred and eighteen members.

Captain Schaeffer's first meeting with this body was, by invitation, at its session of 1868, while still a lay member of the Tenth Baptist Church of Philadelphia, on the occasion of the reception of the First Baptist Church of Christiansburg into its fellowship, which latter he had recently organized. The only white member, he soon became greatly beloved throughout its bounds for his disinterestedness and good works. His modest unobtrusiveness, his knowledge of Baptist usage, and his administrative ability gave his opinions and sug-

A CONSECRATED LIFE

gestions great weight in those early days in expediting business and in forwarding the general interests of the denomination. Home and foreign missions, ministerial education, a high standard of ministerial morality, the orderly conduct of religious services, and every movement looking to the elevation of the brethren and the Baptist cause received an impulse from his presence and counsel.

His first official position in the body was his unanimous election in 1871 as corresponding secretary, an office created at that time, in which he faithfully served until 1876. For a number of years he assisted in the preparation of the minutes for the printer, and in 1881 he was elected clerk, and continued in that capacity until his death, a period of eighteen years.

A feature at some of these associational gatherings, in which he took a prominent part and of which record is made in the minutes, was the Sunday-school mass-meeting. These occasions were memorable not only for the immediate pleasure they afforded, but because of the knowledge they imparted of improved and efficient methods of conducting and teaching Sunday-school, and because of the large quantities of Sunday-school and other literature which he in one way or another managed to procure and freely distribute.

For example (1878): "Lord's Day, at 8.30 A.M., the Association participated in the general Sabbath-school gathering of the teachers and

A CONSECRATED LIFE

scholars of the school connected with the First Baptist Church at Christiansburg, and with the representatives and delegates connected with sister churches. The exercises consisted of Bible lessons, recitations, singing, Infant-Class exercises, addresses, etc., all under the superintendency of Elder C. S. Schaeffer, superintendent of the Christiansburg school. Papers, books, and tracts were also distributed, including fifty Sabbath-school libraries, thirty small libraries for licentiates and Sabbath-school workers, and twenty pulpit Bibles,—all gifts from the Friends' Freedmen's Association and Tenth Baptist Church, Philadelphia, Pa."

On the twentieth anniversary of his connection with the Association, the session being held with the Memorial (First) Baptist Church, Christiansburg, in their meeting-house, recently finished, the subjoined is recorded in the minutes:

"FRIDAY, August 6, 1886.

"The following was submitted, and on motion it was resolved that it be embodied in our Minutes:

"This Association expresses its high appreciation of the twenty years' labor of our beloved Elder, C. S. Schaeffer, in building up the cause of Christ in our midst, and for providing educational advantages for so many of our people.

"For the first time we gather in the pleasant and commodious house of worship, erected at this place at a cost of twelve thousand dollars, the church home of the Memorial Baptist Church, to whom the entire property has been deeded; also, adjoining the church grounds, school property to the value of ten thousand dollars has been deeded to the trustees of the Christiansburg Institute.

"The remarkable purity and healthfulness of the atmos-

A CONSECRATED LIFE

phere, its accessibility by Norfolk and Western Railroad, the beauty of the surrounding scenery, commanding a view of over sixty miles of country, renders the location peculiarly eligible for a seat of learning for the Christian education of our race."

But it was not in his official capacity, nor yet in its deliberations, that he exerted the most potent influence upon this body of Christians, but rather in his immediate relations with the churches composing it. He was directly instrumental in the constitution of a large proportion of them, and in close touch with nearly all, especially in the earlier years of his ministry. He assisted and encouraged the pastors, counselled and instructed the deacons and officials, helped and advised in conducting business meetings, aided the churches financially, as has been intimated, held from time to time in many places evangelistic meetings, preaching for days together and bringing hundreds of souls to the feet of Jesus; in a word, without authority, save a profound sense of duty and a passion for the salvation of men, doing a work for God which none questioned, and loved by all for his personal godliness and the work's sake. He could truthfully say with the Apostle Paul, in the prosecution of his labors, that it was in "journeyings" and "perils" often, and in "painfulness and weariness." "Besides those things that are without, that which cometh upon me daily, the care of all the churches."

A CONSECRATED LIFE

If it be true, as the Scriptures and observation appear to indicate, that churches, like individuals, take on a type of character which clings to them though the *personnel* changes with time, it seems also to be true that at least some of the churches with which he was in closest communication still exhibit the impress of his work and character.

It would be interesting at this point in the narrative to follow the cases already noted with additional citations from the diary, and relate circumstantially the facts concerning the organization of others of the churches called into existence through Captain Schaeffer's instrumentality. Most of them were established in localities where utter religious destitution prevailed; a few here and there where there were feeble bodies holding Pedobaptist sentiments.

He mentions in a report to the Tenth Baptist Church, Philadelphia, under date of July 1, 1872, this singular fact: "I gathered an entire flock, with the pastor, of over two hundred of what are termed Primitive Baptists, into our fellowship." So far as can be ascertained, not a single church of all those organized by him in those early days has gone out of existence; most of them are flourishing, several are strong and influential, and throughout his entire field of labor, among the colored people, Baptist sentiments largely obtain. Whatever may be said in the public prints and elsewhere—and there is not a little discussion, even

A CONSECRATED LIFE

at this late day—with respect to the influence of education, intellectual and spiritual, upon the Afro-American generally, it can be positively affirmed that in the section of Virginia in which Captain Schaeffer labored the great mass of the colored people are intelligent, law-abiding, industrious, and thrifty, and show to the unprejudiced observer the gratifying fruits of his seed-sowing in the cause of education and Christianity.

With regard to the Memorial (First) Baptist Church of Christiansburg, his first organization, and of which he was pastor during the last twenty years of his life, its register shows the addition of sixteen hundred and twenty-nine members, mostly by baptism. The following is an incomplete list of the churches organized by him, most of which are associated with the Valley Baptist Association of Virginia. Two associations have gone out from this body, with which four or five named in this list are members. From reliable information, it appears that Captain Schaeffer also organized a few churches in East Tennessee and some others in Virginia, but in the absence of names and dates, which cannot now with certainty be obtained, one cannot speak with authority. As no mention is made of these in the diary, it is probable that he was not directly instrumental in bringing them together, although doubtless assisting in their establishment, as he did in numerous cases of which he gives no hint.

A CONSECRATED LIFE

That he was exceedingly careful not to ascribe to himself credit will be seen when it is stated that in the records of the Memorial Baptist Church of Christiansburg, which were kept by him from the beginning, he has so thoroughly effaced himself, that were it not for the fact that much of his life-work is recorded in the diary and enshrined in the hearts of the people, there would be record of it only in heaven.

LIST OF CHURCHES.

Memorial, Christiansburg, Montgomery County, Va., October 4, 1867.

Alleghany Springs, Montgomery County, Va., January 17, 1869.

Pearisburg, Giles County, Va., July 3, 1869.

Lovely Mount, Montgomery County, Va., November 6, 1869.

Brush Creek, Montgomery County, Va., April 24, 1870.

New Hope, Montgomery County, Va., June 18, 1870.

Big Springs (Elliston), Montgomery County, Va., October 23, 1870.

Castle Craig, Campbell County, Va., April 1, 1871.

Chapel Grove, Campbell County, Va., April 1, 1871.

Callans, Pittsylvania County, Va., April 16, 1871.

Chatham, Pittsylvania County, Va., July 18, 1871.

Blacksburg, Montgomery County, Va., July 18, 1871.

Cave Field, Montgomery County, Va., July 23, 1871.

Little River, Floyd County, Va., July 27, 1871.

Gravel Hill, Botetourt County, Va., April 21, 1872.

Mount Pleasant, Campbell County, Va., June 30, 1872.

New Bethel, Pittsylvania County, Va., July 2, 1872.

Wytheville, Wythe County, Va., 1873.

New River Bridge, Pulaski County, Va., November 1, 1873.

High Rock, Montgomery County, Va., 1873.

A CONSECRATED LIFE

Wake Forest, Montgomery County, Va., December 5, 1874.

Jacksonville, Floyd County, Va., 1877.

Newport, Giles County, Va., September 30, 1877.

First Dublin, Pulaski County, Va., 1878.

Bell Springs, Pulaski County, Va., July 27, 1888.

First Pulaski, Pulaski County, Va., 1889.

First Radford, Montgomery County, Va., 1891.

High Point, Wythe County, Va., 1897.

Rich Hill, Pulaski County, Va., 1898.

Though not perhaps the actual founder of the Buchanan and Fincastle churches of Botetourt County, he was interested in them almost from the beginning of their history, and had much to do with their subsequent growth and efficiency.

Of his work in the organization of Sunday-schools, Captain Schaeffer does not appear to have kept a systematic record. Wherever possible, as has been stated, they were organized in connection with the week-day schools, and in the aggregate the number was quite large.

What may with propriety be termed Captain Schaeffer's "wayside" work deserves special mention. There are not a few Christians, and perhaps some preachers of the gospel, who are particularly interested in men in the mass, and whose prayers and individual efforts are exerted mainly in behalf of mankind. If they can sway large bodies of men by their eloquence or set in operation methods which will move the multitude, they rest content. They appear to feel that they are under no obligation to single out men and seek to save

A CONSECRATED LIFE

the lost one by one. They lose sight of the fact that this was Jesus' way, and that some of His most vital discourses were delivered to single hearers, as to Nicodemus and the woman at Jacob's well. In this respect Captain Schaeffer followed his divine Master. He loved the "audience of one," the hand-to-hand and face-to-face work. Indeed, from the beginning of his Christian experience he realized his personal responsibility to any unsaved sinner with whom he was brought in contact. It has already been stated how he agonized in prayer for sinners and sought to bring them to the feet of Jesus. This practice soon became a habit, and with the passing years the passion of his soul.

In his work among the humble and poor he seems never to have had the fear of man before his eyes. What he accomplished in this direction appears almost incredible; it is difficult to couch it in language which might not be regarded as exaggerated.

His "Diary" is replete with instances of this "wayside" personal work and its successes. It was his wont to stop the wayfarer as he met him by the roadside, and with beaming face and words of persuasion and warning urge the claims of a Saviour. At the bedside of the sick and dying he sought to solace and to save; he tarried with little groups in their cabins as he passed by, and talked of the great salvation; he rejoiced in the

A CONSECRATED LIFE

privilege of supplying medicines and physical relief for the opportunity it afforded of holding up the cross; he sought out those under conviction of sin that he might point them to the "Lamb of God, which taketh away the sin of the world;" the unconverted were always the objects of chief concern in the houses where he was entertained, and were earnestly prayed for at the family altar, and besought to give themselves to Christ; he walked many a weary mile to counsel in their homes those who in his meetings were under exercise of mind and had been unable to find light; the children loved him, and his benignant smile and cheery word never failed to win their hearts; in a word, he literally "went about doing good." No estimate in figures can be formed of the good he wrought in this simple, Scriptural way; and it is doubtless true that in the last great day, in comparison with the more ostentatious methods of spreading the gospel, his unpretentious work will by some be contemplated with astonishment and shame.

CHAPTER XV.

AMID his varied and laborious duties Captain Schaeffer found little time for general reading and study. He made no effort to keep abreast of current literature, and beyond an occasional book, to which his attention had been called, read but little in that direction. Though it could hardly be said that he was a "man of one book," yet it was mainly the Bible and books which would aid in its investigation to which he gave attention. The Bible was to him the Word of God, and its dictum was the end of all discussion. He entertained no sympathy with the so-called "higher criticism" which has befogged so many professed Christians in the mists of doubt and skepticism, but held, with Gladstone and Moody and many another successful champion of the Cross, great and small, that the book of books is, in spite of all the assaults which have been hurled against it, "The Invulnerable Rock of Holy Scripture." He believed that "every scripture is inspired of God, and profitable for teaching, for reproof, for correction, for instruction which is in righteousness." He laid unrelaxing grip on its truths; mind and heart were saturated with its teachings; and as a preacher of the gospel, it armed him with authority and fired him with holy enthusiasm. To him sin, the judg-

A CONSECRATED LIFE

ment, the second death, were awful realities; an atoning Saviour, the forgiveness of sin, eternal felicity, precious certainties. When he stood before the people as a preacher, it was as God's ambassador. As a "dying man to dying men,"—a phrase which he uses again and again,—"he ceased not to warn every one day and night with tears."

It was this appreciation of eternal verities and sense of responsibility that filled him with earnestness and power.

He also knew men. His life-long introspection of his own heart; his acquaintance with men in all the walks of life—in revivals of religion in his home church, in the army amid the clash of battle, in the hospital among the sick and wounded, at the clinic prayer-meeting, and especially with the class for whose welfare he was laboring—had given him a clear insight into the springs of action and emotion by which the souls of men are moved in the crises of their destiny. And thus it was that he could enter into sympathy with the penitent sinner. He knew how to allay doubt, to stimulate faith, to quicken the uncertain spark into a flame of love,—in a word, to "bring" men to Jesus.

He also knew God. The Spirit of God dwelt in him richly, and he continually sought to know the "mind of the Spirit." To the Holy Spirit he looked for strength and guidance, and for that subtle "power" with men which comes only to those who have "power" with God, and which it

A CONSECRATED LIFE

were better not to attempt to explain upon psychological grounds, as some try to do, as if men could be hypnotized into the kingdom of God. It was a pivotal part of his belief that it is the office work of the Holy Spirit to "convict the *world* with respect of sin and of righteousness and of judgment." He therefore distrusted self, and waited humbly before God, often in agonizing prayer, assured that the "increase" must be given by Him.

As a preacher of the gospel, he wasted no thought on special methods or the "machinery" of revivals, but in apostolic fashion preached "Christ and Him crucified," repentance towards God and faith in the Lord Jesus Christ, "Jesus and the resurrection" and the fundamental doctrines of Christianity. As a rule, his sermons received careful preparation, though the exigencies of the occasion often demanded purely extemporaneous discourse. They were always simple in arrangement and without attempt at rhetorical effect, spoken in language understood by all the people,—forceful, pointed, practical, and directed to the heart rather than to the intellect. They were, in truth, God-given messages to a messenger called of God, and he made them to many an unconverted soul the "power of God unto salvation."

In the pulpit his manner was dignified and solemn, as became one bearing a message from God, and discouraged the boisterous expression of feeling which sometimes swayed these emotional peo-

A CONSECRATED LIFE

ple. Moreover, his tender pleadings and warning exhortations were often mingled with tears, and at times his soul seemed to be on fire with consuming desire for the salvation of his hearers.

Not seldom for days together, during the progress of a series of evangelistic meetings, he so travailed in soul for sinners as to feel almost crushed under the burden of responsibility. It was perhaps in this evangelistic work that he accomplished the largest service for the Master. For more than ten years, in the intervals of other work, he was incessantly engaged in filling appointments among the churches throughout his field in conducting revival meetings. God used him in this way in the conversion of many hundreds. Full records of his experiences on these occasions are preserved in his "Diary." A single instance is subjoined, at the risk of being tedious, in order to confirm what has been written, and that the interested reader may further study his character :

September 6, 1878.—"Proceeded via Lynchburg to Holcombe Rock Church."

