



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

# LIFE AND TIMES

OF

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at Gettysburg, Pa.

BY

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"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.**

## CHAPTER FIFTEENTH.

THE NECESSITY OF UNION IN THE LUTHERAN CHURCH—EVIL EFFECTS OF DISUNION—EVILS OF SEPARATION AMONG PROTESTANTS—HIS APPEAL FOR CHRISTIAN UNION—COMPARISON OF CREEDS—THE ORIGIN OF THE EVANGELICAL ALLIANCE—DR. CONRAD'S TRIBUTE—DR. KING'S ENCOMIUM—EXTENSIVE CORRESPONDENCE—DR. SCHAF'S LETTER—INTRODUCTORY LETTERS TO GERMAN THEOLOGIANS—ANTI SLAVERY RESOLUTIONS IN THE ALLIANCE—PROTEST OF THE AMERICAN DELEGATES—COMPOSED BY DR. SCHMUCKER—THE RESOLUTIONS IRRELEVANT—CAME TOO LATE—OFFENSIVE TO AMERICANS—WOUND THE FEELINGS OF SOUTHERN CHRISTIANS—WOULD RETARD EMANCIPATION.

## EFFORTS TOWARD CHURCH UNION.

“About the time of his entering the ministry, the organization of the General Synod directed his attention to the evils which our church suffered from the want of union. Five synods with no bond of union between them, the church was in danger of becoming heterogeneous. Each synod would probably adopt its own doctrinal standard, and church government and discipline. Each would probably publish its own hymn-book and catechism. Each would regulate the order of its services. Mr. Schmucker saw that if no bond of union were formed, Lutheranism in Tennessee would be one thing; in Ohio another; in Pennsylvania another, and in New York another. There could

#### THE EVILS OF SEPARATION.

be no efficiency in a church so disjointed and divergent. There could be no missionary efforts ; no great institutions of learning ; and no church-love among the people. He expressed, in one of his earnest and heartfelt appeals, made to a Conference in 1823, his apprehension that if the General Synod could not survive the death-blow aimed at her, at the time, so gloomy and discouraging would be the aspect of affairs, that no educated young men, of talents and piety, would enter her ministry. The best sons of the church would leave her ; for no young man of high aims would be willing to devote his life to a field of labor so utterly hopeless of fruits. His heart was evidently bleeding over the lamentable state of things, when he wrote that long letter in German to the York Conference, the manuscript of which is preserved among his papers.

“ When by his wonderful labors, he had succeeded in averting the annihilation of the General Synod, he immediately began measures to form a bond of union between the Lutheran Church of the United States, and the Lutheran Church of Europe. Hence his resolutions introduced into the Maryland and Virginia Synod, and afterward into the General Synod, for a committee on Foreign Correspondence.

“ Having seen so clearly, and felt so deeply, the evils resulting from the want of union and compact organization in his own church, his mind was led to consider the evils resulting from the separation from each other, of the several protestant churches. If some general bond of union could bind together all the forces of Protestantism, the Evangelical Churches would become mighty for the overthrow of the Papacy, and the pulling down the strongholds of Satan. He pondered the subject deeply and long, and in 1838 he gave his views to the public, in his fraternal appeal to the American churches.

“ His hope then was the formation of an alliance between the several Protestant Churches, that would not at all disturb their denominational organizations, but bring them to co-operate on a well-defined common platform, adopting a statement of fundamental doctrines, which all could subscribe—a statement, the language of which was taken from the several creeds, or confessions of faith, of the leading denominations. His book produced a marked impression. Eminent men were led to consider the subject. Many of Dr. Schmucker's statements were unquestionably true. Protestantism had long been taunted for its divisions. If some general union could be formed, the cause of Evangelical religion would be strengthened.

“ Prominent men, in different churches, read the Appeal, and expressed their assent to the general principles laid down. In the correspondence to which his book gave rise, the idea of an Evangelical Alliance was suggested. The representatives of the great churches of Europe and America might hold a convention, it was suggested, say in London, lay down a basis on which all could stand, form a plan by which all could work together for the general advancement of Christianity, and thus hold forth the great truth, that the true followers of Christ are one. The result was the holding of the first World's Christian Alliance, in London, in the summer of 1846. Some of the speakers at the recent Alliance, in New York, accorded to Dr. Schmucker the honor of having done more than any other man for the Christian union developed in that great assembly.

