



*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.,

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

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by
The Author.

CHAPTER THIRTEENTH.

DR. SCHMUCKER AS AN AUTHOR.

POPULAR THEOLOGY AND PSYCHOLOGY OBTAIN LARGE CIRCULATION—DR. DIEHL'S ESTIMATE OF HIM AS AN AUTHOR—MORE VOLUMES OF HIS BOOKS SOLD, THAN OF ANY OTHER LUTHERAN WRITER—B. M. SCHMUCKER'S ESTIMATE—DECLARED UNSUCCESSFUL AS A LITURGIST—HE WAS IN FAVOR OF BRIEF AND SIMPLE FORMS—AUTHOR OF FIRST ENGLISH LITURGY—HIS PSYCHOLOGY—STUDIED HIS OWN MENTAL FACULTIES—BRONSON'S CRITICISM—MORRIS' ANECDOTE—STORR AND FLATT—POPULAR THEOLOGY—GREAT DEMAND—WRITTEN IN POPULAR STYLE—BASED ON THE AUGSBURG CONFESSION—COMPLETE LIST OF HIS PUBLICATIONS.

In addition to his labors as Professor in the Seminary, Dr. Schmucker was also a prolific author. He published many books and pamphlets, some of which, especially Storr and Flatt, and the Popular Theology, had an extensive circulation. The latter reached eight, and his Psychology three editions. Dr. Diehl gives the following statement of his published works :

“ Of his writings, probably the ablest and most valuable were those published within the first twenty years of his ministry,—his Formula, his Popular Theology, and some of the occasional addresses, sermons and discourses. Of his new system of mental philosophy, the writer is not prepared to express an opinion, not having heard his lectures

on the subject in the Seminary, and never having carefully examined his book. With his other works he has considerable acquaintance. Most of his books were written to meet particular wants, for particular occasions; or to accomplish a particular purpose at the time of their publication. They were not written for immortality. They had, therefore, a greater interest when first issued, than they can ever have afterward. They are not the products of a mind devoted to the profound and protracted study of one subject, or one branch of learning exclusively. They cannot have, therefore, that highest excellence which is reached only in this way. Dr. Schmucker's multifarious labors during the first twenty years after his ordination, precluded the possibility of exclusive devotion to one line of study. Probably very few of these books will hereafter appear in new editions. Books of this class are rarely called for after the death of their author. Yet his ability as a writer is conceded by all. He never published anything that was a failure. They are all creditable productions. Some of them were universally regarded as works of decided ability. He had less talent for the production of a liturgy, than anything in the way of literary labor he ever attempted. As to his general merits as an author, the best evidence of his ability is found in the extent of the circulation of his books. More volumes and copies of Dr. Schmucker's works have been purchased and read, than of the productions of any Lutheran writer of this country. Up to the time of his retirement from active labor, he was more widely and favorably known as an author, than any of his brethren. Among other denominations he was regarded as the great representative of the Lutheran Church of America."

His son, Rev. B. M. Schmucker, D. D., gives the following statement in the College Book :

"He displayed much activity as an author, having

published forty-four works, most of which were synodical and occasional discourses. Many of them are controversial, in maintenance of his theological position, and of the General Synod as he understood it. His Popular Theology, which grew out of his work in the Seminary, must have met a want, as it passed through eight editions. His Psychology reached a third edition. The Definite Platform, prepared by him and Dr. B. Kurtz, was the most unacceptable of his publications. His attempts to produce a liturgy were the most unsuccessful of his literary endeavors; the whole cast of his mind, his aversion to a liturgical service, his rejection of all right of past usage to influence the present, especially unfitted him for such work."