7th.—"To-day participated in a Sabbath-school woods gathering. Exercises interesting and entertaining."

8th.—"Participated in the Sabbath-school exercises. Much interest manifested. Afterwards the pastor conducted a funeral service. In the afternoon I preached to a crowded congregation

A CONSECRATED LIFE

from Hosea x. 12, 'Sow to yourselves in righteousness, etc.' the instruction specially directed to the church. At night preached from Luke xiv. 18, 'And they all with one consent, etc.' At the close nine anxious inquirers came forward for prayers, while twenty bowed in the congregation. A very solemn and impressive meeting, with indications of the Lord's presence and blessing. Returned to my rest with my heart burdened for souls."

9th.—"Spent the day in reading, etc. At night found a great change in the prayer-meeting, with indications of the breaking up of the fallow ground. Preached from Gen. iii. 9, 'Where art thou?' with my heart brimful of anxiety for the perishing in my congregation. On the invitation being given, fourteen came forward for prayer, while many bowed in their seats, wrought upon, as we trust, by the Spirit, and anxious for the salvation of their souls. Before the meeting closed one young woman professed faith in Christ and others seemed near the kingdom. Returned to my rest with thankfulness to God, but with a heavy burden for lost souls."

10th.—"Spent the day in writing, talking about the great salvation, etc. At night met a crowded congregation and preached from Matt. xxii. 42, 'What think ye of Christ?' My whole soul in a glow, and deep seriousness prevailed throughout the assembly. The number of inquirers increased,

A CONSECRATED LIFE

but no converts. Returned to my rest with my heart warm and burdened for the souls of my fellow-men."

11th.—"My heart troubled; the Lord help us. Please come to-day into the hearts of the people; dispel the clouds of unbelief from their eyes, and continue to convince the impenitent 'of sin, of righteousness, and of judgment to come.' Spent the day in reading, etc., and at night, notwithstanding the rain, met a good congregation, with about forty anxious inquirers. Preached from Luke xvii. 26, 'As it was in the days of Noe, etc.' The Lord with His servant and in the midst of the people. A solemn and impressive season. And although the work seemed deepened in the hearts of inquirers, yet none came to the full liberty to witness for Christ and His great salvation. Returned to my rest more deeply bowed in soul and craving God's special mercy in behalf of dying sinners."

12th.—"Feel to carry the weight of souls upon me. May the Lord help us, and that speedily. Send forth light and salvation among the people. Very rainy and stormy weather, particularly at night, so that we did not even attempt to go to meeting."

13th.—"Brother Lowry left me to-day to fill his appointment at Pine Grove Church. The Lord look in great mercy upon us, and fill the pastor's vacant place with His own sacred presence, power,

A CONSECRATED LIFE

and blessing. Have just spent an hour with a young brother who called to talk with me, in whom there seem to be indications of usefulness in the Master's service. My heart warm and drawn towards him while we talked of matters pertaining to the great salvation. May the Lord bless him abundantly. At night a crowded congregation. Preached from Judges xvi. 3, 'And Samson, etc.' The occasion one that perplexes me. Sometimes there seemed to be waves of blessing roll over us and then a deadening calm. A large number of anxious souls forward, with new cases, but at times the singing and praying did not seem to go right. One, however, professed hope in the Saviour; and although truly thankful for this, yet left the place weighed down and in trouble for the salvation of the people, and that the brethren and myself may fully realize the condition of affairs and entreat God to come to our help. Returned to my rest deeply troubled in mind."

14th.—"Arose this morning with my trouble. Spent the morning in writing, etc. Afternoon attended inquirers' meeting. Only four of that class present and a few brethren and sisters. Had a solemn and interesting season. Tried with God's help to clear up their way to confiding trust in the Saviour. Two of them gave evidence of having been blessed of the Lord, but a dark shadow over their minds prevented them from publicly owning Him. At night visited a sick young woman, quite

A CONSECRATED LIFE

ill and without a hope. The mother a Christian, but most of the family outside the kingdom. Preached a little sermon to them, or at least talked in their midst, sang a hymn of encouragement, and commended them to God. Returned to my rest with heart burdened, but, casting my burden upon the Lord, soon was sleeping peacefully."

15th.—"A beautiful, clear Sabbath morning. Arose with weighty responsibilities as God's servant resting upon me. Proceeded to the Sabbath-school and gave special instruction to the teachers and scholars. A solemn as well as interesting season. Afterwards preached to a large congregation from Luke ii. 10, 'Behold, I bring you, etc.' When I went into the pulpit I had another subject on my mind, one that I intended to present particularly to Christians, but one of the inquirers of yesterday coming in—a prominent man in the community, head of a large family, and only the wife and one daughter on the Lord's side—and openly confessing faith in Christ, it seemed to make so great an impression on the congregation that I was at once led to change my subject and present a full and free gospel to all my hearers. The Lord helped me wonderfully, and while there were no further professions of faith in Jesus, yet the work seemed deepened in the hearts of both Christians and inquirers, and among those entirely outside of grace and salvation. In the afternoon I preached again from Rev. xxi. 10, 'And he carried me away, etc.,'

A CONSECRATED LIFE

and another solemn season followed, the Lord working mightily in His unworthy servant and among the people. Oh, my heart was so full of divine grace and love that I could not express it. The number of inquirers increased and the work deepened among them. At night met an overflowing congregation and a wonderful time was experienced. Preached from Mark xvi. 15, 'Preach the gospel to every creature.' My soul on fire with God's love and love for souls. My Lord's Spirit seemed to have full control of my tongue as well as my heart while I testified to a rich and plenteous gospel. A glorious season followed and very many were added to the number of inquirers, and the Sabbath-school for the first time began to be represented, the work having begun with the older persons. During the meeting, amidst glad exclamations, six happy souls professed faith in a loving Saviour. A time of great blessing, and may God's name be praised. Returned to my rest with gladness of heart on the one hand and weighed down with the heavy burden of souls on the other. Some of them seemed on the very point of yielding, but suffered themselves through lack of confidence in God to be cheated of the blessing. . . . With all the labors of the day felt strong in lying down for rest."

16th.—"Arose this morning with a very sweet and precious influence over my mind, but with the heavy weight of precious souls upon me. May

A CONSECRATED LIFE

the Lord grant large desires in prayer to-day and may many souls be blest. Preached again to a large congregation from Isa. xlix. 24-25, 'Shall the prey be taken, etc.' The Lord with His servant, giving great strength of mind and heart with clear conceptions of truth. A most precious time experienced and eight happy souls professed faith in Christ, among whom were some that my heart had been in great sympathy with. Could not get from the meeting-house until quite a late hour, as the people seemed to be unwilling to leave the place without a blessing. Returned to my rest with heart overflowing with thankfulness, but with the burden still upon me for those in trouble about their souls and those who up to this time have rejected the offers of the gospel. There were new cases, however, to-night, and a filling up of the places occupied by those who have found Christ."

17th.—"Rested delightfully, peace filling my soul. Feel again the deep anxiety this morning. The Lord come to our help to-day and bless many precious souls. This morning attended the burial of a little child. At night a large congregation present. Preached from 2 Kings vii. 19, 'And that the Lord, etc.,' subject, Unbelief. The Lord wonderfully helped His servant—new cases forward and four professed faith in Christ. Stopped for the night quite a distance from the meeting-house."

18th.—"Engaged as usual through the day

A CONSECRATED LIFE

talking on the great subject of salvation. Stop almost every night at a different place, and thus come in contact with different persons through the day to whom I preach Jesus. The woman who buried her child yesterday buried another this afternoon. At night another large meeting. Preached from 2 Kings v. 1, 'But he was a leper.' Experienced usual freedom and blessing to my own soul. Subject, 'God's ways not ours.' Two professed faith in Christ and the usual interest manifested. At the close sixteen happy converts testified to what the Lord had done for their souls and gave themselves for baptism and church fellowship. A precious season enjoyed. Had several miles to walk before resting."

19th.—"Spent the day in the usual way, teaching in the neighborhood where we were stopping. While alone experienced an overwhelming sense of divine love. At night met the usual congregation with the same large gathering of inquirers. Preached from Psl. vii. 12, 'If he turn not, etc.' Experienced great enlargement of heart and wonderful liberty in preaching. Two more professed faith in Christ, while the number of inquirers filled up the entire room around the pulpit. Seven happy converts gave their experience before the church and were received as candidates for baptism and church fellowship. Had some five miles' distance to walk before lying down to rest."

20th.—"Spent the day rejoicing with young

A CONSECRATED LIFE

converts, talking to inquirers, and urging sinners to seek their souls' salvation. Enjoyed a precious season at night. Commenced my sermon from Mark i. 41, 'And Jesus, moved with compassion, etc.,' but did not get along far before some young converts came forward rejoicing in God's unspeakable love. Turned the meeting into one of prayer, praise, and instruction to inquirers. Three professed faith in Christ, and four in all gave themselves to the church for baptism and fellowship. Returned to my rest truly thankful to the Lord for the blessed work on our hands and with my heart going out after the troubled ones."

21st.—"Made all my arrangements to go home to-day, but could not feel satisfied to leave. Spent the day in preparation for the morrow, and at night attended the church's business meeting, when a number of excluded members were restored to fellowship."

22d.—"Arose soon, feeling the Lord's special presence with me. Experienced a delightful time in the Sabbath-school, from which a number of the young converts have been gathered. Afterwards preached in the grove to a very large congregation of the people; text, Acts ii. 41, 'Then they that gladly, etc.' The Lord gave me His divine Spirit in an enlarged measure and His truth burned in my lips. Afterwards the pastor baptized twenty-seven happy converts—a scene long to be remembered by those who witnessed it. My own heart

A CONSECRATED LIFE

filled to overflowing with sacred joy and humble gratefulness to God. After refreshments gave the hand of fellowship amidst general rejoicing and praise to the Lord. Following this the church assembled around the table of the Lord, when I instructed the people from 1 Cor. xi. 21-23, particularly as regards the Lord's Supper. Had a blessed season, with reviving and soul-strengthening influences among the people. At night re-assembled. A large gathering. My heart moved on entering the meeting-house. The young converts on one hand and many inquiring souls on the other. Another one who had found hope came and gave us her hand. Gave special instruction to-night to those received into fellowship to-day; text, John xxi. 15, 'Feed my lambs.' The Lord's presence and strong help experienced all through the services. After giving attention to anxious ones, the young convert referred to testified to what the Lord had done for her soul and was received as a candidate for baptism. Several, we understand, expressed themselves as fully convinced by the truth presented in their hearing to-day, and say they must go with us. Left the place with my heart yearning for the conversion of the troubled ones and full of joy with the saved. Set apart to-morrow as a day of special prayer for the conversion of souls. Returned to my rest with some weariness of body but with wonderful strengthening influences of God blessing my soul."

A CONSECRATED LIFE

23d.—"Received refreshment in sleep. I experienced this morning a strange influence of mingled sadness and peace, with joy in the Holy Ghost. The Lord give us the same spirit and soul-trust that all have had who prevail in prayer, and grant Thy special blessing this day upon many souls. Towards evening a heavy rain set in and very few gathered for meeting. Experienced, however, a blessed season—one of precious influences and God's grace. Returned to our resting-place through the rain, thanking the Lord for the refreshing showers of His grace."

24th.—"Arose with the burden of souls. Visited old and sick and gave encouragement and medicines. At night met a large gathering of the people. Preached my farewell sermon from Acts xx. 32, 'And now, etc.' Two professed faith in Christ and three related their experiences before the church. Experienced a sad time on parting from the many inquirers, brethren and sisters and others, but commended them all to God and the word of His grace. The result of the meetings so far as known is thirty-five conversions, twenty-seven converts baptized, six restored, fifty to one hundred inquirers, and many in the background revived and the church strengthened. To God be all the praise. Returned to my rest full of sadness but with grateful thanksgiving to God."

25th.—"Returned to Christiansburg to-day."

CHAPTER XVI.

UNCLE RICHARD TAYLOR, the venerable and pious pastor of the First Baptist Church of Christiansburg, died February 2, 1879. Although for ten years he had been the nominal pastor, officiating at the celebration of the ordinances, supplying the pulpit, performing most of the functions pertaining to that office, and was beloved by all the people for his saintly character and the work's sake, yet Captain Schaeffer had been in fact from its organization the real administrator of its affairs. The superintendent of the Sunday-school, the originator and prime leader in all movements, he was deeply interested in everything affecting its prosperity. The peculiar relations sustained by him to the church rendered it no easy matter to unite upon a successor to Mr. Taylor. The difficulty lay in finding a man who, though nominally pastor, would work harmoniously under the unassuming yet no less firm leadership of Captain Schaeffer. In this crisis, after very urgent solicitation, he yielded consent to temporarily accept the pastorate. A unanimous call was, therefore, extended to him, which action he notes as follows: "May 2, 1879, was elected by the Christiansburg Church as pastor until a permanent pastor shall be elected. The Lord bless us with a revival of His work in our midst." The reasons

A CONSECRATED LIFE

which constrained him to accept this call in this tentative way were twofold. He was by no means certain, in view of the existing race prejudice, that he could accomplish the largest results for the church and the cause as its recognized pastor. The relation was anomalous, and it demanded the test of actual experiment to prove its advantage. Moreover, of the utmost importance was the undetermined question of the effect it might have upon his wider ministry. He, therefore, wisely adopted a middle course which provided for the present exigency and left him free for future action. He was exceedingly happy in this closer relation with the church. The connection thus formed was broken only by his death, twenty years later. During the whole period a beautiful spirit prevailed among the members, their mutual work was greatly blessed, and that which was undertaken simply as an experiment, in the light of subsequent events was seen to have been of God.

This new office brought with it an increase of labor and responsibility to hands and head and heart already overburdened. The scope of his usefulness was constantly increasing, and he was, perhaps, in the midst of the most active period of his missionary career. His "Diary" and semi-annual reports to the Tenth Baptist Church about this time are particularly noteworthy, and show alike his abounding zeal and remarkable success. The churches were prospering financially and spiritu-

A CONSECRATED LIFE

ally. The distribution of Bibles, books, and various literature was continued as formerly, and the articles for physical relief, especially medicines, came to him in large quantities and accomplished untold good. The schools at Christiansburg were increasing the sphere of their influence and power, and larger buildings and better facilities were urgently called for. The Holy Spirit was moving with mighty power in the churches and among the people, and hundreds were being brought to accept the Saviour.