“ Dr. Schmucker was always tolerant. He knew well that great diversity existed in his own church, when he labored so earnestly to bring all the synods together in a general body. Yet he believed that the spirit of toleration would enable them to bear with each other, and diverse as

their sentiments on non-essential points might be, they could harmoniously co-operate as members of the mother church of the Reformation. When he wrote his appeal, and made the subsequent efforts, to bring the leading men of all evangelical churches together in a world's alliance, he never lost sight of the difference of opinion between the Baptist and the Episcopalian, and the Lutheran, and the Reformed, and the Presbyterian, and the Methodist, and the Congregationalist. But he took their several creeds and compared them. He found them harmonious on the grand fundamental truths of the Christian system, and formed, from these several confessions, a symmetrical creed."—*Diehl*.

"The following tribute to the memory of S. S. Schmucker, D. D., as an enlightened and consistent advocate of Christian Union among Protestants, constitutes the introduction of the address delivered by Dr. F. W. Conrad before the Evangelical Alliance on Interchange of Pulpits :

"Dr. Schmucker commenced the study of the subject of Christian union more than half a century ago. The matured results of these studies were given to the world in his 'Fraternal Appeal' to the American churches, which was first published in 1838, and subsequently passed through several editions in a revised and enlarged form. It was extensively circulated in England and America, awakened a deep interest in the subject, received favorable notice from the religious press, and numerous testimonials from many of the most distinguished divines of the different Protestant denominations. It is an admitted fact that the 'Appeal' of Dr. Schmucker bore a prominent part in preparing the way for the organization of the Evangelical Alliance in 1846. He was present at its first meeting, and was even then designated as 'the father of the Alliance,' by Dr. King, of Ireland, in a public address delivered in



London at that time. It was he also who moved already, at that first meeting of the Alliance, that its second meeting should be held in New York; and, although his motion was not adopted at that time, nevertheless it was carried out practically twenty-seven years later, as the present sixth conference of the Alliance here happily attests.

“ Dr. Schmucker took special interest in the subject of Christian union, and labored for its promotion, through the Evangelical Alliance, during the greater portion of his ministerial and professional life. As he approached the portals of eternity during his declining years his mind and heart were more and more absorbed by it, and he prepared a plan for the confederation of all Protestant denominations in an Evangelical Alliance of the entire Christian world. This plan was published, and favorably noticed by a number of religious journals of different denominations in this country during the past year, and a copy of it has been laid before the committee of the Alliance for their consideration. He looked forward to this meeting with ardent solicitude, and expected to be present to submit his plan of confederation before the Alliance in person.

“ The last letter I received from him had reference to the subject of Christian union, and contained a request that the speaker should, in his absence, take charge of his plan for the confederation of the churches of Protestant Christendom, and present it for consideration at the meeting of the General Synod of the Lutheran Church. But God, in his all-wise providence, so ordered that his strong desire to take part in this conference could not be gratified. On the 26th of July last, after entertaining friends at his house in the evening, he was suddenly seized with heart disease, and before midnight, died, in the conscious hope of a blissful immortality. His last words were: ‘ I have lived and am dying in the faith of Jesus.’ ”

We find among his papers the evidence of an extensive correspondence with the leading members and friends of the Alliance. The following letter from Dr. Schaff, though written mainly as an introduction to prominent theologians in Germany, will be interesting to our readers. We translate it from the German :

MERCERSBURG, PA., *March 16, 1846.*

*Respected Friend and Brother in the Lord :*

I am just now quite tired by writing letters, yet I will send you my hearty congratulations on your appointment as delegate to the convention in London, and my best wishes for your safe journey into the never-to-be-forgotten land of our fathers. Herewith I send a few hints in regard to the inclosed introductions. The circular addresses I have left open, those addressed to individual pastors I have closed. But you can open these also, in case you should have any difficulty at the custom house. These contain nothing important in addition to your introduction. I did not wish to burden you with bulky, and extensive epistles.

