

REV. A. F. SCHAUFFLER, D.D.,
MANAGER OF THE NEW YORK CITY MISSION.

A few days ago I was speaking with a friend, who remarked, as to Dr. A. F. Schaufler, the manager of the New York City Mission: 'It is no great credit to Dr. Schaufler that he is a good man and doing a great work. I do not see how any man who had such a father could be anything but a good and useful man.' The speaker forgot that great and good men sometimes have very inferior sons. Dr. William G. Schaufler (the father) was, however, a very remarkable man. His history reads like a romance. In his early youth his parents emigrated from Germany and settled at Odessa in Southern Russia. He received but little religious instruction at home, and was converted through the preaching of a devout Roman Catholic priest. His educational advantages were exceedingly limited; but he was a born linguist, and by earnest study and contact with foreign residents he acquired a knowledge not only of German and Russian, but also of French, Italian, and English. His intense earnestness and missionary zeal caused him to leave his home and prospects of worldly success, and made him a famous missionary. In 1825 the well-known Jewish missionary, Dr. Joseph Wolff, arrived at Odessa. His eager mind was always occupied with some new plan of work.

He proposed to form a travelling missionary institution, and invited Dr. Schaufler to accompany him. The plan was to go to Palestine, where Dr. Schaufler was to enter the monastery of Kasoben, on Mount Lebanon, and study Arabic, Persian, and the Mohammedan controversy, while Dr. Wolff was engaged in his preaching. On the completion of his studies they were to go to Persia, Dr. Schaufler to labor among the Mohammedans and Dr. Wolff among the Jews. Dr. Schaufler soon became convinced that his friend's plan for preparing young men for missionary work must be abandoned.

After being together for six months Dr. Schaufler took ship at Smyrna for America, selling his gold watch and a few books in order to pay his passage. He arrived at Boston with just ten dollars, the proceeds of a Russian fur which he sold to a fellow-passenger. He took lodgings in a sailors' boarding-house, and immediately went in search of the missionary rooms of the American Board. His reception was cool and reserved, but courteous. He was informed that the American Board did not educate young men for missionary work. He informed the secretary he hoped he might find some Gospel minister, whose children he could instruct for his board, and at the same time have the use of the minister's library and study under his guidance. He received a letter of introduction to the professors of Andover Theological Seminary. Some of these gentlemen not unreasonably looked upon the young man as a visionary enthusiast or a religious vagabond. But the fact that this young Russian, dressed in an outlandish grey cloak and long boots, spoke five modern languages, was something in his favor. He was advised to remain at Andover until the Faculty of the seminary should decide his case. Dr. Schaufler found employment at a cabinet shop until his great ability was recognized, then he was engaged to work in the seminary library. He became a great linguist, and understood twenty-six languages. He was master of Hebrew, Arabic, Chaldee, Syriac, and Persian. His translation of the entire Bible into pure Turkish is a marvel of scholarship and patient industry. For more than forty years this great and good man labored among the Jews and Turks at Constantinople, passing to his well-earned rest January 26, 1883. His sons are all actively engaged in Christian work.

Dr. A. F. Schaufler, the subject of the present sketch, is the gifted and successful manager of the New York City Mission. Born at Constantinople on November 7, 1845, he grew up under missionary influence and at an early age became interested in the Lord's work. During the Crimean war he used to carry packages of New Testaments to the French camp near his home, which were distributed to the French soldiers, who gladly received them. He daily saw the English, French, and Turkish armies and navies coming and going, and these were always a source of great delight

to his boyish heart, however much anxiety these scenes of war may have caused his parents. At the age of fourteen he was converted, and from that time always hoped to be a missionary. There were no good English schools in Constantinople at that time; he therefore received his education at a German school, except Latin, Greek, and mathematics, in which studies he received instruction from his father. There were good opportunities to learn foreign languages at Constantinople, and the young man became thoroughly versed in English, German, French, Greek, and Turkish. In 1863 he came to America and entered Williams' College, Massachusetts. During his college days he loved all manly sports, and had nothing of the ascetic about him. Yet he was intensely earnest and whole-souled. He was one of those students who elevated the standard of Christian life in the college by his ability, his perfect naturalness, and consistent piety.

After graduation, he returned to Constantinople, and spent one year in studying Hebrew, Greek, and Arabic. At that time he fully expected to be a foreign missionary. In 1868 he travelled four months in Europe, and then returned to America,

the magnificent Broome Street Tabernacle.

After very successful work in the Bowery, Dr. Schaufler was placed in charge of Olivet church, one of the most important stations under the care of the City Mission. Here he labored steadily for fourteen years with remarkable success. Olivet Sunday-school has become famous all through America, and visitors from all parts of the world came to Olivet Sunday-school to study Dr. Schaufler's methods. Soon after he opened Bible classes for teachers. The most noted of these Bible classes is the one in the Broadway Tabernacle. For the past ten years the great church has been filled with teachers every Saturday afternoon. Dr. Schaufler is frequently called to lecture at Sunday-school conventions in all parts of America. His pen is constantly engaged in writing for the *Sunday-school Times*. He is also editor of the teachers' edition of Peloubet's series. In recognition of his valuable services as a 'teacher of teachers,' the University of the city of New York gave him a degree of Doctor of Divinity in 1884. In the same year he married a lady of wealth and influence. This has strengthened Dr. Schaufler's power for good. He is the same humble, earnest, loving Chris-



THE REV. A. F. SCHAUFFLER, D.D.

entering Andover Theological Seminary to prepare for the ministry. While in the seminary he became superintendent of a Sunday-school in Andover, and began that Sunday-school life which has formed so large a part of his subsequent activity, and in which he has become so remarkably successful. During these three years at Andover he labored incessantly, and when he left the seminary his health was not good. He therefore took charge of a small country church in Massachusetts, where he remained for one year.

