



*Yours in Christ,  
J. J. Schmucker.*

# LIFE AND TIMES

OF

## Rev. S. S. Schmucker, D. D.,

First Professor of Theology in the Lutheran Theological Seminary,  
at Gettysburg, Pa.

BY

### P. ANSTADT, D. D.,

Editor of Teachers' Journal, author of Communion Addresses, Luther's Smaller Catechism, Illustrated, Luther's Smaller Catechism, Pictorial Edition, Helps to Family Worship, Recognition of Friends in Heaven, Etc., Etc.

"I have lived, and am dying, in the faith of Jesus."

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**DEDICATED**  
to the  
**Surviving Relatives, Friends**  
and  
**Students**  
of  
**Rev. S. S. Schmucker, D. D.,**  
by  
**The Author.**

## Preface.

“Who will be his biographer? To recount his life will be to give the history of the Lutheran Church in America!”

With this exclamation Dr. J. G. Morris concluded his address at the funeral of Dr. S. S. Schmucker. Little did the speaker think, that the writer of these lines would be that biographer; nor had the writer the remotest idea at that time of having that task conferred upon himself.

I will not presume to say that I have given a complete history of the General Synod in my book. An unbiased history of the General Synod has not yet been written. But a brilliant light will be thrown upon the subject by the *Life and Times* of Dr. S. S. Schmucker.

This work was not of my own seeking; I had no thought of undertaking it, until it was urged upon me by some of the prominent friends and admirers of Dr. Schmucker.

The immediate occasion which called forth the desire for the publication of this biography was an address, delivered at the laying of the corner stone of the new building for the Theological Seminary at Gettysburg, in which some derogatory remarks were uttered on the doctrinal teachings of Dr. Schmucker, while professor in the Seminary. I published an article in the *Lutheran Observer* in his defense, and subsequently republished a highly eulogistic sketch of Dr. Schmucker, written by Dr. Morris sixteen years ago. After this I received from esteemed friends in different parts of the church, urgent requests to write and publish the *Life and Times* of Dr. Schmucker. After consulting with the surviving relatives and members of the family, I resolved, by the help of God, to begin the work. The following are some of the encouraging words I received through the mails:

Dr. Samuel Sprecher, a brother-in-law and intimate personal friend of Dr. Schmucker, writes as follows:

“SAN DIEGO, CALIFORNIA, Dec. 6, 1894.

“I am very glad that you have undertaken to publish a biography of Dr. Schmucker. If I could help you to any facts in his life, not publicly known, I would gladly comply with your request.

“ He was one of the best and most earnest men I ever knew. But intimate as was my relation to him, I know little that was not known in his public life. His mind was so constantly engaged with the interests of religion and the church, that he had little to say in his conversation about himself. I never knew any man, who was so constantly absorbed by his work, or one who seemed so perfectly to understand what he was called to do, and who so constantly had it in view, and so perseveringly labored to accomplish it. This was the only thing that impressed me in my most confidential conversations with him.

“ Only once or twice did he speak to me of his personal experience in the difficult work of establishing the Theological Seminary; how he was strengthened, when greatly cast down by the discouragement and opposition, by the simple words of faith of an old Moravian minister, with whom he happened to spend a night; and how he was amused by the report, that a man in Pennsylvania, who mistook the word ‘text’ for the word ‘tax,’ in the articles of the Constitution of the Seminary, requiring ‘text-books’ to be provided. The man accordingly called a public meeting in his neighborhood to show that these seminary people were going to bring in a king to rule over them; for here they could see, that they were already providing the ‘tax-books!’ ”

Mr. John G. Schmucker writes from Eldorado, Kans., under date of Dec. 12, 1894: “ I am truly glad that there are some persons who hold him in kind remembrance, and that you appreciate the work he did, and do him the tardy justice of making known his works and worth to our church in her early struggles. I am sure Dr. Schmucker and Dr. Kurtz did more than any other two ministers to build up the Lutheran Church in America, and to establish its institutions at Gettysburg. ‘ I have lived and I die in the faith of Jesus Christ.’ That faith was the source of his strength, and gave tone to his beautiful life.”

Rev. J. A. Brown, of Wytheville, Va., writes: “ I am very glad to learn that we have the prospect of a biography of Dr. Schmucker, which should have been published long ago; and here we are allowing years to pass without any special efforts to give to posterity the life and labors of the greatest man of our church in his day.