Under date of January 1, 1878, he writes to the Tenth Baptist Church: “. . . . I am just in receipt of a letter from one of the teachers of the last session, who prior to leaving professed faith in Christ, and since returning to her home has been added to the Baptist Church. This makes the fourth teacher who has obeyed Christ and been added to us by impressions received during their sojourn in our midst. Our household further has been wonderfully blessed in the conversion of all who have sojourned among us, even to the errand-boy and cook. In regard to the revival spirit in the churches and numbers converted, I have never been able to furnish you with numerical results. For instance, a meeting held in one locality, where crowds gather, will draw to it people from a distance; these, returning to their own locality,—some revived Christians, some happy converts, some convicted sinners,—will cause an

A CONSECRATED LIFE

interest to be started in their several neighborhoods. I have known of six neighboring churches to be awakened to life and energy in this manner. Then, again, I have found it best to leave the baptism of candidates, except where especially requested, or where no other administrator was at hand, to my colored brethren in the ministry, as I believe Paul did, thus fulfilling the work of a missionary of the Lord Jesus. I have given myself as much as possible to teaching and the care of the churches. Very generally in the section where I am laboring the freed people are gathering strength, and the marked progress and improvement is acknowledged by all. The Valley Baptist Association has grown to over one hundred churches and nine thousand members."

Again he writes to the Tenth Baptist Church, under date of January 1, 1879: "During the month of July our labors were confined to the churches close about us, and in preparation to entertain the Valley Baptist Association, which convened with us in the early part of August, at which time our (my) pastor (Rev. A. J. Rowland, D.D.) favored and strengthened us by his presence. Since the meetings of the Association we have had a continuous series of revival blessings reaching a circuit of about two hundred miles, in which the churches we have been instrumental in organizing, besides others visited, have received large accessions to their membership, numbering hundreds in

A CONSECRATED LIFE

the aggregate; and not a superficial work by any means, but one of great strength, that will have its influence for good in all time to come."

Another extract from a report to Tenth Baptist Church, under date of July 1, 1880: ". . . . Our schools closed a very successful term on May 1st, with many of the students not only advanced in their studies, but, becoming Christians, have consecrated their talents to the service of the Master. The Sabbath-school work has also received our special attention, and many schools have been furnished with Bibles, Testaments, and other necessary supplies. Large number of converts have been added to the churches from these schools, many of whom in the future will be shining lights among this people. There is no cessation of the general interest wherever I go. All seem hungry for the gospel, and many feed upon it with a relish, which is evidenced by their growth in grace and knowledge of the Saviour. There is much improvement in the manner of living: the marriage relationship is held more sacred; the proper bringing up of children is receiving more care; the people have better accommodations and are gathering comforts about them; and the increase in real estate and the general prosperity show us the results of the Lord's workings in their midst."

The old frame meeting-house on Zion's Hill, erected by Captain Schaeffer when he began his mission in 1867, within whose sacred walls scores

A CONSECRATED LIFE

on scores of souls had been converted, and scenes enacted which thrilled the angels with rejoicing, had long been inadequate to the uses of the church and its increasing membership. He had for months had in contemplation the erection of a substantial building, capacious and convenient, suited to the requirements of the church, and which would be a credit to the denomination and an incentive to all the churches. The obstacles to be confronted in view of this enterprise were numerous and not easily overcome. Though the community had improved in material resources, and generally were in much better circumstances, the people were still comparatively poor and unable to assume large financial obligations. The liberality of the Northern friends of the negro, upon whom large drafts had been made in the past, had lost something of its fulness and spontaneity. The Friends, to whose Christian beneficence he was so greatly indebted in his general work, in this purely sectarian effort, as they would regard it, could not be expected to contribute anything. His only ground of hope lay in what might be secured from the sacrifices of the people, his influence with personal friends in Philadelphia, and the encouragement he had in the promises and unfailing resources of God. Writing to the Tenth Baptist Church, under date of January 1, 1881, he says: "In connection with my general oversight of the Valley Baptist Association, I have had under spe-

A CONSECRATED LIFE

cial charge the Christiansburg Baptist Church, which has received considerable attention. As you are aware, we have been trying to build a new house of worship of sufficient dimensions to hold our congregations. This we were hopeful to have accomplished during the past year, but did not succeed, although we have raised a considerable amount towards it. We shall want assistance in this work, and hopefully look for it during the early part of the present year. The house we need and ought to have will cost five thousand dollars. . . . In some of the other churches we have had precious revival seasons with a goodly number added to the membership. Several have dedicated new houses of worship, taking the places of the old log buildings with ground [earth] floors, well ventilated and conveniently seated." Again he writes to the Tenth Baptist Church, a year later, January 1, 1882: "I present this, my semi-annual report for the six months ending December 31, 1881, and call upon you to rejoice with me, and give our precious Lord praise and honor for the work of grace vouchsafed to us at Head-Quarters, as well as for the good seasons of revival in a number of the churches throughout our field of missionary effort. At this point eighty-one professed faith in Christ during our special meetings, and at the present time there are still those among us anxious about their souls. Although the extra meetings have ceased, yet the spirit of them prevails, and I have never

A CONSECRATED LIFE

known the church here to be so full of the power of a living Christianity. . . . During Christmas week we made special effort to raise funds for our new meeting-house. What was raised I know in many cases to have been the result of great self-denial. You are already aware that we want to build the present year, and that efforts will be made early in the spring to increase the fund to the amount needed for the work."

It was Captain Schaeffer's desire to proceed with the erection of the church edifice and school building simultaneously, but funds were received so slowly that another year elapsed before he felt warranted in going on even with the former. He found it necessary in the winter of 1882 and 1883 in the interests of this enterprise to visit friends in Philadelphia. He met with substantial encouragement. Under date of January 1, 1883, in his report to the Tenth Baptist Church, he says: ". . . I am hopeful during my present visit, although it will be but for a few weeks, to secure sufficient (funds) to meet all demands, and thus put to rest a matter which has troubled us so long. In direct missionary efforts among the freed people we have been, as usual, successful, and large numbers have turned to the Lord. We esteem it the most blessed year of nearly seventeen of our labor among them. The same co-operation has been extended to us as in the past, and the money and supplies contributed have met all demands."

A CONSECRATED LIFE

Having in view the erection of these buildings, he purchased ten and seven-eighths acres of land adjoining his property at a cost of fifteen hundred dollars; two acres of this plot he added to his private grounds, and the remaining eight and seven-eighths acres were divided as sites for the proposed buildings as his contribution to the cause, and transferred under a deed to a board of trustees to be used for church and school purposes forever.

The building which they proposed for themselves was to be forty by sixty feet, with vestibule and lecture-room on the first floor, and main audience room with end gallery and baptistery on the second floor. It was to be built of brick, with neat stained-glass windows and belfry; and though plain and unpretentious, it was superior to most of the houses of worship in that section of country, even among the whites.

After five years of patient waiting and energetic work, having accumulated sufficient funds, as was thought, to make certain the completion of the undertaking without going in debt, on the 23d of April, 1883, ground was broken for the foundations with appropriate religious exercises. Meanwhile the church was making self-denying efforts to contribute to the cause and gifts were coming from outside sources, so that the building was pushed rapidly forward and placed under roof. But being at the end of their resources, work was discontinued for a time and the win-

A CONSECRATED LIFE

dows boarded up as a protection from the weather. Work was resumed in the spring, and on the 24th of November, 1884, the lecture-room was dedicated to the worship of Almighty God.

Concerning this glad event the "Diary" records: "A wonderful day for us—entered the lecture-room of our new meeting-house. The Sabbath-school after partial exercises formed in procession at the old meeting-house, the ministry first, then the 'Banner Classes,' followed by the students of our schools and the older people, singing as we entered the new building, 'Beautiful Zion, city of God.'"

But they had reached a crisis. They were in their new house, indeed, but with no means to complete it and considerably in debt besides. Owing to the expense of bringing workmen and much of the material from a distance, it was found that the cost when finished would exceed double the original estimate given them by the architect. Though discouraged, Captain Schaefer was not dismayed. In this exigency he first laid his case before the Lord, then acquainted his friends with his necessities, and trustingly awaited the issue. It was not long till the skies began to brighten. Little by little contributions were received. On the 10th of January, 1885, he was overjoyed, but not greatly surprised, at the receipt of a letter, which he thus notes in his "Diary:" "Received a letter this morning from —, trans-

A CONSECRATED LIFE

mitting check, amount two thousand five hundred dollars, towards our church-building fund as a memorial to her deceased son, who was once a scholar in the Tenth Baptist Church Infant-school under charge of my wife. The Lord be praised for this manifestation of great kindness to His servant. Felt that I must renewedly consecrate my life to His service."

In writing to this lady, whose liberality is only exceeded by her great modesty, in acknowledgment of her gift, among other things he says: "Oh, I do not know how to express my thankfulness to you for your generous help. Ever since the receipt of your letter I have been lifting up my heart to our kind Heavenly Father in gratitude to Him for remembering His servant in the great pressure that rested upon him, and for the relief granted in this time of sore need. For a time I could do nothing but weep tears of joy and gratitude as the Lord's faithfulness passed before me, and I felt that I must over and over again re-consecrate the remainder of my life to His service. My wife joins me in receiving your kind offering as a memorial of the dear one referred to, whose young life it was once her care to instruct in the way to God and heaven. . . . As far as possible I will comply with your wishes to give as little publicity to your kind act as our obligation to the building-fund demands, and will withhold your name from the published statement."

A CONSECRATED LIFE

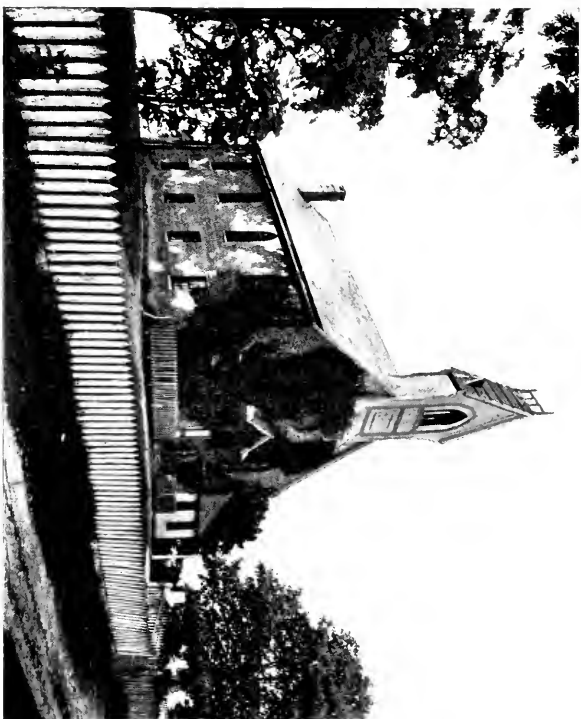
These opportune contributions, coming, as Captain Schaeffer believed, in direct answer to prayer, though relieving him from present embarrassment, still left a considerable deficit. The building, which he confidently expected could be completed for five thousand dollars, had really cost the considerable sum, for that time and place, of eleven thousand two hundred and eighty-two dollars and twenty-nine cents. It was a pretty structure and a conspicuous object in the landscape. Of it he says: "A temple built unto the Lord upon the mountain top, attracting the notice of the people in all directions from hill-top to hill-top. It is the first object that attracts the eye of the traveller passing along this great railway."

On October 4, 1885, the house, being finished and furnished, was solemnly set apart for the service of God. The event is thus recorded in Captain Schaeffer's "Diary:" "The day opened with heavy rain-clouds. At eight o'clock I pulled the bell-rope for the first time, when sweet, mellow peals rang out from the belfry, calling the people to the dedication services already announced. The children with their parents and friends gathered in the lecture-room for their service. The dedication services followed in the main audience-room, and just as they commenced the heavy rain-clouds scattered and the bright sunlight illumined the place. The occasion was one of great interest. Rev. A. J. Rowland, D.D., pastor of the Tenth

A CONSECRATED LIFE

Baptist Church, Philadelphia, preached the sermon from Psalm cxxii. 1, 'I was glad when they said unto me, let us go into the house of the Lord.' At this service I presented a deed of the property to the trustees of the church. My soul praises the Lord that He has permitted me to see this day, so long looked for. And now may I also have this one more favor from the Lord, to be helped out of the final indebtedness, which I have assumed in His name. O Lord, bring Thy servant safely through."

Though relieved of the immediate strain, the deficit and the cost of furnishing the audience-room had yet to be provided for, and the way seemed hedged. His, however, was an operative faith, and while he called mightily upon the Lord, he failed not to use every possible avenue that might avail to bring to pass the desires of his heart. There was a period of several months during which his faith was severely tried, and the burden almost overwhelmed him. These lines are found in his "Diary" under date of November 27, 1885: "Arose this morning with my heart burdened for the salvation of souls, and with other burdens pressing upon me of meeting our obligations on account of our building operations. I could only find ease of mind by pouring out my soul unto the Lord and committing all into His hands. Attended to writing through the day, and at night had another deeply interesting meeting.



MEMORIAL BAPTIST CHURCH, ZION'S HILL, CHRISTIANSBURG, VA.

A CONSECRATED LIFE

Still an increase among the inquirers. Returned to my rest burdened in soul."

The Lord is faithful, nor does He try His servants beyond that which they are able to bear. And, therefore, while his burdened heart is "committing all into His hands," as a covenant-keeping God, by one of his stewards whose heart he has touched—accordantly with His promise, "before they call, I will answer"—God had already sent His answer speeding on its way as fast as the United States mail could carry it.

The following day, November 28, 1885, this remarkable record is made: "The pressure of lost souls resting upon me. O Lord, come to our help and do not tarry. Turn the hearts of the children of men unto Thyself. Spent the day in writing letters and preparation for the pulpit. In the evening mail received tidings of help in my building embarrassments—another thousand dollars from my dear Sister —— [the same generous hand which had been opened to relieve his former need]. The fountain of my heart broken up. Was obliged to retire to the secret place and pour out my thanksgiving before the Lord and to ask His divine blessing upon our benefactor. O Lord! O Lord! my soul doth bless Thee from the depths of my being for Thy unfailing goodness."

Previous to the receipt of this timely help in the hour of his extremity, Captain Schaeffer had invited Mr. Edward Kimball, known as "the

A CONSECRATED LIFE

great debt-raiser,"—whose remarkable success in aiding churches to relieve themselves of indebtedness in Philadelphia and elsewhere had been brought to his attention,—to visit Christiansburg and assist them in lifting their burden of debt. Accepting the invitation of the church, Mr. Kimball arrived on Saturday, December 5, 1885, and at once making his plans, the following Sunday pledges for the whole amount were obtained, and subsequently all paid. Thus their new meeting-house was freed from debt, and on January 1, 1886, in commemoration of this event, the name was changed to the Memorial Baptist Church of Christiansburg, Va. In noting this fact he says, "And may it stand as a memorial of a covenant-keeping God."

CHAPTER XVII.

MORE than nine eventful years had passed since Captain Schaeffer, in compliance with the strong desire of the Memorial Baptist Church of Christiansburg, Va., had assumed the pastoral office. In those years great things had been accomplished, not only in erecting a house of worship, but in building the spiritual temple as well. Living in the fellowship of the Spirit and in love, the church had acquired much power, her services were dignified and deeply religious, and her influence was felt far and wide. But Captain Schaeffer was under the impression that perhaps the time to sever the pastoral relationship had come, and that he ought to submit the subject to the church and to the Lord for a decision. He therefore, on the 7th of October, 1888, the twenty-first anniversary of the church, "Spoke (at the Lord's Day service) of the expected annulling of the pastoral relationship, and stated that the engagement was only for a time, to aid in building a house unto the Lord, etc. Afterwards the Lord's Supper—a most impressive occasion. Much tenderness of heart." On October 20, 1888, he writes: "I was to-night waited on by the clerk of the church, who notified me that on Wednesday evening of last week, at a large church meeting, it was voted to

A CONSECRATED LIFE

recall their former servant at a salary of five hundred dollars per annum. The clerk stated that the vote was unanimous. The Lord direct His servant what He would have him to do."