It will be noticed that both Drs. Diehl and B. M. Schmucker declare that he was less successful in preparing a liturgy than he was in any other of his literary works. Both these men were advocates of extended liturgical services, but Dr. Schmucker never favored lengthy liturgical services, and laid most stress on the preaching of the Gospel as the principal part of public worship. He was not averse to liturgical services, but he wanted them to be brief and subservient to the main object, the preaching of the Word. The preparation of a liturgy was one of the first subjects that claimed his attention after his entrance into the ministry, and he prepared the first English liturgy in the Lutheran Church of the General Synod, founded on the German liturgy prepared by Muhlenberg. But these liturgical forms were brief and simple, hence Dr. B. M. Schmucker, the author of the "Common Service," who had devoted a great part of his life to liturgical studies, pronounced his father's attempt to produce a liturgy "the most unsuccessful of his literary endeavors."

His Psychology, or Mental Philosophy, was also regarded a successful work; it reached three editions and

was translated into German. We studied it in the Seminary, and heard additional lectures from the Dr. on the subject. He told us, among other things, that after he had formed the intention of preparing a system of Mental Philosophy, he spent much time in studying his own mental faculties, and for ten years did not look into a book on that subject, in order that he might prepare his work from practical observation and study, unbiased by the opinions or theories of other authors. A certain Dr. Bronson, editor of a literary journal, reviewed this book, and among other criticisms ridiculed the idea of Dr. Schmucker setting himself up as "The Model Man." Dr. Morris relates the following interesting anecdote in relation to this book :

"On one occasion, during a visit of Dr. S. to Baltimore, he and I were sitting in Dr. Kurtz's study, when the physician of our State Insane Asylum entered. He was introduced to Dr. S., but did not hear his name distinctly, and said to Dr. K., 'I have come to inquire about a book on Psychology, by one of your ministers named Schmucker. I should like to see it, and I presumed you had it.' I immediately said, 'Dr. Fonerden, you have just been introduced to the author of it.' Of course there was surprise and mutual gratification. Dr. S. was naturally much pleased, and from that time these two students of Mental Philosophy became good friends."

The translation of Storr and Flatt reached a second edition and was used as a text book in the Seminary as long as Dr. Schmucker was Professor, and was also used as a text book for some time in a New England seminary.

The Popular Theology obtained the largest circulation of any of his publications and was used as a text book in Seminary during the whole of his professorship. So great was the demand for this work on its first appearance, that before the first edition was finished, the printers had to

begin on the second edition. It was written in a popular style and intended not only for the use of theological students and ministers of the gospel, but also for intelligent laymen, many of whom have studied it with deep interest and profit.

The Popular Theology is based on the doctrinal articles of the Augsburg Confession. But as the Augustana was not designed as a complete system of Dogmatic Theology, but rather to indicate wherein the Protestants agreed with or differed from the Roman Catholics, the book could not well be arranged as a complete system of Dogmatic Theology. This want was however supplied during the Seminary course by Prof. Schmucker's excellent dogmatic lectures.

Dr. Schmucker commenced authorship when yet young. His first literary labor was probably given to a translation of Storr and Flatt's Theology, as he may have commenced this before he wrote the Formula, although published several years later. We give herewith

A COMPLETE LIST OF HIS PUBLICATIONS.

1. Formula of Government and Discipline, for Congregations and Synods. Published by the Synod of Maryland and Virginia, in 1823, and by the General Synod, in 1829. Hagerstown: U. G. Bell. 1823. 8vo.
2. Intellectual and Moral Glories of the Christian Temple Illustrated. From the History of the Evangelical Lutheran Church. Synodical Discourse. 1824. 8vo.
3. Inaugural Address, at his Induction into the Professorship of Christian Theology, at Gettysburg, Carlisle: 1826. 8vo.
4. Biblical Theology, of Storr and Flatt. Translated from the German. Andover: Hagg & Gould. 1826. 2 vol. 8vo. Second Edition, somewhat abridged. An-

dover: Gould & Neuman. 1836. 1 vol. 8vo. Re-printed in England, 1845.

5. Hymn Book of the General Synod. First Edition. 1828.

6. Formula of Gov. and Dis., Ev. Luth. Church, in West Pennsylvania, an enlargement of the General Synod's. 20 pages. Gettysburg. 1828.