"Dr. Schmucker has been the acknowledged leader in the Lutheran Church for many years, and I am one of those who believe that his intentions were always right, and that he did more to promote personal piety in the Lutheran Church than any man of his day, and the history of his labors should be given to posterity."

Dr. B. Sadtler: "I think it due, that the work should be undertaken, and will give it my cordial assistance."

Dr. M. Valentine: "I am sure the Church ought to have a biography of Dr. S. S. Schmucker, and a judiciously written one would do good."

Rev. D. Summers: "I have long felt like writing to you for vindicating Dr. Schmucker against the attacks of men not worthy to unloose his shoe latchet.

"Taken all in all, Dr. Schmucker had few, if any equals in the Lutheran or any other church. I am glad that you propose to write and publish his biography. I want a copy for myself and will sell as many as I can. Every Lutheran family in the General Synod ought to have a copy of it."

Rev. M. Sheeleigh, D. D.: "As indicating the Christian temper of Dr. Schmucker, it will not be out of place to observe, that probably no man remembers ever having heard him utter hasty or ill-tempered words in ecclesiastical debate. He has ever been regarded as a model of Christian gentleness and self-possession."

A young Lutheran minister in Pennsylvania writes: "The 'Outline of Dr. Schmucker's Life and Times' meets my best anticipations, and I wish every minister in the church could see it. The book must prove interesting, and will present the history of General Synod Lutheranism in a very attractive form. It is just what is needed by the young preachers, especially, to furnish them with a knowledge of which many are lacking. This book will do good service for the General Synod. It ought to take with the laity, too."

Testimonials of this kind could be multiplied indefinitely; but this will suffice to show the deep interest felt in many parts of the church, in the Life and Times of Dr. Schmucker.

I had the privilege of being one of his pupils in the Theological Seminary, and for about eleven years of my

subsequent residence in Gettysburg, and while I was pastor of St. James Church, I enjoyed the pleasure of almost daily intercourse with him. I learned to love him as a friend, to admire his Christian character, his ardent love for the church, in whose service he had labored so long, endured so many hardships, and encountered so much opposition.

His youngest son, Samuel D. Schmucker, Esq., of Baltimore, rendered valuable assistance by affording me the use of his father's diary during the early period of his ministry, and also the names of his father's ancestors and the family record, which he had copied from the church book at Michaelstadt during a visit to Germany.

Rev. Benjamin Sadtler, D. D., of Baltimore, Dr. Schmucker's son-in-law, also gave me his cordial assistance, in the form of important documents, and valuable suggestions. He had in his possession most of the private papers and correspondence of his revered father-in-law, from which I have derived many very important facts and incidents, especially of the early life of Dr. Schmucker.

I am also under obligations to Dr. J. D. Hauer, for the use of a file of the early minutes of the Synod of North Carolina; to Mr. Arthur King for a printed copy of George Fry's will, in which he bequeathed his estate to Emmaus Orphan House; and finally to Professor J. W. Richard, for the free use of the Historical Library of the Seminary, from which I was enabled to gather valuable information in connection with this work.

And now, thanking the many friends of Dr. Schmucker for their encouraging words, and liberal advance subscriptions for the book, I send it forth with the hope and prayer, that it may aid the cause of truth, be a blessing to the Church, and promote the glory of God.

P. ANSTADT.

YORK, PA., *July, 1896.*

# THE LIFE AND TIMES

—OF—

## SAMUEL S. SCHMUCKER, D. D.

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### CHAPTER FIRST.

1746—1854.

DESCENT—ANCESTORS EMIGRATED FROM GERMANY—BIOGRAPHICAL SKETCH OF HIS FATHER—EARLY CONVERSION—STUDIES UNDER PAUL HENKEL—STUDIES IN PHILADELPHIA—FIRST CHARGE IN YORK COUNTY—CALL TO HAGERSTOWN—CALL TO YORK, PA.—DEATH AND BURIAL—HIS WRITINGS—TESTIMONIALS TO HIS CHARACTER.

Pascal, who took a profound view of human nature, has well said, "There are three very different orbits, in which great men move and shine; and each sphere of greatness has its respective admirers:

1. There are those who, as military heroes, fill the world with their exploits; they are greeted by the acclamations of the multitudes; they are ennobled while living, and their names descend with lustre to posterity.