It was only after a number of days of serious consideration, and with much fasting and prayer, that he at length reached the conclusion that duty required him to continue his ministry with this people to whom he had given so many evidences of his love. The succeeding ten years of this faithful service were rich with the fruitage of saved souls, hardly a year passing unblessed by reviving grace.

The Big Springs Church, Elliston, Montgomery County, Va., organized October 3, 1870, by Captain Schaeffer, had grown in influence and power. The membership were anxious to build a new meeting-house, and he was impressed that it was his duty to aid them in this enterprise by adding to his cares and burdens the pastorate, which they strenuously pressed him to do. He therefore, on the 1st of November, 1882, "accepted their unanimous call to act as pastor until the new meeting-house shall be completed." This house of worship was finished and dedicated to the worship of Almighty God October 8, 1888. The dedicatory services were conducted in a way, customary with him, that would interest and make lasting impressions upon the people. "At the appropriate time the procession formed with the children in front,

A CONSECRATED LIFE

following the elders and deacons, then the church members and friends moving forward, singing 'Let us walk in the light.' When the head of the column reached the foot of the hill on which the new building stood this chorus was struck up, 'Marching up Zion's hill,' as they passed entirely round and into the meeting-house."

A considerable debt remained on this building, for which he made himself responsible, and which was not fully liquidated until 1890. On the 29th of December of that year the subjoined memorandum is found in his "Diary :—" "The entire balance on the Big Springs property, which I assumed prior to the dedication of the building, is now settled, and a service of praise and thanksgiving was held (to-day) of most precious character. Returned to Christiansburg with my heart full of gratitude to God." Here also abundant harvests of "such as were being saved" were gathered, and the church lovingly followed his leadership until his death. His custom for some years was to spend two Lord's Days monthly with this devoted people.

The little Blacksburg Church, Montgomery County, Va., about eight miles from Christiansburg, had a mortgage indebtedness upon its property, due a lawyer who was pressing for payment and threatening to foreclose. In their extremity they appealed to Captain Schaeffer for relief. After carefully considering the matter, he agreed

A CONSECRATED LIFE

to become responsible for the debt and temporarily to act as pastor until they could extricate themselves from their difficulties. A formal call was extended to him January 8, 1888, with the understanding that he was to officiate once a month. The small salary he proposed to apply to reducing the indebtedness. Concerning this new charge he says: "The Lord be pleased to make my engagement with the Blacksburg Church one fraught with blessing. As Thou hast blest me in other charges, so abundantly in this. I lean on Thee."

So successful were his efforts in raising funds, that by December 31, 1890, the entire amount of the debt had been paid. But as the meeting-house was in bad repair, needing a new roof, and the stone foundations were giving way, he consented to remain as acting pastor until this work also was done and the cost provided for. This was not accomplished till August, 1892. Under his training the church had learned to manage its finances wisely, and had increased in general efficiency.

The following is an extract from what appears to be the last missionary report of Captain Schaeffer to the Tenth Baptist Church of Philadelphia, Pa. It is under date of January 1, 1889, and has particular reference to the disposition made of the salaries received from the churches with whom he sustained the relation of pastor: ". . . . The special churches which I have served during the year as acting pastor have paid me salaries as

A CONSECRATED LIFE

follows: Christiansburg, three hundred and eighteen dollars and seventy-seven cents; Big Springs, five hundred and fifty-seven dollars and eighty-three cents, and Blacksburg, one hundred and eighteen dollars and eighty-one cents, all of which has been used in meeting their obligations of building and other indebtedness. Not a cent has been appropriated to my own use. I have considered it incumbent upon me to teach them their obligation to the pastoral office, at the same time using the money for their own benefit and as my donation to the objects involved. The work on my hands, instead of decreasing, is enlarging, until I scarcely have breathing-room, and how to meet it I do not know, save by humble reliance on the Lord, etc., etc."

The Tenth Baptist Church, Philadelphia, had done a noble work in the support given to Captain Schaeffer. It was, perhaps, the most memorable of its many achievements, if measured by the results. Its pastors, Rev. J. Spencer Kennard, D.D., and his successor, Rev. A. J. Rowland, D.D., with his many warm admirers and friends in that body, had not only been enthusiastic in their sympathy, but had contributed fully twenty thousand dollars from time to time for disbursement on his field. But from various causes the circumstances of the church had changed, chiefly because the house of worship was in a locality from which its membership was rapidly drifting into the newer

A CONSECRATED LIFE

portions of the city. Its newly elected pastor and the financial managers found themselves under burdens which only under considerable difficulty they were able to carry. As early as 1887 they were, with much regret, compelled to reduce the annual appropriation to him, and finally to abandon it altogether. The subjoined extract from a letter to the Tenth Baptist Church, Philadelphia, is inserted here because it explains his relation to this fund, and is characteristic of his self-denying methods:

“CHRISTIANSBURG, VA., November 28, 1887.

“DEAR BROTHER WM. M. BAINS:—Your kind letter of the 16th inst., in which you inform me of the action of the Tenth Baptist Church in reducing the appropriation to the work in which I am engaged for the year 1888 from six hundred dollars, as heretofore, to four hundred dollars, on account of benevolent funds falling short, reached me safely. As regards the matter, we have been very grateful for the help afforded, and although during all these years the funds received have not been spent towards our own support, but used entirely in the work among the freed people, yet without it we could not have continued on the field, for I could not have been a witness to the necessities of the people without being able to assist in giving relief. My own support and that of my family has alone been secured by hard work on our part and making the very best of our circumstances, with some help from personal friends, so that we have succeeded up to this time in meeting all the demands upon us, but without one cent of surplus. The funds coming to us from the ‘Smart estate’ are being used, first, towards the education of our children, and as thank-offerings in helping on the Lord’s work at this place, and in building a house of worship at Big Springs; second, we have been sadly in need of further home improvements and sufficient land to

A CONSECRATED LIFE

make it unnecessary to rent. Now, my dear brother, I have made this statement because a good many people think that we receive our personal support from the church. Indeed, it was recently so inferred in a printed communication which I read in a Baptist paper published in this State. But we have done as Paul did, labored with our own hands to supply our necessities, and yet at the same time have been full of work for the Master.

"Therefore let us say, that whatever the Tenth Church is unable to do for us is so much benevolent work on this field unaccomplished; and you must decide that matter, and not we. As for ourselves, we are 'spending and being spent' in this service. A little further as regards the funds the church has sent us. They have helped here and there; been used and re-used and used again in so many different ways,—helping churches, schools, communities, families and individuals, and occasionally ourselves under pressing circumstances for the time being, preventing families from being turned out of house and home. On one occasion eleven homes were sold over so many families' heads without their ability to save themselves. With your aid, I bought this property in and gave them back their homes. I just give you a sample of one direction of your beneficence. But it would take volumes for me to write it all out. . . .

"I remain your brother in Christ,

"C. S. SCHAEFFER."

It will thus be seen how careful Captain Schaeffer was in the application of benevolent funds received from various sources. They were not employed for the benefit of himself and family, but were scrupulously spent in the service to which he felt the Lord had specially called him. The demands of his field were so exacting that he could not rest content to appropriate any part to himself, although certain funds he could have

A CONSECRATED LIFE

used at discretion with the utmost propriety. He preferred, however, to obtain support from the products of his farms, which he in part owned and in part rented. This, with special aid from personal friends, afforded a comfortable living, which in later years was augmented by sources of income which it is not necessary to mention here.

The appropriation from the Tenth Baptist Church ceased in 1890, although a few personal friends continued regularly to send their contributions till his death. About this time, also, the "Friends" began gradually to withdraw their supplies of medicines, clothing, and various other articles for physical relief. They naturally felt that the freedmen had enjoyed the benefits of their new conditions of life long enough to be fully able to help themselves. And, generally speaking, this was true. The people in this section had profited in a marked degree by their educational and religious privileges, and were thrifty, industrious, and moral; but there was, as there always will be in every community, a class of the deserving poor who were unable to obtain relief, and Captain Schaeffer at his own cost made it a rule to supply them as far as possible with medicines. He always went provided, at the large gatherings of the Valley Baptist Association of Virginia, with such simple remedies as were in constant demand for gratuitous distribution, which proved a boon in many cases and saved doctors'

A CONSECRATED LIFE

bills, which the people could ill afford to pay. And from his home the needy poor were never turned away.

He was very methodical in business matters, and kept accurate accounts of all moneys passing through his hands. As far back as 1880 the following condensed statement of account was furnished by him to his friend, Dr. James E. Rhoads, late president of Bryn Mawr College, who was profoundly interested in his work.

Extract from statement to Dr. James E. Rhoads, September 8, 1880:

"Receipts.

Amount of cash on hand (personal) May, 1866..	\$2,400 00
Receipts from salary (Government service) and all other personal sources, including sciop- ticon exhibitions	24,359 60
Tenth Baptist Church, Philadelphia, Pa.....	8,375 33
Other benevolent sources, including the Friends' Freedmen's Association, etc., etc.....	9,080 84
State and county authorities for school purposes.	1,050 00

\$45,265 77

"Disbursements.

Aid to churches.....	\$7,206 13
Educational work	8,380 86
Physical relief	2,891 29
Travelling expenses, including ex- penses of Virginia Singers, and sciopticon exhibitions	7,574 57
All other expenses, including pur- chase of burial-lot.....	13,944 92
Purchase of real estate.....	5,000 00
Postage	268 00

\$45,265 77

A CONSECRATED LIFE

“Besides medicines, clothing, and supplies of all kinds, estimated at over one hundred thousand dollars. The above does not include the support of the Christiansburg schools and numerous other schools prior to October 1, 1872, nor means received from the Freedman's Bureau and other indirect aid to various special objects claiming attention, amounting probably to ten thousand dollars more.

“C. S. SCHAEFFER.”

Since the foregoing statement was made, up to and including the year 1898, Captain Schaeffer's books show that he received and expended thirty-seven thousand nine hundred and fifty-three dollars and sixty-eight cents. Of this amount about seven thousand five hundred dollars, or less than four hundred and fifty dollars per annum,—considerably less than he actually received,—was applied to his own use. These beneficent funds came largely from the Friends' Freedmen's Association for building and school purposes, from the Tenth Baptist Church and other organizations and individuals whose aid had been given him from the beginning of the work. In addition to the sums in cash contributed, the supplies for physical relief, which came for years liberally after 1880, aggregated large figures, but in the absence of any authorized estimate there appears to be no way of arriving at their value. The cost also of building the meeting-houses at Christiansburg, Big Springs, and Blacksburg, a large part of which he actually donated, and the successful completion of these houses of worship, rendered possible only by his

A CONSECRATED LIFE

indefatigable efforts, with the substantial assistance given in building the meeting-house at Wytheville, aggregates twenty thousand dollars more. Well may it be said, in view of what he was successful under God in accomplishing, alike on the spiritual and material side of his ministry, "What hath God wrought!"

CHAPTER XVIII.

IT was a matter of much concern with Captain Schaeffer that his people should be well-grounded in the principles of Christianity. In the churches which he directly served, candidates for baptism were carefully examined and instructed by the pastor and deacons before admission to membership. The memorizing of the Bible was an important feature in the exercises of the Sunday-school, in which old and young alike were encouraged to engage. Many thousands of Scripture verses were thus committed to memory annually and made a part of the mental furniture of the pupils. This, in connection with the study of the International Sunday-school Lessons, bore abundant fruit in a church rooted and grounded in the Word of God. But in addition to this thorough work in the Sunday-school, as early as 1877 he organized a class in theology, which met at intervals not only to study the Bible, but for the special investigation systematically of the great fundamental doctrines of Christianity. These classes were attended by licentiates, deacons, officers of the church, the older students in the Institute, and others, and were blessed of God in developing the spiritual life of the church and fitting the members for larger usefulness. It was in part through such

A CONSECRATED LIFE

measures as these that the wide influence for good exercised by this church is to be accounted for.

Captain Schaeffer was endowed with a special aptitude for interesting the minds and winning the affections of children. There was something in his manner and voice which appealed to their childish sympathies, and his face shone with a kindliness of expression which they could not resist. A favorite sacred plantation melody of his, which he sang about the house and when at work in the garden, the chorus of which ran,—

“Let us shine, shine, shine like an angel,
Around the throne of God,”

seemed to express a personal desire. And somehow—perhaps to our too partial eyes it seemed so—his face did appear to shine with a kind of supernal light, as if at times he approached very near to the “throne,” and brought away with him some slight reflection of the heavenly glory. Whether that be true or not, there can be no question that habits of thought Godward and constant communion with the Lord Jesus—and such was his habit—will make their impress on the physical countenance, and this was particularly noticeable in this man of God.

And so he won old and young, but especially the children. Giving his personal superintendence to the Sunday-schools, he was always solicitous for their spiritual welfare, encouraged them in the

A CONSECRATED LIFE

path of duty, and rewarded them for faithful service. But at the same time he was not unmindful of their enjoyments, and was wise enough to indulge them in innocent pleasures that he might hold them to the church and win them for God.

In this way the Sunday-schools belonging to his several pastorates were brought to their high degree of efficiency, and in the sum-total of spiritual results made to compare favorably with much larger and better equipped schools among the whites. He also sought by various suitable and proper entertainments to make the meeting-houses social as well as religious centres for their respective communities, the wisdom of which was justified by the general disposition of the people to attend the house of God.

It is to data supplied by Mrs. Schaeffer that the writer is indebted for the materials from which the following facts and incidents are compiled :

Thanksgiving Day was a great occasion. It was his custom to have all the children present at the service. After the sermon and just before closing, stationing himself at the end of one aisle loaded with nuts and apples, the little children were first formed in line, and marching past him each one took from the basket as many nuts as could be grasped in one hand, and with the other hand an apple, and so passed out through another aisle. Following the children were the mothers with babies in their arms, then the older folk, and

A CONSECRATED LIFE

last of all any one who wished to partake. He would gather the chestnuts from a little grove on the place with his own hands, and in seasons of scarcity was so grudging of them that he would refuse to eat a single one, lest there should not be enough to go around at Thanksgiving. When gathering apples from his own trees a certain quantity was regularly set apart for this Thanksgiving observance, and in case of a failure of the crop he bought a supply, rather than disappoint the children.