When you come to Berlin do not forget to call very soon on Candidate Schroeder, to whom I have addressed one of the accompanying letters. He is a very friendly young man; and will be of great assistance to you. You must call on Pastor Souchon and hear him preach. He is one of the most distinguished and earnest pulpit orators of Germany, of tremendous power and effect. Convey to this dear friend my most hearty salutation. Pastor Weise lives quite near to Berlin. Schroeder can accompany you out to him. You will find in him a very upright and cordial country pastor. In case you get to Italy, of course you will visit *Rome*. There you will find the chaplain of the Russian Embassy, Thiele, residing probably on the Capitol, and in Naples the chaplain of the Prussian Embassy,

Remy. Both of them are my dear friends, especially the latter. They will certainly receive you very hospitably on account of my salutations. In Geneva, I am acquainted with Merle D'Aubigne, Gansen, Pilete and Malan. I do not wish to trouble you with orders, as you are doubtless sufficiently burdened with them already. Perhaps I may send you a small package yet, if I find time to write a few more letters, which, however, is doubtful.

If you should wish a special introduction to some other person, you will please to write to me. I could, for instance, give you an introduction to the minister of ecclesiastical affairs, Eichhorn, and other high officials in different parts of Germany. But I think you have enough with the accompanying documents. The Licentiate Erbkam, is a nephew of Eichhorn, and can more properly introduce you to him than I can. Again I wish you from my whole heart (*von ganzem Herzen*) a safe and pleasant journey. Give my kind regards to Prof. Hay and Mrs. Schmucker. Your friend and brother in the Lord.

PHILLIP SCHAFF.

#### ANTI-SLAVERY IN THE ALLIANCE.

As it was intimated in the letter of Kurtz and Morris from Paris, resolutions were drawn up in the Alliance in London, by which ministers from America, and especially those from the slave-holding states could not be admitted to membership. Slavery at that time existed in full force in the Southern States, and anti-slavery feeling ran very high among the English people. Dr. Schmucker himself was most earnestly opposed to slavery, but technically the resolution would have excluded him also. For although the slaves, which he had inherited by his second wife, were all emancipated or set free, except the very aged ones, who could not support themselves, and for whose comfortable maintenance provision had been made, yet he could still be

regarded, as in the legal sense, a slave holder. The American brethren therefore drew up the following protest against the resolution, which we find among the Doctor's papers, no doubt composed by himself, and which will be very interesting reading :

"The Conference of Christian brethren from all parts of the world which has just formed the Evangelical Alliance in this city was convened on the invitation of the committee of a smaller Conference which held its first meeting in Liverpool in October last. The document of invitation sent out by the Liverpool committee contained the doctrinal basis which has since been adopted with some variations as the foundation of the new Alliance, but there was no allusion in this document to the subject of slavery. On our arrival in London to aid in forming the Alliance, most of us signed the following paper :

"Heartily desirous of promoting the great object contemplated by the proposed Evangelical Alliance, and approving of the doctrinal basis and principles contained in the accompanying document, I consent that my name be enrolled as a corresponding member."

"The 'document' referred to in this paper was the document to which we have already alluded and which made no mention of slavery. At the same time the attention of most of us was directed to a separate paper of which the following is a copy :

PROPOSED EVANGELICAL ALLIANCE.

PROVISIONAL COMMITTEE.

Extract of the Minutes of the London Division, July 7th, and July 21st, 1846 :

'*Resolved*, That American brethren, on their election as Foreign Corresponding members, be enrolled as such, on their signature being attached to the form already adopted for English members, at the same time directing their special

attention to the Resolution on Slavery, adopted at the aggregate meeting at Birmingham, with reference to their individual concern in the same.'

'Resolved, That the Minute with respect to slave-holding adopted at the Birmingham aggregate meeting, be put before brethren who may come to the August Conference from all countries whose governments tolerate the practice in question among their subjects.'

Resolution adopted at the meeting of the Aggregate Committee at Birmingham, March 31st, 1846, and following days :

'That while this committee deem it unnecessary and inexpedient to enter into any question at present on the subject of slave-holding, or on the difficult circumstances in which Christian brethren may be placed in countries where the law of slavery prevails ; they are of opinion that invitations ought not to be sent to individuals who, whether by their own fault or otherwise, may be in the unhappy position of holding their fellow-men as slaves.'

OFFICIAL SECRETARIES. { ALEX. DIGBYS CAMPBELL.  
EDWARD STEANE.