2. Others there are, who, by the brilliancy of their imagination, or the vigor of their intellect, attain to honor of a purer and a higher kind; the fame of these is confined to a more select number of admirers; for all have not a discriminating sense of their merit.

3. A third description remains, distinct from both of the former, and far more exalted than either; whose excel-

lence consists in a renunciation of themselves, and a compassionate love for mankind.

In this order the Savior of the world was pleased to appear; and those persons attain the highest rank in it, who, by his grace, are enabled most closely to imitate his example."

To this third description the subject of this memoir belongs. He did not live for worldly fame, or literary honors, though richly entitled to these; but he early dedicated himself to the service of God, and spent his life for the good of souls, and the building up of the Church of Christ.

Samuel Simon Schmucker was born February 28th, 1799, at Hagerstown, Md., where his father was pastor of the Lutheran Church during fifteen years. He was the son of Rev. Dr. John George Schmucker, and Catharine his wife, daughter of Samuel and Elizabeth Gross.

His grandfather, Nicolas Schmucker, emigrated in 1781, from Michaelstadt, in the county of Erbach, Grand Duchy of Hessen Darmstadt. This town lies in the Muemling Thal, and is the capital of the Odenwald, which was once a famous forest, but is now a beautiful and well kept farming region. The parish church in Michaelstadt is a very ancient one, having, it is said, been founded by Euckhard, in 827. It has, of course, at different times been repaired, and has practically been rebuilt, but is now in good condition, and is currently used for public worship. After tarrying a year at Balliet's Furnace, now in Lehigh County, and a year in Manheim, Lancaster County, Pa., he settled on a farm near Woodstock, in Shenandoah County, Va.

Samuel D. Schmucker, Esq., youngest son of the subject of this biography, has kindly furnished the following family record:

"On my visit to Germany, I found in the records of the

Michaelstadt Church, the record of the Schmucker family, from the beginning of the last century, prior to which time, I have been informed from different sources, the family emigrated from Switzerland to Germany."

"My ancestor, who emigrated to America, was John Christoph Schmucker, and was born in Michaelstadt, May 17, 1740. The church records contain entries of the birth of two children to him, before he came to America. These children were Ferdinand Frederick, born December 19, 1769, and John George, my grandfather, born August 18, 1771. He, my great grandfather, John Christoph Schmucker, had in all six children; namely, Ferdinand Frederick, John George, John Jacob, John Nicholas, Peter and a daughter Mary."

"Three of his sons; namely, George, Nicholas and Peter, became Lutheran ministers."

John Christoph Schmucker, when he first came to America, located for a short time in Lehigh County, Pa., near Saegersville, at Balliet's Furnace, tarrying there only one year. He then moved to Manheim, in Lancaster County, Pa., and one year later, moved to the Valley of Virginia, where he settled on a farm near Woodstock, in Shenandoah County, Va.

Rev. John George Schmucker, D. D., the father of Prof. S. S. Schmucker, was born in Michaelstadt, Germany, on the 18th of August 1771, he emigrated with his father's family to this country in 1785, and remained in the paternal home, near Woodstock, Va., till he was 19 years of age. He evinced an earnest regard for religion from his early childhood up, but it was not till he had reached his eighteenth year, that he believed he had experienced a radical change of heart and life. About this time there were a number of Baptist ministers in that region, who exhibited great zeal in their labors, and whose preaching young

Schmucker attended with much interest and profit. But it was to the influence of a lay member of the Baptist Church, that he considered himself chiefly indebted, under God, for the great change which he had now experienced. This person frequently conversed with him, explaining the plan of salvation, and urging him to an unreserved consecration of himself to God; and the result was that he obtained the peace that passeth understanding. Immediately after this he formed a purpose to devote himself to the ministry of the gospel.

About a year afterwards he entered on a course of study under the direction of Rev. Paul Henkel, who was at that time pastor of the Lutheran Church at Woodstock, and whom he frequently accompanied on his tours of missionary labor. These excursions through the destitute portions of the country were of great use to Mr. Schmucker, as they served to awaken his sympathies, to quicken his zeal, and to prepare him for the sacred office.