Christmas was another gala-day for himself and the young people. At first there was a great Christmas-tree every year, but at last the schools became so large, and the tax was so heavy on him personally, that he was obliged to omit this feature every other year. He seemed unwilling to ask the church or others to help him, preferring to do it all himself. He used to say that it was the only pleasure many of these poor children had on Christmas Day, and that he could not deny them nor himself the enjoyment. The immense tree was brought from the woods and placed on the platform, loaded with bags of candies and pop-corn, which he specially grew in his garden for this purpose. To each child whose name was on the roll, even though present but once during the year, a bag of candy and pop-corn and an orange were given. The festivities were interspersed with exercises in which the children participated. This

A CONSECRATED LIFE

was done not only at Christiansburg, but at Big Springs and Blacksburg, and also at a little branch school at Seneca, which he was particularly anxious to reach, as it was in the mountains some distance from Big Springs, where the children saw nothing of the outside world.

January 1, the anniversary of Emancipation, was a day of jubilee. On these celebrations the church at Christiansburg was the centre of attraction. The people came from all the region round. The Emancipation Proclamation was read, and there were fireworks, balloon ascensions, and general rejoicing. Sometimes a festival was held, at which ice-cream and cake were supplied at a small charge. In all these events Captain Schaeffer was the central and inspiring personality. One with the people in everything that tended to their good, for the old he had a kindly word of encouragement or greeting, and for the young, the smile, the jest, or, if need were, the helpful admonition.

At Easter every Sunday-school scholar must be presented with a dyed egg as an Easter gift, and it used to fall to Mrs. Schaeffer's lot to see that the many dozens of eggs required were ready for the occasion.

In August for years, in the height of the watermelon season, the Primary Department of the Sunday-school was given a "watermelon feast." The "Captain," as everybody called him, provided a great wagon-load of the luscious fruit, and issued

A CONSECRATED LIFE

particular instructions that every child should have all that he could eat. It was the writer's good fortune to witness one of these innocent "orgies." How the children's eyes did sparkle! How they gorged themselves! How they "fulfilled" their opportunity, and smeared their little faces with the juicy pulp up to the very roots of their hair. And not the least noticeable feature of the scene, as the feast went on in the beautiful grove surrounding the meeting-house, was the evident zest with which they enjoyed it, the "Captain" most of all.

Mrs. Schaeffer writes, "He never met a child but he had a pleasant word for it, and I never knew one afraid of him." He speaks in his "Diary" of meeting "little Joseph" by the wayside, with whom he entered into conversation, and found that "little Joseph" was a Christian and desired to be baptized. The baptism occurred soon after, "little Joseph" in the mean time having been fitted out in a new suit of clothes.

Singing seemed to be a sort of second nature to him, and he voiced his moods in music. If he were in doubt, or felt the need of special direction, "The Lord is my shepherd, I shall not want," or some similar hymn, would express his feelings. If he came in tired, it could be readily inferred as he sang,—

"There is rest for the weary,
There is rest for the weary,
There is rest for you."

A CONSECRATED LIFE

Sometimes the servants, catching the strains, would join in the melody till the whole house rang again. Thus he lightened labor and kept the household in good-humor.

The plan he adopted for the study of Scripture verses—introduced by Mrs. Schaeffer soon after she joined him in the work—was somewhat peculiar. A key-word was selected, usually from the “golden texts” of the “International Sunday-School Lessons,” the pupils memorizing such verses containing the key-word as they could search out, and on the following Lord’s Day reciting them, naming the book, chapter, and verse where found. As has been said, thousands of verses were learned in this way every year. The rewards were suited to the age and condition of the recipient. Since the schools have been using colored lesson-plates they have been much appreciated as rewards, the scholars making choice of them as they were hung around the school-room in the order of the number of verses recited by each one. With his own hands Captain Schaeffer mounted these plates on rollers, with a piece of bright-colored cord attached to hold them. One can hardly go into a house now where will not be seen one or more of these brilliant pictures as conspicuous objects on the walls. A number of persons so value those given on the last Christmas of his life, that they have had them framed as treasured mementoes.

Again, to quote Mrs. Schaeffer: “His whole

A CONSECRATED LIFE

being seemed to be wrapped up in helping these people to a higher and holier life, and he was always planning for their good. Of the many things he wanted to do for them, there was but one he did not accomplish of all he had in his heart. He had for years desired to provide for the maintenance of an Old Folks' Home in one of the buildings which had been erected by him for the Institute. He had in bank at the time of his death nearly four hundred dollars collected for this purpose. As all other objects which he had specially worked for were out of the way, his purpose was to throw all his efforts in this one direction; and he would doubtless have accomplished it, as he did everything else he had undertaken, had he lived a few years longer."

He really enjoyed garden work; it was to him both pleasure and recreation. He planned a good deal of his church work and made many a sermon while he worked among the vegetables. He bore the reputation of having the finest kitchen garden in all the country round, and his crops were usually the largest and most forward to be found. Often when there would be almost total failure elsewhere his place would yield most abundantly. People used to say the Lord blessed and favored him because he trusted in Him. He would say, "Yes, but my works go with my faith. The Lord blesses me because united with my faith in Him is my labor of watering and constant attention,

A CONSECRATED LIFE

which others do not give." The neighbors all said that he had more patience in planting systematically and in weeding than any other man in the county, and people would often remark, when they saw him busy in the garden, that now they understood the secret of his success. And yet there was never a call for help from the poorest, or some demand upon his time to listen to private troubles, but he would stop in his work and give them all the help and attention they desired. He seemed never to lose patience, or regard as a trouble anything, however trivial the cause, which called him from his work, and these occasions were not infrequent, especially during the years in which he was distributing medicines, trusses, clothing, etc.

In attending the funerals of little children he was always particularly tender and impressive. As the sorrowing ones gathered about the open grave and stood while it was being filled—the custom in that locality—he would sing, very often alone, such lines as the following:

"I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with them then," etc.

Or those lines of Anne Shepherd:

"Around the throne of God in heaven
Thousands of children stand;

A CONSECRATED LIFE

Children whose sins are all forgiven,
A holy, happy band,
Singing, 'Glory, glory be to God on high,' etc.

Or these imaginative words:

"My latest sun is sinking fast;
My race is almost run;
My strongest trials now are past;
My crossing has begun.
Oh, come, angel band, come and around me stand;
Oh, bear me away on your snowy wings,
To my immortal home," etc.

It sometimes seemed on these sad occasions to the stricken company as if the very gates of heaven opened and revealed a glimpse of the glory beyond.

If tender and sympathetic, weeping with them that weep, he could on occasion enjoy a hearty laugh, and "rejoice with them that do rejoice." In his early missionary experience the "coin of the realm," and paper money too, for that matter, were very scarce articles. Oftener than not the wedding ceremony was performed in the absence of any fee; but sometimes the "fee" was both large and cumulative in value. He used to tell this story, and enjoy the telling very much. A couple from the "back country" once came to be married. After the ceremony had been performed the newly made husband desired to know "what was the charge?" The Captain told him that he

A CONSECRATED LIFE

made no charge, but left it with the happy parties to bestow such fee as their liberality prompted. "They had no money," they said, and left. In a few weeks the groom reappeared bearing a young pig under his arm, which he presented to Captain Schaeffer with the remark, "I've brought you the wedding fee." This proved to be, as he said in telling the incident, "the largest fee, both in value and size, of any it had ever been his good fortune to receive."

Here is another incident the telling of which gave him much enjoyment, and which illustrates the fact that sometimes there is only a step between the pathetic and amusing:

In a box of clothing sent by the "Friends" for distribution among the needy there was found a regulation-cut "Quaker" suit—brown swallow-tail coat with straight collar, vest and trousers to match, and a great broad-brimmed black silk hat (in a big box). An old, white-haired, venerable-looking colored man came along, very ragged and very poor, wanting some clothing. Captain Schaeffer dressed him up in this "Friendly suit," to his great delight and complete transformation. The next Sunday the old gentleman, to show his gratitude and appreciation, though not accustomed to attending church, was observed by the "Captain," gravely and with great show of respectability, proceeding up the aisle of the meeting-house towards the pulpit. It was not long after this

A CONSECRATED LIFE

until he was called to his reward, and Captain Schaeffer was asked to "preach his funeral." When he entered the room where the dead man lay, to his surprise he found him "laid out" in this "Quaker garb," all but the broad-brimmed hat, and that lay in a conspicuous place beside the coffin, looking very much as if the relatives felt that the old man would need his head-covering on the other shore.

Some of his experiences, though extremely disagreeable, had likewise their amusing side. This story of an adventure he once had in C—— County meets both these particulars:

A "feeble folk" were needing a stove to make their meeting-house comfortable during the approaching winter, and begged the "Captain" to come and give them a sciopticon exhibition to provide the needed funds. It was some miles from the nearest railroad station to the settlement, and on his arrival at the station an ox-cart was found in waiting to take him with the lantern outfit to the journey's end. The patient, slow-going oxen, with their rumbling, ramshackle conveyance, shook him till his bones were sore as they made their weary way over the roughest conceivable mountain road. When within some distance of the place the cart broke down, and a delay occurred in making temporary repairs. When at last the settlement was reached night had already shut down upon the scene, and he was compelled at

A CONSECRATED LIFE

once to begin the service. It was nearly midnight when the exhibition was over and he arrived at the place of entertainment. On going to the bedroom he was pleased to notice that the bed and general appearance of things were much more inviting than often fell to his lot in such out-of-the-way localities. The sheets were clean and sweet, and a little table and chair and a lamp placed beside the bed were suggestive of comfort, and he felt happy in anticipation of much-needed rest.

Before retiring, however, he took from his pocket some refreshments which Mrs. Schaeffer had thoughtfully provided, and after satisfying the cravings of hunger left the remains of the luncheon on the table, blew out the light, and went to bed. He had just fallen into the semi-conscious state which precedes sound slumber when he was aroused by the gambols of some hungry rats, which, attracted by the remains of the repast, were making a play-ground of the bed and pillows. In the sudden and frantic efforts made to drive them off, the bottom of the bed fell through and dropped him to the floor, where he lay for a little while in helpless confusion. Meanwhile the vermin, as badly scared as himself, had escaped to their holes. Finally extricating himself from the wreck, a light was struck, and he prepared to make the best of a bad situation. But his troubles had only begun. Investigation showed that the bed was wrecked beyond his ability to repair it. Dressing himself

A CONSECRATED LIFE

and taking a chair, with grim determination and what patience he could command he resolved to make a night of it. Now he was attacked by fleas, whose name seemed legion; they came in such numbers that his hands were quite unequal to the task of catching them or driving them off. The lighted lamp, also, which he was afraid to extinguish lest the rats should return, drew swarms of pestiferous gnats that added their annoyance to this night of misery. Morning at last dawned, finding him sick and exhausted, and with the rough journey of yesterday in the ox-cart still before him. Such incidents as this were "funny" in the retrospect, but it required some little heroism to endure them.

CHAPTER XIX.

IN the late years of his life Captain Schaeffer was able to give much less attention to general missionary effort than formerly. He still kept in touch with the Valley Baptist Association of Virginia, by reason of his connection with that body as clerk, and bore a conspicuous part in councils and denominational gatherings, but the claims of his pastorates upon his time and strength rendered possible only occasional outside protracted evangelistic effort. Indeed, the demand for such labors through his wider field had decreased largely under God through his instrumentality. A new generation had appeared, and many houses of worship dotted the landscape, frequented by thousands of orderly and attentive worshippers. A class of preachers had arisen, better qualified by superior training to lead in spiritual things. Moreover, he was advancing in years, and was no longer physically able to prosecute the labor and bear the exposure to which he had been so long accustomed. But he was not idle. With utmost assiduity he wrought in the narrower sphere to which he was now confined. Whatever his hands found to do, he truly did it with his might. His "Diary" at this period and until within a few months of his death is an unbroken record of unceasing toil. Except

A CONSECRATED LIFE

for a season when absolutely laid aside by serious illness he allowed himself no recreation, and, often against the protests of friends and the advice of the physician, he pressed on that he might finish the work which he felt God had given him to do. Did space permit, it would be interesting to follow him in the detail of his occupations as we find them recorded. This summary, however, must suffice: He preached two or three times every Lord's Day, and frequently through the week. When filling appointments with his churches, in addition to preaching he superintended the Sunday-school. He took charge of the week-night prayer-meetings and of the meetings of the various organizations connected with the churches; he visited faithfully the sick and dying of his congregations, and attended many funerals, on which occasions a sermon was expected. He personally kept the accounts and records of three churches, and while he was the promoter and mainspring of every movement, yet so thoroughly did he efface his own personality that a stranger examining these records would hardly discover that he had been identified with any of them. He superintended the operations of the Christiansburg Institute, maintained a large correspondence, personal and otherwise, gave himself faithfully to the considerable work connected with the clerkship of the Valley Baptist Association of Virginia, and the only recreation he allowed himself amidst all

A CONSECRATED LIFE

this toil was in itself fatiguing work in his beloved garden among his plants and flowers. Thus the last eight or ten years of his happy and useful life were spent.

In the order of divine Providence it is not unusual to find the Lord's most loving and faithful servants put to the severest tests of faith and endurance. And sometimes when in the fires of affliction He seems to hold them up, as He did the patriarch Job, that He may display in them to saints and angels the marvellous possibilities of His refining grace. Through such an experience of severe bodily suffering Captain Schaeffer was now called to pass. He had long been troubled at intervals with an acute physical disability, which had at last become so aggravated and exquisitely torturing as to render necessary the frequent use of opiates, and the only hope of permanent relief, it was thought, lay in the use of the surgeon's knife.

The operation was skilfully performed on the 1st of June, 1893, and gave great relief, but was followed by consequences which entailed much inconvenience and suffering until his death. The spirit of patience, resignation, and faith manifested during this painful experience is worthy of note.

June 6th, six days after the operation, he writes: "I do not know how to thank the Lord enough for His tender mercies to me. My soul, praise His name. Oh, that my life may be more fully

A CONSECRATED LIFE

consecrated to His service than ever before! My thoughts are concentrated upward, homeward—and yet to stay below if thus I may honor my Redeemer.”

Again, on the 9th of June: “The Lord is my strength and my song. Oh, how mercifully I have been dealt with in this affliction!”

Again, on the 18th of June: “Rested without the morphine last night, and felt much better throughout the day. ‘What shall I render unto the Lord for all His benefits towards me; I will take the cup of salvation, and call upon the name of the Lord.’ I am still looking unto Thee, O Lord, for healing. Help Thou Thy servant, for in Thee is never-failing strength.”

Again, on the 19th: “Rested last night under the influence of an opiate. The Lord graciously deal with Thy servant throughout this day, and may it please Thee to give healing power—not that I am worthy to receive so gracious a boon, but for the honor of Thy name and to the praise of Thy sovereign grace. Thy will, however, not mine, be done.”

June 21st.—“My whole being is in the hands of the Lord. He is the Fountain Head. Whatsoever He doeth is right. My heart drawn out towards Him, with humble confession of my unworthiness, this morning, and craving His divine compassion and help. O Thou infinite One! give strength

A CONSECRATED LIFE

unto Thy servant, and grant divine healing, in the name of Jesus, Thy beloved Son, my Saviour."

June 22d.—"O my kind Heavenly Father, Thou mayest expect Thy child to cling to Thee in these times of unrest of body. Waiting, waiting, speak the word only. The healing power is Thine, and I am Thine and Thou art mine, in an indissoluble bond never to be broken."