All this time he had an understanding with the New York City Mission that as soon as he was physically able he would enter their work as a city missionary. This he was able to do in the fall of 1872. He first took charge of a chapel on the Bowery and worked almost exclusively among men of the rougher and lower classes. The Bowery has always been a favorite resort for thieves, gamblers, prostitutes, and adventurers of all kinds. In no other spot in America can so many homeless, wretched, and lost men and women be found. Here this gifted, earnest young man found a missionary field which is both home and foreign in its character, and one of the most difficult in the world. The result of the work in the Bowery mission is seen in

tian who came as a poor young man to work among the lost of our great city. He is never more at home and never appears to better advantage than when he is addressing the poor people in our City Mission churches.

In 1886 he was called to take charge of the affairs of the New York City Mission. In this capacity he also directs the work of about seventy theological students, who engage in various forms of mission work; to these young men he is an invaluable guide. He also gives regular instruction at the City Mission Home for Christian Workers, and is editor of the *New York City Mission Monthly*.

The influence of Dr. Schaufler has done much to elevate Christian work among the poor in our great American cities. The neglected and unchurched masses were formerly provided with obscure, ill-ventilated chapels, and third-rate men; a young man of intellectual power and great promise was never found working among the poor and degraded—he would probably have lost caste had he done so. When Dr. Schaufler's ability was recognized, and he refused repeated calls to fine churches with large salaries, he made the work of a city missionary honorable, and it is now no longer difficult to find the best men for

City Mission churches. Through the influence of this wise, good, and gifted man a renewed interest and activity has been manifested in Christian work among the lost and lowest, and many are rescued from the gates of death who will never cease to thank God for the consecrated work of Dr. Schaufler.—*W. T. Elsing, in the Christian*.

SAY 'NO.'

BY HENRY THORNE, EVANGELIST.

We fight for the right
With a masterful foe:
And if we would win
We must learn to say 'No!'

'Tis easily said
With the tithe of a breath:
Yet on it may hang
The great issue of death.

When tempted in bye-paths
Of evil to go,
'Tis best to reply with
A positive 'No!'

When evil approaches
To darken our way,
'No! lifts us a protest
And waves it away.

When in the saved soul
Satan seeks for a place,
'This brave little 'No!'
Shuts the door in his face.

When Satan appears
As an angel of light,
'No,' always declines
To be gulled by the sight.

The guardian of goodness,
To evil a foe,
A friend of the soul is
That little word 'No!'

O Thou that wast tempted
While dwelling below,
Enable thy servants,
Like Thee, to say 'No!'

—The Christian.

CHRISTMAS CARDS FOR JAPAN.

A good thing to do with Christmas cards is to send them to the missionaries in Japan. How they are valued is shown by a letter from a teacher to a Sunday-school in Michigan, which says:—

'Some packages of cards reached us on Christmas Eve, just before we left home to go to the chapel. As we were in very much need of them you can imagine how quickly we tore off the wrappers and parcelled out the cards to the different classes. We had been watching for the coming of the American mail all the day, hoping it would reach us before evening, as we were almost certain it would bring us some cards, and we were not disappointed.

You, children, who have many beautiful pictures, cards, and a variety of pretty things to make your homes cheerful and pleasant, can scarcely imagine what pleasure you are giving to the children of this land, by sending your cards and picture-books—things of which their homes are pretty barren.

Some of the cards which arrived by earlier mails we had pasted into neat little books; these will be treasured in the homes of the fortunate possessors for many days, to be brought out for the entertainment of favored guests. The boys received the scrap-books, while each little girl had a bag, crocheted in bright-colored wools to carry her *bento bako* in (that is her lunch-box, or more often nest of boxes, holding rice in one compartment, fish in another, and vegetables in a third). As these boxes often contain *daikon* (a favorite vegetable of the people which has a strong, disagreeable odor), the foreign teacher is glad to make a law that *bentos* shall not be brought into the school-room, hence the necessity of having bags that the boxes may be hung up outside. This bag with one of the cards from America was sure to bring out smiles and dimples in each happy face.

To the young men of Mr. Thomson's class the simplest gift, accompanied by one of the beautiful "foreign" cards, was sure to be quite satisfactory.'

GET THEM TO CHURCH.

Let Sabbath-school superintendents and teachers do more to get the children under their care to attend the church services regularly. It is well to have them trained in the Sabbath-school, but this is no substitute for attendance upon the sanctuary. They must early love God's house, and be habituated to wait upon his preached Word and observe his sacred ordinances.—*Presbyterian Observer*.