In 1790, he went to Philadelphia to avail himself of the instructions of the Rev. Dr. Helmuth, and the Rev. Dr. Schmidt, who were at that time instructing young men for the ministry. Here he remained two years, vigorously pursuing his classical studies in the University of Pennsylvania, and his theological studies under the instructions of Drs. Helmuth and Schmidt. Among his fellow students were Revs. George Lochman, Sr., and Christian Enders, who afterwards became eminent ministers in the Lutheran Church, and with whom he lived many years on terms of great intimacy. In 1792, having finished his course of study in Philadelphia, he was admitted as a member of the Synod of Pennsylvania, then in session at Reading.

Rev. John G. Schmucker's first charge consisted of several congregations in York County, Pa., the call to which he accepted on the recommendations of his particu-

lar friends, Dr. Helmuth and Rev. J. Goering. Here he exerted a highly important influence; the churches under his care were revived, and large numbers were added to their membership. During his residence here he continued the study of the Hebrew language and of theology under the guidance of Rev. Goering, who was then settled as the pastor of Christ Lutheran Church in the Borough of York, and was regarded as one of the most learned ministers of his time. Rev. Schmucker served this charge only about two years.

In 1794, he accepted a unanimous call from the Lutheran Church in Hagerstown, Md., a charge which had been for some time vacant, and embraced no less than eight congregations. He was now only twenty two years old; in his person he was small, pale, and emaciated, and in his manners extremely diffident and youthful. Many doubted his competence to occupy so important a field; and he was even sportively designated as the *boy preacher*; but he quickly acquired an influence, both in and out of the pulpit, which falls to the lot of comparatively few ministers. An extensive revival of religion soon took place under his ministry, which he conducted with great zeal, discretion and success.

After the death of Dr. Kunze in 1807, he received an invitation to succeed him in the city of New York, but he thought it his duty to decline the call. In 1809 he was invited to become the successor of Rev. J. Goering in York; and though reluctant to leave the people who then constituted his pastoral charge, he felt constrained, in view of all the circumstances of the case, to accept the call. He accordingly commenced his labors in this new field, and prosecuted them with unremitting assiduity and great success, during a period of twenty-six years, and when in consequence of declining health he was obliged to resign

his charge, he still continued to serve one of the congregations in the country, to which he had ministered on his first introduction to the sacred office.

At length he found it necessary, on account of his increasing infirmities, to withdraw from the active duties of the ministry altogether; and accordingly, in 1852 he removed to Williamsburg, Pa., where several of his children resided. Here he continued during the remainder of his life, tranquil and happy.

He died October 7, 1854, in the eighty-fourth year of his life. A funeral discourse was delivered by Rev. Dr. B. Kurtz, of Baltimore, from the words, "Them that honor me I will honor." His remains were taken to York, the scene of his former labors, and buried in front of Christ Church, with every expression of deep regard and reverential sorrow. A marble monument, erected to his memory, stands yet over his grave, bearing the following inscription:

J. G. SCHMUCKER, D. D.,

BORN IN GERMANY, AUGUST 18TH, 1771,

DIED OCTOBER 7TH, 1854,

AGED 83 YEARS, 1 MONTH AND 20 DAYS.

Exemplary in all his social relations, he laboured in the vineyard of the Lord more than half a century, universally esteemed as an humble Christian, a faithful pastor and an eminent preacher of the cross.

Dan. xii. 5. They that win many to righteousness shall shine as the stars for ever and ever.

Dr. J. G. Schmucker occupied many important places, and rendered much valuable service in connection with the public interests of the church. He was one of the founders and most zealous advocates of the General Synod. He

was president of the Foreign Mission Society, from its formation to a short time before his death, when he declined a re-election. He was also the early and active supporter of the Theological Seminary at Gettysburg, and for many years served as President of the Board of Directors. He had an important agency in the establishment of Pennsylvania College, and for more than twenty years, acted as a trustee of that institution. At the time of his death he was the senior vice-president of the American Tract Society, having been appointed to that office in 1826. Various other benevolent institutions also found in him an efficient auxiliary.

In 1825, he received the degree of Doctor of Divinity from his Alma Mater, the University of Pennsylvania.