June 27th.—"Rested during the night. Oh, how good to rest from weariness. Jesus says, 'Come unto me, and I will give you rest.' And I bring soul, body, and spirit to Him for rest."

June 28th.—"Not so easy during the night. But the Lord made it bearable, for which I am grateful. May the Lord grant me patience to endure whatever is in the front; and should it please Thee, kind Heavenly Father, specially direct as to the means to be used for my recovery; or 'speak the word only,' and Thy 'servant shall be healed.' I want it Thy way; my sight is too dim in looking into the future. And the furnace is necessary, that when I am tried I may come forth as gold. The Lord of Hosts be with us. The God of Jacob be our refuge. Shield me till all these calamities are past," etc., etc., etc.

These last years of Captain Schaeffer's life, as has been said, were full of earnest work and very fruitful in winning souls. But the shadows were beginning to lengthen, as when the sunset ap-

A CONSECRATED LIFE

proaches, and his thoughts were often of heaven. He never murmured, but it could be plainly seen that he suffered much, and was ready to lay his burden down at the Master's call. Thus he writes :

January 1, 1893.—"Thanks be to God that another year of time has dawned upon us. May blessings crown every step we take and our lives be fully devoted to His service. Shield on every side; prepare for every emergency. Shine away the dark clouds of sorrow, and fit Thou us for our great change from the low-grounds of earth, should this year close our earthly career. Grant us the cravings of our soul (should it please Thee to do so) in the saving conversion of our beloved son, and leave not any of our loved ones for whom we are praying in any uncertainty in regard to their eternal estate."

January 15, 1893.—"Received a telegram informing us of sister Lizzie's death at six o'clock last evening. Another visit of the death angel to our family circle. She is safely crossed over, however, and at Jesus' feet sat down."

And again, on the day of his sister's funeral :

January 17, 1893.—"One more safely housed. ('In my Father's house are many mansions.') Lord, help Thy servant to press towards the heavenly country, and to stop not short of the throne of God and the Lamb."

A CONSECRATED LIFE

November 16, 1896.—"My sixty-sixth birthday. The Lord still continues my life on the earth to His praise and honor. The day gathering one of great blessing. One old man professed faith in the Lord Jesus, and one child. At night the meeting deeply solemn, and new cases forward for prayer."

November 18, 1896.—"Returned home this afternoon, when forty children came forward for prayer and a number owned Jesus. At night six professed faith in Christ. A wonderful time day and night."

November 22, 1896.—"Attended Big Springs Church Sabbath-school and took my usual part. Afterwards preached specially to young converts from Matt. xvi. 17, 'Flesh and blood, etc.' In the afternoon the Lord's Supper. Then returned to Christiansburg and attended the night's service, in which a number professed faith in Christ. Received during the day and night for baptism and church fellowship sixty-four converts, etc., etc."

And thus, until he was laid aside, he continued to display the same earnestness of purpose in saving souls, and the same consecration of heart in the service of his divine Lord.

During the autumn of 1898 that he was failing was evident to his friends and especially to the home circle. He spoke occasionally of his loss of appetite, seemed afflicted with much thirst, and

A CONSECRATED LIFE

went about his work in a quiet, thoughtful way which was very significant. But he rarely complained, and there appeared to be no ground for immediate alarm.

With his usual determination to push to completion anything he undertook, against the remonstrances of his wife he made preparations for the Christmas festival both at Christiansburg and Big Springs, trimming the trees with his own hands, and, ever thoughtful of others, refusing to curtail the exercises lest the scholars should be disappointed. After the four days of labor involved in these preparations, it is not strange that he writes :

December 30, 1898.—"Returned home this A.M., and was sick and overworked."

On the following evening he attended his last "Watch Meeting."

Saturday, December 31, 1898.—"Better and somewhat rested. Gave attention to settlement of unsettled accounts for the year, and prepared for to-night and to-morrow. At night annual watch-meeting with its usual services, which were full of interest and blessing. My text, Psalm xc. 9, 'We spend our years as a tale that is told.' As our church-bell tolled out the year, we passed the moments on our knees, trustingly committing ourselves to the guidance of the Lord, and asking for

A CONSECRATED LIFE

help to live faithful to our vows. To myself the year has been one of great blessing and yet one of severe suffering—sometimes almost unendurable, making it necessary to seek constant help, strength, and patience from the Lord to bear up under it. But my kind Heavenly Father has carried me safely along to this midnight hour. And with my heart filled with gratitude and love to Him I can say, ‘My cup runneth over.’ Goodness and mercy have followed me, and my way has been prepared before me.”

On this closing night of the year he also notes the completion of the third volume of his “Diary.” The large book is written full to the last line, and at the foot of the last fly-leaf this record is found:

“As regards this third record-book of my life, I have given too many of its pages to the outward and very little, comparatively, to the inward experiences through which I have passed, which have been rich in blessings and abundant in the mercies of God. My tongue could not tell it, much less my pen write it: the course through which the Lord has led me; the fire-burning processes of divine grace, by which I have been brought on my way; the heavenly passages of God’s overwhelming love to my soul; the sparkling joys from God’s overpowering presence; the still, calm, quiet, inundating, and never-to-be-forgotten mo-

A CONSECRATED LIFE

ments of the pervading influence of the blessed Holy Spirit, with all His light, joy, peace, and sanctifying power; with all that has been revealed to me in my meditations on God's infallible Truth, which has been a lamp to my feet and a light to my path; the help I have had in preaching, in pastoral duties, and in contact with all classes of the people. To the God of Israel belong all the praises. My soul doth magnify the Lord, my maker, benefactor, friend, my all and in all. I close up this volume with my whole heart broken up, in contrition, humility, and unfeigned repentance towards God and faith in my Lord Jesus Christ, to whom be glory both now and forever. Amen, and Amen."

On the following Lord's Day he delivered the annual sermon to the church, according to his custom, from 1 Kings xviii. 36, "Let it be known that I have done all these things at thy word." The text and discourse were singularly appropriate in view of the fact that with the close of the day in the providence of God his public ministrations were to cease. "In the afternoon," he says, "I rested my weary body, and at night preached my annual sermon to young men from Job xxviii. 12, 'But where shall wisdom be found? And where is the place of understanding?'" How little he thought this was to be his last public discourse!

He now began to realize that he was ill, and

A CONSECRATED LIFE

became at last willing to yield to the importunities of his family, and consented, for a time at least, to take much needed rest. There seemed to come over him, too, a beautiful submissiveness and resignation, and he was ready to do or have done for him all that loving hearts could suggest. He made no plans for what he should do when he had recovered, either as to church work or home affairs. The church work he committed to the deacons, and personal matters he left in the hands of his farmer, and peacefully rested, giving himself no further trouble, even so much as expressing a wish concerning them. He suffered considerably, and the disease made rapid inroads on his strength; but he was patient and cheerful, and his faith never wavered.

A few passages from the "Diary:"

January 5, 1899.—"Quite indisposed all day. May the Lord graciously regard His servant in his afflictions; give relief should it be His good pleasure, or strength and patience to bear whatever the circumstances of his case may require. I am Thine, O Lord, in suffering, or when the hand of affliction is lifted. Oh, for grace for every emergency!"

January 7, 1899.—"Indisposed all day; could not go to Elliston to meet my appointment there. May the Lord fill His appointment with them. 'Lo, I am with you always.'"

A CONSECRATED LIFE

January 8, 1899.—"Still under affliction of body, but my soul is like a bird on the wing. I mount! I fly! 'O grave, where is thy victory? O death, where is thy sting?' The body caged, but my soul mounting upwards."

January 16.—"My soul cleaveth to Thee, O Lord, my strength and my redeemer.' I am looking to Thee in my afflictions; graciously remember the one whom 'Thou lovest,' for he is sick, and all help must come from Thee."

As Captain Schaeffer steadily grew worse, and his affliction refused to yield to the remedies, the local physician advised that he be immediately taken to Philadelphia for examination by a specialist. He arrived at his home at Germantown, near Philadelphia, on January 31, greatly exhausted by the journey, and the following day was received into Jefferson Hospital, and was directly placed under preparatory treatment. On February 7th he underwent a serious surgical operation at the hands of two eminent surgeons. The operation was successful, and he began at once to improve, and was able to leave the Hospital on the 4th of March following. The operation, however, was only preliminary, and gave but temporary relief, but it was necessary to preserve his life, which was threatened from uræmia. To effect a cure it was found requisite to resort to another and much more critical use of the knife. On March 7th he

A CONSECRATED LIFE

was able to write a pastoral letter to the church at Christiansburg, and on the 16th of the same month, with Mrs. Schaeffer, he visited Atlantic City, N. J., where he enjoyed the tonic of the sea-air and the hot salt baths, in which he always delighted, and had previously found beneficial. On the morning of April 3d he writes in his "Diary:" "I am looking to the Lord for directions what to do in my case. I only know the will of my Heavenly Father, and depend on the blessed Holy Spirit to unfold it, all through my Lord and Saviour Jesus Christ." The next day he again writes: "I went to the city this morning and had a consultation with Dr. Loux. It appears that no permanent relief can be obtained except through another operation. This is severe, but my life is in the Lord's hands; and if He has further work for me to do in His service I am sure to weather it; and if I am needed for the more silent ministry of cheering the earthly loved ones, the Lord will see to it that this shall be accomplished. At all events, whether I live or die I am the Lord's, and whatever He wills I acquiesce therein, and trust that the dear ones of my heart may be of the same mind."

Again the following morning, April 5, he writes: "I went again this morning to consult Dr. Loux, and gave him directions to proceed, still feeling that it is the Lord's will for me to undergo this operation. The Lord now give me

A CONSECRATED LIFE

strength, patience, and succoring mercy in my case."

Returning from this consultation, he said to Mrs. Schaeffer, "Well, Mama, I've decided to do as the Doctor thinks best, even if necessary to submit to another operation." Mrs. Schaeffer replied, as her eyes overflowed with tears, "O Papa, suppose you shouldn't get over it, what should I do without you?" "Just the very best you can. We will commit all our interests into His hands." Then he remarked: "I have written in my memorandum book my wishes and directions in case I do not survive;" and that was the only time the future was mentioned between them.

On the 7th of April he writes: "The Lord is my joy and my song in the house of my pilgrimage. My hand is in His, what can I fear? I will trust and not be afraid. Wrote to my churches to-day."

There being no room vacant at the Hospital, it was not until the 13th that he arrived there. On that day he wrote: "I received tidings this A.M. that my room is ready at the Hospital, where I proceeded at noon. The Lord sustain the home folks, who seem solicitous about me, and grant to bear them up with all sustaining grace. And should I not meet them again on earth, may they meet me in heaven."

He was immediately placed under preparatory treatment, and it was not until the 19th that the

A CONSECRATED LIFE

surgeons were ready to operate. Meanwhile he was cheered by daily visits from his wife and friends, displaying throughout these days of waiting a marvellous serenity and trustfulness beautiful to witness, and filling up the tedious hours in reading Dr. Lorimer's "Evidences of Christianity." On the day above named the operation, a very serious one, was successfully performed, and three days later the crisis had passed and the patient was "pronounced out of danger, and the case considered by all most wonderful."

His bearing under the severe suffering incident to the days which followed made a marked impression upon all who saw him. His patient endurance, the evident appreciation of the attentions shown him, the shining forth of a Christlike character in act and speech, and an unflinching trust in his God and Saviour, called forth an unwonted interest on the part of the resident surgeon and nurses, which was more an expression of personal esteem than of a mere professional or perfunctory service.

About noon on the morning of May 4th he was in a cheerful mood and feeling well, when Dr. Loux, the surgeon-in-chief, paid the usual visit. The Doctor was pleased to find him in good spirits and so far on the way to recovery, and among other encouraging words said, "Do not be discouraged, you are getting on finely." In the afternoon, while enjoying a visit from his sister-in-

A CONSECRATED LIFE

law, he began to tell her of the hopeful things the Doctor had spoken, and during the recital he began to sing a hymn which he was wont to use to hearten himself or others when things did not go just right :

“ Oh, do not be discouraged,
For Jesus is your friend ;
He'll give you grace to conquer,
And keep you to the end.”

The next day he saw and conversed freely with several friends, and appeared cheerful and strong. At six P.M. Mrs. Schaeffer, rejoicing in the thought of a speedy recovery and removal to their home, bade him good-by for the night. At eight P.M. he seemed disposed to sleep, and his special nurse, who had been very faithful, made him as comfortable as possible and sat down to read. As she sat reading, he called to her, and in response she went immediately to the bedside. Observing that the covering was disarranged, she attempted to put it in place, when he remarked,—“ Don't, I'll take cold.” Seeing at a glance that an alarming change had occurred, she immediately summoned the resident surgeon, who was in an adjoining room, but before he could reach the bedside Captain Schaeffer had passed into the presence of his Lord amid the eternal glory.

Thus expired on the evening of May 5, 1899, at about half-past eight, this noble Christian man

A CONSECRATED LIFE

and true servant of God, the immediate cause of death being "heart-clot."

The funeral services were held on Wednesday afternoon, May 10, 1899, at the family residence, Germantown, Philadelphia. Rev. A. J. Rowland, D.D., secretary of the American Baptist Publication Society, his former pastor, officiated, assisted by Rev. T. S. Rumney, D.D., a valued friend, rector of St. Peter's Protestant Episcopal Church, Germantown. Among the many persons present was Mr. William Poindexter, a deacon of Memorial Baptist Church, Christiansburg, Va., who was sent by that body to represent them officially on this occasion. The remains were laid away in the family burial-lot in the beautiful Ivy Hill Cemetery, Germantown.

Funeral obsequies were also simultaneously observed by the Memorial Baptist Church, Christiansburg, Va., and by the Big Springs Baptist Church, Elliston, Va.

At the former place in the early morning the flag on the Institute building was raised at half-mast, and at half-past one o'clock a signal from the belfry of the Memorial Baptist Church, on Zion's Hill, set every bell in the towns of Christiansburg and Cambria tolling. Long before the hour appointed for the services the house was filled to its utmost capacity with white and colored citizens of the adjacent towns and country-side, who came to do honor to his memory. The church was draped

A CONSECRATED LIFE

in black, and a wealth of flowers testified to the affection of the people. The desk and Bible and the large centre pulpit chair were covered with the symbols of mourning and not used again for three months, those who served the church speaking from a table placed at one side of the pulpit platform.

Seated in the pulpit were Rev. Felix Johnson, Rev. Elkanah Scott, Rev. T. W. Hooper, D.D., and Rev. Lewis Holmes. In the rear of the pulpit sat the choir. The space in front of the pulpit was occupied by Rev. K. R. Richardson, Rev. George Brown, Rev. C. H. Frazier, Rev. Floyd Meadows, Rev. B. King, Rev. N. C. Burnett, Rev. T. E. Morton, and Rev. T. W. Cooper.