" We understand that some of our British brethren are under the impression that we have subscribed an approval of these resolutions. This is a mistake. 'The document' which we approved and subscribed was the document containing the doctrinal basis. These resolutions were on a separate paper, to which the attention of most of us was directed, but we were not required to subscribe them or approve them. We could not approve them. We made our verbal protest against them. We regarded them as highly objectionable, and particularly for the following reasons :

I. They were *irrelevant* to the matter in hand. They had nothing to do with the proper object of the Alliance. The Alliance is a union, for purposes exclusively religious, of Evangelical Christians who agree in the great doctrines

of the gospel. Slavery is a political evil and although it draws great moral evils in its train and we are all heartily opposed to it, and ready in every proper way to promote its removal, we do not think that the subject comes within the province of this Alliance.

2. The resolutions came too late. The original card of invitation with no allusion in it to slavery, was widely circulated and extensively acted on by ecclesiastical bodies in America soon after it was issued, and many who accepted it had crossed the Atlantic before they met with the Birmingham resolution. As this resolution, if adopted by the Alliance, would change its whole character, and exclude not only Christian slave-holders, but the great body of Evangelical Christians who are in christian communion with them, non-slave-holding states of America, it should have been adopted, if adopted at all, before the invitation was sent. It was too late to do it afterwards.

3. The first of the London resolutions *is offensive to us as Americans*. Why the wholly needless specification of 'American brethren' in connection with slavery? Why was it not said at once; 'brethren from all the countries whose governments tolerate slavery?' Why the prominence given to America in this matter? If we did not know that our British brethren are incapable of intending to offend us; if we had not received explanations, which convince us that the London committee, when they passed their second resolution intended to correct that which would be deemed objectionable by Americans in the first resolution, and that it was only through inadvertence that the first resolution was allowed to remain in its present shape, we should feel constrained to express our regret in strong language. As it is, we have only to rejoice that the matter admits of such explanation.

4. The Birmingham resolution is calculated to

wound the feelings of unoffending Christian brethren in the slave-holding states, and to retard the abolition of slavery.

“If Christian brethren (in the terms of the resolution) ‘placed by no fault of their own in an unhappy position,’ involving strong temptations and severe trials, nevertheless conduct themselves worthily, they merit on that account in our view, the sympathy of their fellow-christians, and especially of those who are sincerely seeking the removal of the great evil from which their temptations and trials arise. This is not the time to inquire whether the American churches have or have not all done their duty in regard to this subject; but this seems to us to be singular, in singling out such brethren for the stigma of exclusion from Christian fellowship. In their ‘difficult circumstances’ they need the encouragement and support of the counsels and prayers of their fellow-christians, and if slavery is ever to be abolished in the Southern States of America, we need such men to take the lead in the movement. There is in these circumstances, in our view, weighty reason not for non-intercourse but for closer Christian union. This is not the time to inquire whether or not the American churches have all done their duty in regard to the subject, but it is well known to us that many Christian slave-holders are in their principles and feelings entirely opposed to slavery, and are prepared to make all the efforts and sacrifices in their power for the removal of the evil as soon and as fast as practicable; it ought to be known to our European brethren that slavery cannot at once be abolished in any State of the American Union, except by the legislature of that State; that the citizens of non-slave-holding States can only act on the subject by moral influence, and that this influence is to be exerted chiefly on and through Christians in the slave-holding community. It is because we have great confidence in the piety and intelligence, and in the

constantly increasing number of godly men in the slaveholding States that we look with increasing hope for the entire removal of American slavery. We deeply sympathize with these brethren under the heavy responsibilities they are called to bear. Our duty no less than our Christian affection impels us to maintain intimate relations with them, and we could not, without a grievous offence against the best hopes of religion and humanity in the South, as well as against our own conscience consent to any action which would imply a want of Christian confidence in them, or which might endanger our amicable and fraternal relations with this portion of the American church."

David Buehler, Esq., at that time editor of the *Gettysburg Star and Sentinel*, writes as follows in an obituary article:

"In August, 1846, he attended the World's Convention of the Evangelical Alliance, held in London, as one of the delegates from the United States.

"Within the last year he prepared and extensively circulated a Fraternal Appeal on the subject of Christian Union, looking towards bringing different Evangelical denominations into closer fraternal union, without in any wise affecting the peculiar ecclesiastical or denominational peculiarities of any of them.