The following is a list of Rev. Dr. J. G. Schmucker's publications: *Vornehmste Weissagungen der Heiligen Schrift*; *Reformations Geschichte zur Jubelfeier der Reformation*; *Prophetic History of the Christian Religion, or Explanation of the Revelation of St. John*; *Schwarmgeist unserer Tage, entlarft zur Warnung erweckter Seelen*; *Lieder-Anhang zum Evang. Gesangbuch der General Synode*; *Wachterstimme an Zion's Kinder*; and *Erklaerung der Offenbarung Johannes*.

I have also in my possession an unpublished Commentary on the Epistle to the Hebrews, written by Dr. J. G. Schmucker. It is a bound book, of 1101 closely written pages in his remarkably beautiful hand writing; but unfortunately, the title and a few of the introductory pages are wanting. The character of the work is both critical and practical, containing many quotations from Hebrew, Greek and Latin writers.

Dr. J. G. Schmucker was married twice. In the early part of his ministry he was married to Miss Elizabeth, daughter of Samuel and Elizabeth Gross, of York County,

Pa. In this marriage there were born to them twelve children, five sons and seven daughters. His first wife died in 1819.

In July 1821, he was married to Ann Maria Hoffman, by whom he had seven children. Four of his daughters were married to Lutheran clergymen. One of his sons by the first wife was the Rev. S. S. Schmucker, Professor in the Theological Seminary at Gettysburg.

A LETTER FROM REV. J. G. SCHMUCKER.

I have in my possession an original letter from Rev. J. G. Schmucker, written in his beautiful German chirography, in regard to his removal from Hagerstown to York, which I will give the reader in an English translation. It will give us a graphic idea of the manner in which our forefathers moved before railroads were built.

HAGERSTOWN, *the 5th of July, 1809.*

*Beloved and Dear Brother!*

Since I came home, I have written two letters to the Church Council, and have received no reply yet. I fear, therefore, that you have not received, especially the last one.

I wrote therein, that I would preach my farewell sermon on the last Sunday in July, here in Hagerstown—that in July I would need three wagons and one stage for the family—that I expect the wagons on the 31st of July, to load the furniture, and that Mrs. Lichtenstein would show us the greatest love, if she would come in the stage to help my wife—and that I would preach my introductory sermon at York on the first Sunday in August, and in the afternoon at Quickels—and on the second Sunday in August at Jochele and at Kreuzkrick.

Write to me therefore a reply in all haste, and make all the appointments correctly. I would be pleased if one or more men would come with the wagons, upon whose carefulness we could depend, because I myself cannot remain with them. I remain your humble servant,

J. GEORGE SCHMUCKER.

The letter was not enclosed in an envelope, as is customary now, but the sheet was simply folded, closed with sealing wax, and addressed to Mr. Adam Graber; postage ten cents.

TESTIMONIALS TO THE CHARACTER OF DR. J. G. SCHMUCKER  
AS A CHRISTIAN AND A SCHOLAR.

An anonymous writer in Dr. Morris' "Fifty Years in the Lutheran Ministry" relates the following incident: "I used to like to listen to old Dr. Schmucker, as he told of his early experience in the West, when he was traveling in Ohio and Kentucky as a candidate. You know the Synod used to send the licentiates as a sort of circuit riders, or rather as exploring missionaries, to hunt up the scattered settlers, baptize their children, hold communion services with them, and, when possible, organize them into congregations. Once Rev. J. G. Schmucker came suddenly upon a smouldering camp-fire, that had just been deserted by a bivouacking party of hostile Indians. He was discovered by them just as he turned to flee in the direction from which he had come, and they gave chase. I do not remember how many miles he led them, but it was a long and break-neck race, his faithful steed bringing him back into the settlement just as his pursuers were about closing upon him."

DR. J. A. BROWN, late Professor of Theology at Gettysburg, was pastor of Zion English Lutheran Church in York for about two years, while Dr. J. G. Schmucker was Pastor Emeritus of Christ Lutheran Church. He writes of him as follows:

"No one who ever saw him could forget his personal appearance. Of about medium stature and singularly erect in old age, with a fine countenance, and full supply of hair, in perfect order, he presented an appearance of dignity that was truly commanding; while his manner, combining

gravity and softness, was attractive and pleasing. In his intercourse he exemplified the precept—"Be courteous," and was a model of Christian politeness. Nature and grace had both contributed to the formation of his character, and the result was one of much beauty and excellence."