7. Constitution of the Theological Seminary of the General Synod, at Gettysburg. Philadelphia: W. Brown. 1826.

8. Evangelical Magazine. 1830. Gettysburg.

9. Plea for the Sabbath-School system. Gettysburg. 1830. 8vo.

10. Kurtz-gefasste Geschichte der Chris. Kirche auf Grundlage des Busch 'schen Werkes. 352 pages. Gettysburg. 1834. 8vo.

11. Elements of Popular Theology. First Edition. Andover. Eight Editions, with numerous additions. 512 pages. Philadelphia. 1845.

12. Discourse in Commemoration of the Glorious Reformation. Before the West Pennsylvania Synod. 142 pages. Gould & Newman. 1838.

13. Fraternal Appeal to the American Churches on Christian Union. 149 pages. New York. 1838. 8vo.

14. Wants of our Country. Delivered at the Request of the Board of Managers, of the Am. Sunday-School Union. Philadelphia. 1839.

15. Oration on the Anniversary of Washington's Birthday. Gettysburg. 1839. 8vo.

16. Portraiture of American Lutheranism. Before the Synod of West Pa. 1840. 89 pages. 8vo.

17. Retrospect of Lutheranism. Before the General Synod. 1841.

18. Preliminary Discourse to Luther's Commentary on Galatians. 1840. 8vo.

19. Psychology, or Elements of New System of Mental Philosophy. 329 pages. New York: Harpers. 1842. 8 vo. Third edition.

20. Appeal on behalf of the Christian Sabbath. Am. Tract Society.

21. Dissertation on Capital Punishment. Philadelphia. Third edition. 1845.

22. Patriarchs of American Lutheranism. Before Lutheran Historical Society. 1845.

23. Papal Hierarchy Viewed in the Light of Prophecy and History. 39 pages. Gettysburg. 1845. 8vo.

24. The Christian Pulpit, the Rightful Guardian of Morals in Political and Private Life. Gettysburg. 1846. 8vo.

25. Church Development on Apostolic Principles. Gettysburg. 1850. 8vo.

26. Nature of the Savior's Presence in the Eucharist. 1851. 8vo.

27. The Am. Lutheran Church, Historically, Doctrinally and Practically Delineated. 286 pages. Philadelphia: Miller. 1851. 12mo.

28. Elemental Contrast between the Religion of Forms and of the Spirit. 56 pages. Gettysburg. 1852. 8vo.

29. The Peace of Zion. Discourse before the General Synod. 1853. 8vo.

30. Address at the Laying of the Corner Stone of the Shamokin Literary Institute. Pottsville. 1854.

31. The Lutheran Manual on Scriptural Principles. Or the Augsburg Confession, Illustrated and Sustained by Scripture, and Lutheran Theologians. Philadelphia: Lindsay & Blackiston. 1855. 12mo.

32. The Lutheran Symbols, or Vindication of Am. Lutheranism. 192 pages. Baltimore. 1856. 8vo.

33. Definite Platform, Doctrinal and Disciplinarian, for Ev. Luth. Synods. 42 pages. Philadelphia: Miller & Burlack. 1856. 12mo.

34. Rev. J. A. Brown's New Theology Examined. 16 pages. Gettysburg. 1857. 8vo.

35. The Baptism of Children whose Parents are not connected with the Church. Report to Synod of West Pennsylvania. 11 pages. 1859. 16mo.

36. The Spiritual Worship of God. Its Nature, Auxiliaries and Impediments. Before the Synod of West Pennsylvania. Philadelphia. 1860.

37. Evan. Lutheran Catechism. 170 pages. Baltimore: Kurtz. 1859. 16mo. Tenth Edition. 1871.

38. Sermon on the Work of Grace, or Revival of Religion, at Antioch. 27 pages. Preached at Hanover. York. 1862.

39. Proposed Liturgy of the General Synod. Presented at York. 1864. 12mo.

40. Discourse on Human Depravity. Gettysburg. 1865. 12mo.

41. The Church of the Redeemer, as Developed within the General Synod of the Ev. Luth. Church. Baltimore: T. N. Kurtz. 1867. 12mo.

42. True Unity of Christ's Church. New York: Randolph. 1870. 12mo.