"This subject lay close to his heart, and, in a conversation with the writer of this tribute only a few days ago, he spoke hopefully of the indications of a better understanding between Christian denominations of this country, tending to a realization of his long cherished desires. He might not live to see it, but the day was coming full of glorious promise. He felt a deep interest in the meeting of the Evangelical Alliance at New York this fall, which he had been invited to address, and looked forward to the meeting as



likely to develop additional interest on the subject of Christian Union."

Prof. Chas. Hay, for many years his colleague in the Seminary, has this to say in relation to Dr. Schmucker's work in promoting Christian Union :

"Wherever we look, we see traces of his workmanship ; and he must be a cynical critic, indeed, who, amid so much to admire and to be grateful for, will stop to censure what may seem to him to be an excess of liberality, or a too anxious eagerness to ignore denominational peculiarities in the effort to unite, already in this world, the divided flock of the Good Shepherd into one fold. Could he address us now, from the immediate presence of the Lord, as he there greets multitudes of fellow believers, who, having gone up to glory through tribulation, from the midst of the various denominations of Christians upon earth, with whom he had here sought and found congenial sympathy, and with whom he cordially labored in the cause of our common Master, he would doubtless assure us that he has now no regrets for any efforts he has ever made on earth to anticipate the communion of saints, upon which, we trust, he now has entered. Rather let us regret that we have so little of that spirit of true Christian charity which seeks to discover and practically recognize in others the love of Jesus as the true badge of discipleship—'Simon, son of Jonas, lovest thou me?'—and the only indispensable test for Christian fellowship on earth, as it undoubtedly will be found to be the only real test of the communion of saints on high."

The following obituary notice appeared in the *New York Observer* (Presbyterian) one week after Dr. Schmucker's death :

"Dr. Schmucker, the Nestor of the Evangelical Lutheran Church, is dead. At the time of his death he was an *Emeritus* Professor in the Theological Seminary at Gettys-

burg, Pa., with which institution he had been many years connected. He was a man of catholic spirit and peaceful temper. He had long conceived the idea of an organic union of the Protestant churches of the United States, and was laboring to carry it into effect.\* The meeting of his 'Evangelical Alliance' was appointed to take place in this city, in October next. Whether the scheme will be pushed, now that its master spirit is gone, we doubt. Indeed, in the opinion of many, it is premature. But whether practicable at present or not, the conception did honor to Dr. Schmucker's heart and mind, and will always be honorably associated with his name. He died at a ripe age, having, we lieve, passed seventy years."

In the advocacy of Christian Union, Dr. Schmucker published an "Appeal to the Friends of the Redeemer on Primitive Christian Union," a volume of 262 pages, which obtained a large circulation and attained a second edition. In this book he stated the design of Christian Union as follows:

"The design to be aimed at, by the measures to be recommended, is not to amalgamate the several denominations into one church, nor to impair in any degree the independent control of each denomination over its own affairs and interests, but to present to the world a more formal profession and practical proof of our mutual recognition of each other as integral parts of the visible church of Christ on earth, as well as of our fundamental unity of faith, and readiness to co-operate harmoniously in the advancement of objects of common interest."

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\* This is an error; he did not labor to effect an organic, but only a fraternal or co-operative union, in which the denominations should retain their respective organizations and peculiarities, but co-operate fraternally in opposition to fundamental errorists, infidels, and papal Hierarchy.—Ed.

We take the following commendatory notices of the book, which set forth the object and design of the Evangelical Alliance :

From the *Lutheran Observer*, edited by the Rev. Dr. B. Kurtz, Baltimore.

“ The careful perusal of this work has afforded us a high degree of enjoyment, and it is calculated, if it receive that respectful and impartial examination from the churches of our country, which it eminently merits, to exert an influence for good, which will be felt in heathen countries as well as throughout our whole land, in the present and future generations.

“ In the proposition and elucidation of the remedy for the evils of division in the church of God, and especially in the excogitation of a plan for the restoration of catholic union on apostolic principles, we think the learned author has mainly exhibited his strength. This part of the book, especially, bears the marks of profound thought, close investigation, extensive observation, and of a catholicity of spirit and deep and all-pervading solicitude for the prosperity of Zion, which reflects most creditably upon his heart. The ‘Apostolic Protestant Confession,’ embracing only the fundamentals of inspired truth, which are believed by all the orthodox churches of Protestant Christendom, is evidently the work of great care and of a clear and judicious mind.