"His manner towards young preachers was very kind and encouraging. Usually at the close of the service he had some kind word to cheer. After my first sermon in his presence he said, as I came from the pulpit, 'I think the Lord was with you to-day.' There were no flippant criticisms, no eulogies to gender or nourish pride, but judicious words of counsel and encouragement. On another occasion, after I had preached on Matt. xxviii. 19, 20, he expressed gratification, but said; 'There was too much in the text for a single discourse.' It was very evident that he had made preaching a study, and knew how to divide the Word of truth. His criticisms of some men, though never harsh, were discerning, and showed that he had detected the weak points. He loved to speak of the great preachers in our own and other churches, and especially to tell of their spiritual power."

I will conclude this sketch of the elder Schmucker by the following very interesting communication from his son, Dr. S. S. Schmucker, written from Gettysburg, December, 1857:

THEOLOGICAL SEMINARY, GETTYSBURG, *December 24, 1857.*

In person, my father was of about the medium stature, rather thick set, though not corpulent; his eyes were deep seated, and, like his hair, jet black. His complexion was dark; his constitution vigorous; and, even in old age, his person was very erect, and his bodily movements, whilst they were deliberate and dignified, were also prompt and firm. His countenance was expressive of great amiability, benevolence and dignity, whilst his keen black eye and well developed head indicated the excellence of his intellec-

tual powers. His character was unusually symmetrical and well balanced, and his temper so uniformly placid that I have scarcely ever seen it ruffled by the most trying annoyances of life. He had a quick sensibility for the sufferings of humanity. Nor did his sympathy evaporate in mere mental emotion—he was also a generous and active friend of the poor, the afflicted and the oppressed, in our own and foreign lands. Of the expansiveness of his benevolence I will state a single example. When the Orphan House at Halle, in Germany, was almost destroyed during the Bonapartean Wars, so strong was his sympathy for that suffering institution, whose alumni were the chief founders of our Church in this country, that his response to the appeal of its Directors to our churches in this Western world for pecuniary aid was the most liberal of all our ministers. He was possessed of strong common sense, great discernment of character and singular soundness of judgment. Though modest and unassuming, he was distinguished for conscientiousness and moral courage, was unwavering in his defence of truth and righteousness; and an unflinching friend of the great moral reforms of the day. Of this his noble defence of the Temperance cause in its infancy, when not only the populace generally, but the majority of professing Christians, and even some of the neighboring ministers of the Gospel, were yet opposed to it, affords a striking example. So violent was this opposition amongst the German community at large (they regarding it as an attempt to infringe upon their civil rights), that some even menaced personal violence; and so extensive was the opposition amongst his own church members that their contributions to his salary fell off one-half during that year. He, however, faltered not; gradually the truth gained the victory, and, in a few years, he, who had previously enjoyed the public confidence in an unusual degree, found it again reposed in himself in a higher measure than before.

He was warmly attached to the great National Societies of our land, in which different Christian denominations co-operate, such as the American Bible and Tract Societies. He was especially interested in the operations of the American Tract Society, and regarded that mass of truth taught

in its publications, and held by the Evangelical denominations in common, as the grand instrumentality for the conversion of the world. Yet, he was warmly attached to the Evangelical Lutheran Church, as organized under the Biblical constitution of our General Synod. He was an attentive student of the Prophetic Scriptures, as well as a careful observer of the signs of the times, and wrote with acknowledged ability on both topics.

As a preacher he was eloquent, instructive and impressive, generally fixing the attention of the audience to his subject and holding it there to the close of his discourse. He was especially a good textuary. He enriched his discourses with copious citations of Scripture proof and illustration, not unfrequently naming the chapter and verse. Few men employed the power of the pulpit more faithfully in reproofing current vices. Soon after his removal to York, he learned that some ten or more of the most respectable and influential citizens of the town, who were also professedly members of his church, were in the habit of meeting frequently for the purpose of playing cards as an innocent diversion. This he deemed highly criminal, not only as a waste of time, which Christians should apply to better use, but as an example calculated to sanction and encourage the gambling habits of the young and profligate. After repeated but fruitless private admonitions, he determined on another and more hazardous measure to break up the practice, which was generally known to the community. On the ensuing Sabbath he introduced the subject into the pulpit, and exposed the evils of the practice in so fearless a manner, and with such distinct allusion to the parties concerned, that I well remember seeing members turning round in the church and looking at the offenders, whilst a sensation of surprise and concern filled many minds, all expecting disturbance in the church, and offence to the families concerned, as the result of the discourse. The effect, however, was favorable. The practice was abandoned; and, although the parties felt individually aggrieved at the exposure, they made no public demonstration against the preacher, and eventually admitted the justice and propriety of his course.