The choir broke the solemn silence with "Numbered with the dead." Appropriate Scripture readings and prayer followed by Rev. Elkanah Scott. The choir sang "Asleep in Jesus." Rev. T. W. Hooper, D.D., pastor of the (white) Presbyterian Church, Christiansburg, spoke from the words, "Blessed are the dead who die in the Lord." He made very touching remarks concerning the "vacant chair," and closed by saying, "Captain Schaeffer lived in the Lord, and therefore we can be sure that he died in the Lord." The choir then sang very affectingly, "Sweet rest in heaven." Rev. N. C. Burnett, pastor of the (white) Baptist Church, Cambria, also participated, speaking very appreciatively and affection-

A CONSECRATED LIFE

ately of Captain Schaeffer's work among this people. The funeral-sermon was preached by Rev. Lewis Holmes, pastor of the New River (colored) Baptist Church, from the text, "A great man is fallen this day in Israel." Many reasons were given why the deceased should be regarded as great. He was great in his ability to organize churches and Sunday-schools; great in helping the needy; great in his personal work of saving souls; great in his administrative power; great as an educator; great in godliness and in the purity of his life, etc. "Zion's Hill, and, in fact, the State of Virginia, speak of his greatness."

Remarks were also made by several other ministers, and a pastoral letter, written by Captain Schaeffer a few days before his death, was read as his parting word to his dear people.

The Big Springs Baptist Church, Elliston, was also draped and a service similar to that previously described was held. The people throughout the wide field of his labors and influence were deeply affected by his death, and his memory is loved and revered by multitudes who are the better for this life and the eternal future because he lived and wrought among them.

As a tribute to the memory of this servant of God, and to testify to future generations their appreciation of his life-work in behalf of the Afro-American, the Memorial Baptist Church caused to be placed in their meeting-house to the right of

A CONSECRATED LIFE

the pulpit a mural tablet in brass. This memorial was unveiled to a great gathering of the people, with appropriate religious exercises, on Lord's Day, October 1, 1899, the thirty-second anniversary of the founding of the church:

"IN MEMORY OF

REV. CHARLES S. SCHAEFFER,

BORN NOVEMBER 16, 1830—DIED MAY 5, 1899,

FOUNDER OF

THE MEMORIAL BAPTIST CHURCH,

CHRISTIANSBURG, VA.,

AND ITS PASTOR FOR TWENTY YEARS.

OUR LEADER, TEACHER, BROTHER, FRIEND;
IN WHOM THE CHRISTIAN VIRTUES SO BLENDED

THAT HE INSPIRED OUR CONFIDENCE,

WON OUR AFFECTION,

AND BY INSTRUCTION AND EXAMPLE

ENNOBLED OUR LIVES.

IN RECOGNITION OF HIS SAINTLY CHARACTER,

HIS SELF-DENYING LABORS,

HIS OUTREACHING SYMPATHY WITH OUR RACE,

AND HIS CHRISTLY LOVE FOR ALL MANKIND,

THIS TABLET IS ERECTED

BY A GRATEFUL PEOPLE."

APPENDIX

THE following letter, written from Atlantic City, N. J., where Captain Schaeffer was endeavoring to regain strength after the first surgical operation, is of interest as containing his last written words to the Memorial Baptist Church of Christiansburg, Va.:

“March 23, 1899.

“*Mrs. P. T. Grimes.*

“DEAR SISTER IN CHRIST:—Your very kind and welcome letter of the 20th instant, informing me of the reception of my recent letter to the church, and the expressions of loving interest in my behalf by those whom I esteem so highly in the Lord, and in whose lives my life has been bound up in bands never to be broken, is received.

“I am grateful for the kind remembrance in prayer, and for the heavenly succor which has been vouchsafed to me in answer thereto, and for the merciful dealings of the Lord with you all. To God over all, and blessed forevermore, be all the praise, world without end! Oh, there is so much for me to be grateful for, far beyond what I am able to express.

“My dear wife and I are spending two weeks at Atlantic City, where I am taking the salt hot baths whenever the outside weather will permit, hoping that our stay here may result in permanent improvement. . . . My Philadelphia physician has gone on a pleasure-trip to the West Indies, and does not return until sometime during the first days of April, so that I cannot tell you just when we shall return, as we wish to consult him before leaving for home.

“I am still a sufferer, and in some ways may be for the remainder of my life; but I am gaining in general health; the lost strength and flesh have been in great measure restored, and I have considerably more endurance, with ability to walk farther every day.

“We have been writing in the ‘letter room,’ where people have been talking and just outside the band has been playing, so that it has been a difficult matter to collect my thoughts and write.

“Again expressing my gratefulness to you, and tendering my heart-felt love to the church and kind remembrances to all dear friends, I remain,

“Your brother in Christ,

“C. S. SCHAEFFER.”

APPENDIX

A fortnight later, his physician having returned, and further surgical treatment having been decided upon, the subjoined letter was sent to the Big Springs Baptist Church:

"No. 94 HAINES STREET,

"GERMANTOWN, PHILADELPHIA, PA., April 7, 1899.

"To the Big Springs Baptist Church of Elliston, Va.

"BELOVED IN THE LORD:—It was my expectation soon to be with you all, but the providences of the Lord seem to direct differently, as the first operation does not now indicate that it has reached the necessities of my case, and I am about to undergo another equally severe. I am expecting to go back to the hospital within a very few days,—as soon as preparations can be made for me,—and may have to remain there two or three weeks or more, unless my happy spirit should take its flight to the mansions of bliss prior to the time of my expected recovery. I have committed the whole matter to the Lord, and it seems that He would have me do just as I am about doing, and therefore my entire confidence is in Him. May the dear church at Elliston bear me up at this time in the arms of her faith, that I may have the necessary strength, patience, trust, and succor to carry me safely through. God bless you all. The grace of our Lord Jesus Christ be with you.

"Your loving pastor,

"C. S. SCHAEFFER."

The following were the proceedings of the Valley Baptist Association of Virginia, in its thirty-third annual session, held with the First Baptist Church of East Radford, Montgomery County, Va., August 9-11, 1899, commemorating the death of its late clerk and fellow-servant of Christ, Rev. C. S. Schaeffer:

The memorial services were introduced by singing "Asleep in Jesus, oh, how sweet, etc." Portions of the fifteenth chapter of First Corinthians were then read by Rev. W. F. Graham, D.D. Prayer was offered by Rev. C. D. Patterson, followed by singing. Rev. W. T. Johnson, B.D., who was appointed to preach the funeral sermon, then delivered an able discourse from Jer. ix. 21, "For death has come up into our windows, and entered into our palaces." The opening portion of this excellent presentation of the truth was a careful analysis of and deserved tribute to the

APPENDIX

character and work of Elder Schaeffer, which deeply moved his audience. At intervals during the delivery the last message of the departed brother to the Association—"The grace of our Lord Jesus Christ be with you all"—was repeated in such way as to touch all hearts. It was a most solemn and interesting occasion. At the conclusion of the sermon, after an appropriate hymn, remarks were made by Elder B. F. Fox, D.D., moderator of the Association, and Elder K. R. Richardson. A carefully prepared obituary report was unanimously adopted, concluding with the following:

"IN MEMORIAM.

"As the soldiers of Christ gather together once more to tell of the conflicts of the past, how the battle is going, the plans of campaign for the future, as they come trooping over the mountains of Virginia, we notice with sorrow that a noted general is missing and his place in the ranks is unfilled.

"We speak of the veteran soldier of Christ, the Rev. C. S. Schaeffer.

"When a man's journey through life is complete, when his footprints are lost sight of in the Jordan of death, it is the custom of his fellow-men to retrace his path, examine his trail inch by inch, hoping to learn from the general direction what is the probable fate of the traveller in the great beyond.

"When that is determined, we turn to moralizing, with the hope of learning lessons with a view to being aided in our journey, as all our paths lead to a common goal.

"A large portion of the pathway of the life of Rev. C. S. Schaeffer lies through our midst, and all the world must learn of its nature from us, from what we say of it and from what we show forth in our individual and associational life as to the influence of his character.

"AS A MAN.

"As a man, Rev. C. S. Schaeffer was above reproach and a fountain of purity that sent its refreshing streams down every mountain side and through every valley in our region. All of us have felt the inspiration coming from a pure man.

"AS A PREACHER.

"The exalted position of a minister of God is one calling for a high degree of consecration, of knowledge; calling for

APPENDIX

a keen appreciation of all that God wills of man and His minister.

"On all these questions Rev. C. S. Schaeffer's life was a flood of light, being a preacher of the Gospel after the manner of the heralds of the cross in New Testament times.

"AS A PASTOR.

"It is not enough to merely preach the Gospel to a people. After telling a man what to do, we must get down and show him how to do it. The latter work is the task of the pastor.

"Rev. C. S. Schaeffer was both a preacher and a pastor. After telling his people what to do, he exemplified his teachings in his life. By his personal conduct as much as by his spoken word he called men to a higher life in Christ.

"IN OUR ASSOCIATION.

"There was, perhaps, nothing in our Association so much a fixture as our beloved Brother Schaeffer.

"His place in our hearts was fixed, unvarying, and unchangeable. When selected to a post of duty, his work was always so well performed, his personal bearing so full of grace, that a change was never thought of.

"Our respect, esteem, and love for Brother Schaeffer were simply unbounded.

"THE EXTENT OF HIS INFLUENCE.

"It is said that if a pebble be dropped into the ocean it will set in motion wave after wave that travels on and on unto the remotest bounds of the sea.

"In the sea of human life it is the same. But Rev. C. S. Schaeffer was a mountain range dropped down into the sea of our lives, and the healthy stirring of the waters outstretched in extent the scope of our vision or our imagination. Students upon whom he implanted the impress of his grand soul have gone throughout Virginia, West Virginia, and other States.

"The extent of the good done by this heroic man will never be known until it is told in judgment by the God that robs the grave and forces the sea to give up its dead, that He may have all the works of all His creatures before Him.

"OUR HIGHEST TRIBUTE.

"We feel that the highest tribute we can pay to the life and labors of Rev. C. S. Schaeffer, is to commend him to all men as worthy of their emulation

APPENDIX

"We pray God to send more such men into the world and into our midst, and incline our hearts to fully appreciate and appropriate their goodness and greatness.

"Elder B. F. Fox, D.D.,
" " FELIX JOHNSON,
"Deacon WM. H. POINDEXTER,
"Elder W. W. BROWN,
" " W. T. JOHNSON, B.D.
" " ELKANAH SCOTT,
" " MOSES E. JOHNSON,
"Prof. G. W. HAYES, A.M."

The following testimonial records the action of the Executive Board of the Friends' Freedmen's Association:

"239 MARKET STREET, PHILADELPHIA, 6 mo. 12, 1899.

"*Mrs. Charles S. Schaeffer.*

"ESTEEMED FRIEND:—At the last meeting of the Executive Board of the Friends' Freedmen's Association, held 5 mo. 16, 1899, it was ordered that the following minute be prepared and a copy be sent to the family of Captain Charles S. Schaeffer as a token of our sympathy and of our esteem for him. The minute is as follows:

"It has pleased our Heavenly Father to call to Himself our much loved friend, Captain Charles S. Schaeffer.

"Impressed in early manhood by the gospel message, he in turn sought to deliver it to others. Moved by the wrongs of the negroes, he enlisted in the war which gave them freedom.

"This service completed, he entered the Freedmen's Bureau, and having been detailed to Southwestern Virginia, established himself at Christiansburg. As an officer of the Bureau he gave legal sanctity to the relations of many thousand liberated slaves by recording them as married.

"He spent his life in preaching among them and caring for these people and became their leader and revered authority. His affections were towards them, his home and family not far from them. They made him Secretary of the Negro Baptist Conference of Southwestern Virginia, containing over six score congregations.

"To the Friends' Freedmen's Association he has been a constant support and ally. He gave it the ground on which the Christiansburg school-house stands. The school has always enjoyed his deep interest, and we have often relied on his judgment regarding it.

"His work when he began was a lonely one. Men

APPENDIX

looked at it askance and avoided him. But so devoted was he, so sweetly patient, that all came to admire both him and his doings. He walked in all kindly ways, and so closely walked that he grew in the knowledge of the power of gentleness, and is known to have said that he could not again put his hand to war.

“Such was the friend whom we affectionately record to have been a brave and wise gentleman, who loved his fellow-men and humbly served his God.

“Captain Charles S. Schaeffer was born November 16, 1830; entered the volunteer service of the United States September 28, 1861; entered the Veteran Reserve Corps October 4, 1864; was appointed to the Freedmen's Bureau April 12, 1866; was married November 28, 1872; died May 5, 1899.

“*Resolved*, That a copy of this minute be sent to his family, and also to the *Helper*, the *American Friend*, and the *Commonwealth*, with a request that it be published in these journals.’

“Very respectfully,

“JOSEPH RHODES,
“*Secretary.*”

From among the many letters of condolence received by Mrs. Schaeffer on the death of her husband, a few extracts are subjoined. These selections represent white and colored friends, both North and South:

“What a life has been lived! What a work has been done!
“MRS. A. S. COATES.”

“One of the most noble men that ever lived. My father, who loved him above all earthly friends, when I first saw the light of day named me after him, hoping I might grow to be as noble and honorable as this great man was. I treasure his name.
“CHARLES S. CURTIS.”

“How he will be missed! Who can fill his place? He will be mourned. Our people hardly know what a loss they have sustained in his death. He has done more for this community than any man who ever lived here. The influence for good that Captain Schaeffer exercised will never cease, but will extend through the coming years into eternity.
“MRS. M. M. FIGGATT.”

“If your dear husband had been only an ordinary man it would be sad, but to part with one so far above even the best of many we meet is hard indeed. What a record is

APPENDIX

written above! And what an abundant entrance truly is his! As I looked upon his face to-day, I could hear his voice as I had so many times in the old (Tenth) church, so well do I remember that voice leading in sacred song.

"MRS. E. G. HARLEY."

"Many will mourn with you for his loss. He was a good man and a lovely Christian. All who knew him loved him.

"LIZZIE SIMPSON."

"He has done a great work. Faithfully and lovingly he performed, and his Father in heaven has called him from work to reward. He is forever at rest—in the rest that remaineth and the glory that excelleth.

"MRS. C. K. INGLIS."

"You have lost a devoted companion and we our best friend.

"CHARLES S. MARSHALL."

"I was greatly shocked at the news of the Captain's death, and a feeling of sadness came over me that I cannot describe. He was truly a man of God. I can never forget the instruction I received from him in my youth, nor the Christian example set by him in his dealings with every one.

"OLLIE PAGE STIGALL."

"I was pained and surprised to hear of your great loss. I knew and loved the Captain, to whom I mainly owe my success in this life and my hope in the world to come. God has taken to Himself one of the best of men earth ever knew. Not only Christiansburg, but the whole State of Virginia and other States wherein he labored and was well known will miss him for his many good works.

"MAGGIE WASHINGTON THOMPSON."

The letter which follows was received from President King, late of Wayland Seminary, Washington, D. C., to whom Captain Schaeffer sent many pupils, in response to a request for copies of any correspondence in his possession which might be suitable for use in this volume:

"OAKLAND, MD., September 19, 1899.