“ If the sentiments advanced in this ‘Appeal’ are fairly tested, not by ecclesiastical standards which are the work of uninspired, though good men, but by ‘the law and the testimony’ that is, by the unerring rule of God’s holy word, they cannot fail to command respect and win advocates; and if the Protestant Churches be organized, and carry on their operations on the principles developed in the ‘Appeal,’ there can be no doubt that they would approxi-

mate much nearer to the apostolic church than they now do; that they could act much more efficiently and harmoniously in advancing the triumphs of the Cross in the heathen and the papal world; and that those blissful times would again arise, when surrounding observers would be compelled to exclaim, 'See how these Christians love one another?'

"This Appeal was first published in the eleventh and twelfth volumes of the American Biblical Repository. We read the whole discussion at the time when it came out. We were then struck with its candor, honesty, thorough and learned research, and eminently catholic and disinterested spirit. In further consideration of it, and also by conversation with the excellent author, we cannot but hope that it will receive the serious attention of all our evangelical churches, and especially of all ministers of the gospel. The author has not so much to fear from disapproval of his plan, as from indifference or inattention to it. The principal features are the following:—the several Christian denominations shall retain each its own present ecclesiastical organization, government, discipline, and mode of worship; let each of the confederated denominations formally resolve for itself, not to discipline any member or minister, for holding a doctrine believed by any other denomination whose Christian character they acknowledge, provided his deportment be unexceptionable, and he conform to the rules of government, discipline, and worship adopted by said denomination; let a creed be adopted including only the doctrines held in common by all the orthodox Christian denominations, to be termed the Apostolic Protestant Confession, and let this same creed be used by all denominations as the terms of sacramental, ecclesiastical, and ministerial communion; there should be free sacramental, ecclesiastical, and ministerial communion among the confeder-

ated churches ; in all matters not relating to the government, discipline, and forms of worship of individual churches, but pertaining to the common cause of Christianity, let the principle of co-operation, regardless of sect, be adopted, so far as the nature of the case will admit, and as fast as the views of the parties will allow ; the Bible should, as much as possible, be made the text-book in all religious and theological instruction ; and missionaries going into foreign lands ought to use and profess no other than this common creed, the Apostolic Protestant Confession, and connect with it whatever form of church government and mode of worship they prefer."

Dr. C. P. Krauth, Sr., writes as follows :

"The plan of union proposed by the Rev. Dr. Schmucker, which was first communicated to the public through the pages of the Biblical Repository, has been attentively considered by me, and I do not hesitate to say, after a careful examination of its principles, that it accords in my judgment with the genius of our holy religion, as taught in the pages of the New Testament. I agree with him in the opinion that union is practicable, that it ought to take place, and that the accomplishment of it should be the sincere aim of all who love the Savior, in our different religious denominations; because it will remove many heavy evils under which the church now labors, facilitate the diffusion of religion, and arm the church with power which will render it speedily triumphant to the ends of the earth. The union advocated is apostolical, such as existed in the days of the heralds of the Gospel, and which, as much as anything else, imparted power to the preached word. Union then was strength, and now, if restored, would render our faith irresistible. I can scarcely persuade myself, that he has imbibed the spirit of Jesus Christ, in any considerable extent, who does not consider it a con-

summation most devoutly to be desired, and sincerely prayed for. The final prayers of the Savior on earth had reference to this blessed union: 'Neither pray I for them alone; but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.'

"The plan of Dr. Schmucker meets my approbation more fully than any other that has come to my knowledge, because it does not restrict itself to arguments for union, and eloquent declamation on the beauties of a harmonizing church, whilst the way of bringing it about was left untouched. He has answered the question in a manner highly creditable to him as a theologian and a Christian. How is this to be effected? The mode of accomplishing it is intelligible, by no means complicated, it secures all vital truth, guards against extensive innovation in existing institutions, does not run counter to that attachment to the formularies of government and discipline in any church to which we may belong, which is so natural, and places the united church on a better basis to maintain internal peace, and to avoid dangerous dissensions, than has ever yet existed.

"With these views, I anxiously wish that the church of Jesus Christ in this country would take into most serious consideration the appeal which has been addressed to them on this subject. May the day not be distant when our eyes shall behold a convention of Christian divines deliberating in the spirit of the Master, on this great subject, and bringing forth their solemn decision in favor of union between Christian denominations, and of concentrated action in the great objects of the Christian enterprise."