Sacred music and poetry found a deep response in his heart. He also occasionally committed some hymns and other poetical effusions to the press, which, if they do not prove him a special favorite of the Muses, are distinguished for ease and smoothness of versification, as well as the deep-toned piety which they breathe.

As a Pastor, he was most laborious and faithful. Such was his punctuality in attending the Judicatories of the Church that his presence was calculated on by all as a matter of course; and such were his administrative talents that he was repeatedly elected to the highest offices of the Church. He was an ardent friend of the General Synod, was one of its original founders, and ever after among its ablest defenders. For about thirty years he was one of the leading minds in our American Lutheran Church, was actively engaged in all her important measures, and was ever known as the firm champion of piety and revivals of religion, as well as of all such enterprises as tend to advance the spiritual triumphs of the Redeemer's church universal. His own ministry was blessed not only by numerous conversions occurring every year, but by five or six special outpourings of the Holy Spirit, each resulting in the conversion of multitudes of souls. In one of these revivals the number of converts was so large that they divided themselves into three classes, and each conducted a separate weekly prayer-meeting in a different part of the congregation.

A striking trait of my father's character was the depth of his religious experience, and his unusually advanced progress in the divine life. The following remarks, which I find written by his own hand in his pocket Greek Testament, will throw some light on his internal religious history:

“1. From the time of my conversion, in my eighteenth year, my life was, though in different degrees, a continued prayer, a longing and sighing after God.

2. It was a continual repentance, on account of my sins and the depravity of my heart.

3. It was a continual longing after the holiness and grace to live according to the will of God.

4. A continual longing for union and communion with God.

5. Through life I had a continual desire for the conversion of souls, which influenced every sermon I preached, though it was often defiled by the intermixture of selfish aims.

6. I had a constant desire for the society of the pious.

7. At the same time I had many infirmities and sins, and all my virtues were defective.

In 1840, I enjoyed a special manifestation of the divine love shed abroad in my heart, which was exceedingly refreshing to me. And soon after I had also a special view of the divine majesty and goodness. In 1841 I had an extraordinary view of Christ, and beheld his image, as it were, in the chamber of my soul."

For several months before his death he was much abstracted from the world, and engaged in almost constant communion with God. During this time he, on one occasion, was lying in his bed in the night watches, and called to my mother, who was at his side: "Oh, if you could see what I have seen beyond the Jordan of death, how happy you would be!" Such was the holy frame of mind in which he awaited the call of the Redeemer, and such the fortaste vouchsafed to him of his future inheritance, until he calmly yielded his life into the Redeemer's hands.

A LETTER FROM DR. SCHMUCKER TO HIS AGED FATHER.

The following letter addressed to him a short time before his death, will be edifying and consoling to many of our readers:

GETTYSBURG, *June 29th, 1854.*

*Dear Father:*

Although your sight may not enable you to read, I feel inclined to write to you, and no doubt you will be pleased to hear mother read my letter. Although I am far removed from you, you are daily the subject of my thought and often of conversation in my family. The Lord has given you a long time to rest from the duties of your profession and spend your days in religious reading and meditation. Now he calls you away to himself in a very gradual

manner, giving you ample time to make all necessary arrangements. This ought to be a subject of gratitude to you, and should comfort you, if you sometimes feel weary amid your long infirmities. Now the prayer of the Psalmist has double force to you : " Now also, when I am old and grayheaded, O God, forsake me not ! " You will also find great consolation in the declaration of the same Psalmist : " The Lord is my Shepherd, etc. Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff, they comfort me. " With the Apostle Paul, also, I trust you can say, " I know in whom I have believed, and am persuaded, that He is able to keep that which I have entrusted to Him, until that day. "

The Lord does, indeed, try your faith and patience by suffering you to linger long upon a bed of sickness. Yet " He doeth all things well. " As you do not suffer any sharp pain, you have great cause for gratitude.

That the Lord may sustain and comfort you, and put His everlasting arms around you, is the daily prayer of

Your affectionate son,

SAMUEL SCHMUCKER.