"DEAR BROTHER HARRISON:—For years I was in correspondence with Rev. C. S. Schaeffer, who did a grand work in and around Christiansburg, Va., but his letters have not been preserved.

"Few men ever found more pleasure in living to minister, and he was always happiest when he could be the most

APPENDIX

self-forgetful. Some of the men and women for whose education he lived and sacrificed are filling responsible positions in the States where they have settled.

"He lived in a formative period: the work he did was as difficult as it was important. He feared the Lord, and great *secrets* were his. The world can never know the hardest and the greatest part of such foundation work, but this was no care to Brother Schaeffer. I am sure you can number him among those of whom John was thinking when he wrote, 'I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'

"Very truly yours,

"G. M. P. KING.

"*To Mr. Charles H. Harrison.*"

"EPIPHANY RECTORY, LYNCHBURG, VA.,

"December 14, 1899.

"*Mrs. Charles S. Schaeffer, Christiansburg, Va.*

"MY DEAR MRS. SCHAEFFER:—Although it has been a very long time, please now let me say that it has been in my mind and heart to write you ever since hearing of your beloved husband's Translation—for surely it was a Translation with him. Such a life as his is a benediction to all who knew him, and to the times in which he lived.

"It is to me a real blessed memory to have known him, and to have had him pray for me, and to have prayed for him as a 'friend and brother beloved.'

"May God our Father fill your heart and the hearts of all those whom He loves with the sweet consolations which so abound, as you well know, in Christ Jesus our Lord. May He who only can heal your wounded and broken hearts fill your loneliness with the sweetness of His abiding Presence.

"Looking down from the glory-land, he would say to those he loved, 'Weep not for me.' Sweet and precious as the Pilgrim life was, filled with the mercies and sustaining grace of our God, yet the life in our 'Father's House' is sweeter far. We may go to him, he cannot come to us.

"Please give my love to your family, whom it was my privilege to meet. God bless them even as yourself.

"Nearer draws the Blessed Day of Christ our Saviour. Onward comes the march of victory! The day of His appearing draweth apace! We shall see Him as He is, and be like Him. Pray for me.

"Faithfully your friend and fellow-servant in Christ,

"T. H. LACEY."

APPENDIX

The subjoined letter from Rev. E. W. Stiles, a minister (white) of the Methodist Episcopal Church, accompanied the following report of the action of the citizens of Seneca, Montgomery County, Va., concerning the death of Captain Schaeffer:

“SENECA, VA., May 8, 1899, 8 P.M.

“DEAR MRS. SCHAEFFER:—I am an utter stranger to you, though I was well acquainted with your late husband. It is hardly respectful to send a paper of this sort without some signature. I could have obtained hundreds, but time would not admit. If, therefore, there seems any intrusion in thus addressing you, I beg you will pardon me, accepting my deep sympathy with you in your affliction as my excuse. I remain,

“Very respectfully yours,

“(Rev.) E. W. STILES.

“*Mrs. Ada A. Schaeffer.*”

“MEMORIAL SERVICES AT SENECA SCHOOL-HOUSE.

“At a meeting held in Seneca school-house, Montgomery County, Va., May 8, the following preamble and resolutions were read and adopted by a hearty unanimous, rising vote.

“Owing to the inclemency of the weather the attendance was not altogether what we had hoped, so the sense of every family in Seneca and of the surrounding white families was taken, and a fervent and earnest indorsement received in every case.

“Captain C. S. Schaeffer came to Montgomery County just after the war as an agent of the Freedmen’s Bureau. This organization and its workings were very distasteful to the white people of the South at this time, especially as our feelings were very bitter against the Northern people as the result of the war. But the Captain went to work in a modest and gentlemanly manner, with his whole soul absorbed in the noble object of the elevation of the colored race. He took a position that very few people would have been willing to assume under the existing circumstances and state of feeling, not only between North and South, but between black and white. He was considered by a vast number of the whites as lowering himself in a degree utterly contemptible. As such, he was vilified, slandered, and abused in an outrageous manner by some, and utterly shunned and avoided by many others who had too much self-respect to be abusive. But gradually the Captain’s work became more

APPENDIX

and more spiritual, and his character and the object of his life better understood by the people. Looking still in the most unselfish and devoted manner to the temporal as well as spiritual interests of those whose cause he had espoused, he spent his money freely in relieving their embarrassments, often buying whole tracts of land, which they could not pay for, and giving them their own time to pay him. As a minister of the gospel his life, health, and strength were worn out in constant and laborious service in helping to build churches, etc. His efforts and labors were unceasing.

"Under these circumstances, now that our Father in heaven has removed him from our midst to join the host of the redeemed spirits around the throne, we think it becoming in us, who have been so greatly profited by his faithful and untiring ministrations, to offer the following resolutions:

"*Resolved, 1st*, That we consider that the Rev. C. S. Schaeffer in all his life and labors in our midst offered one of the most perfect examples of the sincere, humble, and genuine follower of Christ that it was ever our privilege to know or to hear of.

"*2d*, That we never heard of a greater or more glorious work being accomplished by the agency and ministrations of any one servant of God.

"*3d*, That his efforts were marked not only by wonderful executive ability, but by the most fervent, humble, and devoted piety. His sermons were powerful in reasoning, yet simple and clear in language. He was always unobtrusive, courteous, humble, and polite at all times to all persons.

"*4th*, That as white people, we gladly acknowledge that to him more than to anyone else, and, more than all other agencies, to the gentle yet powerful influence of his sweet, quiet, and able life, we owe the fact that we have overcome our prejudices and now accept the will of God, and love our colored and Northern brethren as we do one another.

"*5th*, That as colored people, we feel as if we had lost a father. We cannot express our gratitude to him who by personal sacrifice saved us our lands, waiting on us indefinitely until we could pay him. As a brother, too, he stood up for us in every way in the time of our need. As a father and a pastor he counselled, cheered, and ministered to us in our needs, and the place of the friend we have lost can never be filled in this world.

"*6th*, That both as white and colored, we offer to the bereaved family our most heartfelt sympathy and the gratitude of our sad and overflowing hearts in this irreparable bereavement both to us and to them.

"May God, in His mercy, ever bless and comfort his

APPENDIX

family, and enable us all to remember his counsels and to follow up his Christian work, so that, whilst his body lies in the dust, his spirit may still be leading us on towards that heavenly land where he now reigns with Christ, in glory that shall last forever and forever more.

“ A MEMBER.”

Exercises in connection with the unveiling of a Brass Mural Tablet erected in memory of Rev. Charles S. Schaeffer, in the meeting-house at Christiansburg, Va., October 1, 1899:

“The thirty-second anniversary of the organization of the Memorial Baptist Church of Christiansburg was celebrated in the church building on Sunday, October 1st, at which time the tablet erected by the members of the church in memory of their late pastor, Rev. C. S. Schaeffer, was unveiled. The church was filled to its utmost capacity, and many were unable to gain admittance. There were visitors present from Elliston, Vicar's, Blacksburg, Shawsville, Seneca, Pulaski, and other places.

“The invocation was offered by Professor C. L. Marshall. The opening Scripture was read by Orvil McNorton, a member of the church and at present a student at Richmond Theological Seminary. This was followed by prayer by Rev. Lewis Holmes, an ordained minister of the church. It was expected that Professor G. W. Hayes, president of Lynchburg Seminary, would deliver an address, but early on Sunday morning a telegram was received from his physician, stating that he was confined to his bed and would be unable to be present.

“The Rev. Elkanah Scott then introduced Rev. E. W. Stiles, of Seneca, Va., who in a few well-chosen remarks paid a high tribute to the Christ-like character and sanctity of Mr. Schaeffer. After the address the choir sang one of the favorite hymns of the late pastor, entitled ‘Christ is all the World to Me.’ Following the hymn, the covering of the tablet was removed, showing to those assembled a large brass tablet mounted on a polished oak slab.

“The unveiling was followed by a duet and chorus by Misses Jones and Tolliver and Messrs. Long and Trotter, entitled ‘Sometime We'll Understand,’ the words of which were particularly appropriate to the occasion. Following the duet, Mr. McNorton read a paper eulogizing the late pastor and calling attention to the fact that even if no tablet had been erected there was still engraved on the hearts of all the people the deepest love for their departed leader.

APPENDIX

" After singing by the choir, Rev. Lewis Holmes preached, taking as his text Exodus xxxiii. 14, 'And he said, My presence will go with thee and I will give thee rest.' He drew a comparison between Moses and Mr. Schaeffer as leaders of the people—as Moses was called to lead the Children of Israel from the bondage of Egypt to the promised land, so Mr. Schaeffer was called by God to lead the colored people of this section from the bondage of ignorance and darkness into the glorious light of the truth. He dwelt at considerable length on the various things the pastor had accomplished for this race and paid the highest tribute to his worth.

" Following the sermon, the quartette sang 'Saved by Grace,' after which there was a reading by Mrs. P. T. Grimes, entitled 'A Letter from the Departed,' which was of a character to prove very helpful to those who are bereaved, quoting as it did in the form of a letter as coming from the departed the various comforting and helpful promises of the Scriptures concerning the dead who die in the Lord. The choir then sang an anthem, 'Just as I am, without one plea,' and this interesting service closed."

This tribute from the pen of Rev. Willis W. Brown, pastor of the High Street Baptist Church, Roanoke, Va., where he preaches to more than one thousand persons weekly, is quoted here because it furnishes a typical instance of Captain Schaeffer's happy method of dealing with a worthy class of men, who amid hindering circumstance of every sort needed the encouraging word and helping hand in the heroic struggle to qualify themselves for wider usefulness:

" His place in the affections of the thousands of colored people who have been helped by him never can be filled by another. I, having been especially favored, feel a desire to make a public acknowledgment of the benefits derived from this man of God. I have more than once acknowledged in my pulpit that much of my success in life as a Christian and humble minister of the gospel is directly attributable to the influence of that great lover of God's poor.

" It was in 1883, at Staunton River, Va., at the session of the Valley Baptist Association of Virginia, that I first met Rev. C. S. Schaeffer, a tall, saintly looking Christian gentleman, the only white man in the body. He was the secretary of the Association, and the respect that all were

APPENDIX

paying to him, and the deep interest he was taking in the brethren, won me the first day. I watched him as I did no other during the entire session, because I came from the backwoods, and this was the first time in all my life that I had seen a white man interested in colored people and actually at work with them and for them. This picture made an indelible impression on my heart, and I never have forgotten him nor this interest, and never will. Although I have met many white men who were interested in the elevation of the colored people since that meeting, yet in all my experience I have not met one so devoted to this work, and this is why I have said his place in the affections of thousands he has helped can never be filled.

"A year passed, and we were brought face to face with this man of God in the next session of the Association at Big Lick, now Roanoke City. Here our relation was made dearer. I was appointed to preach on Sunday at 11 A.M. After the service he grasped my hand lovingly, in a way that told me that there was a heart back of the act which beat with a desire to help me render better service for my Master. He invited me to come to Christiansburg that fall and conduct his revival meetings. I went, and while there I saw, as I had not a chance to see before, his love for my people.

"He took me into his affections while there, and inquired into my opportunities and condition. I unbosomed all to him, and it was not in vain. At the close of three weeks' meetings, he gave me more money than the church of which I was pastor paid me for a year's service, besides an overcoat, the first I had ever owned, and many useful articles for my wife and two little boys in a humble log-cabin one hundred and fifty miles away in the mountains. And, last and best of all, finding I had no books, he took my address and assured me that I should have a library. I had not long been home before a library of thirteen books was shipped to me from the American Baptist Publication Society, all of which have been read, and some of them read many times. Upon the instruction and inspiration of those books I started my humble ministerial career. I thank God that I can look back over a period of over sixteen years of humble service that have been owned and blessed of the Lord, the honor of which belongs first to God, and secondly to Brother Charles S. Schaeffer. All along through the years of my acquaintance and association with him he has been the same friend and brother to me.

"I have met him every year since that first meeting at Staunton River, and some years I have had the pleasure of meeting him several times. He was quite a help to me in

APPENDIX

building my church, and came down with his lantern and raised goodly sums of money for me and my people.

"When the sad intelligence was flashed over the wires that a mortal arrow had pierced his frame in Philadelphia, I received it on Saturday night, and before announcing my text on Sunday morning communicated it to the people, when a stillness swept over the audience that told of the emotion that filled their hearts, and many wept. That message told of the ending of a noble life, but 'his work still lives to bless the children of a grateful people.'

"W. W. BROWN."

The following is from the *Montgomery Messenger* of May 12, 1899:

"Captain Charles S. Schaeffer died on Friday, May 5, 1899, at Jefferson Hospital, in Philadelphia, from the effects of a severe surgical operation performed on him about three weeks ago. He left his home in January to go to Philadelphia for treatment, and soon after arriving there a slight surgical operation was performed with the expectation of relieving him; but this was not accomplished, and he had to undergo a second and very critical one. He rallied so well that his friends were led to believe his recovery was assured, and the news of his death was not only a surprise, but a great shock to his many friends here.

"He was a native of Philadelphia and commanded a company in the Federal army in the war of 1861-65. At its close he was sent to this place to take charge of the Freedmen's Bureau, and when this was abolished he remained to work among the negroes as a minister. He was as truly a missionary as one who goes to the Congo.

"At a time when the war passions were intense, he cut himself off from all associations with the whites and was despised and contemned by them, but he firmly believed he was called of God to work among the negroes and to devote his life to bettering their condition morally and financially, and instructing them in true religion. He never faltered in his purpose and suffered patiently all the reproach that was heaped upon him. It came by degrees to be noticed that he was thoroughly honest in his purposes and gentlemanly in his bearing. Truly 'those who live godly lives must suffer persecution.' As his business intercourse brought him in contact with the people, they were struck with his honesty, integrity, and fair-dealing, and as it became evident that his earnest piety had induced him to take up this work, and as he eschewed politics, respect be-

APPENDIX

gan to ripen into admiration, and as the years went on, he made fast friends of the best people in the community.

"He never cast a vote until the question of local option came before the people, and then he for the first time registered as a voter and took a very active part in the elections under that law, and it is very probable that through his influence the saloon was abolished in this town, for he carried the colored vote almost solid for the 'dry' ticket. Who can estimate the benefit that that alone has been to this community? The six thousand dollars that were annually spent in the saloons now go to the merchants and farmers for necessities and luxuries for the wives and children of those who formerly deposited that large amount in the bar-rooms of this town.

"Captain Schaeffer's influence with his Northern friends enabled him to raise large sums of money, with which he built a brick college and church on the hill near the depot. The school is in a flourishing condition and stands as a monument to his fidelity and self-sacrifice for the negro race. His character for years has been much admired and respected and his loss will be seriously felt, as his influence was all for good and there is no one to take his place. He leaves a widow and one son, Mr. C. Harry Schaeffer.

"He was buried on Wednesday of this week in Philadelphia, and funeral services were held at his church on the hill at the same hour as in Philadelphia."

JUL 30 1900



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