



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

LIFE AND TIMES

OF

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

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The Author.

CHAPTER FIFTH.

1820—1823.

HIS LICENSURE AND ENTRANCE INTO THE MINISTRY—PREACHING IN YORK COUNTY, BALTIMORE, PHILADELPHIA—EXTRACTS FROM HIS DIARY AND SKELETONS OF SERMONS—HIS ABILITY AND SUCCESS AS A PREACHER.

“At Lancaster, Pa., on the second day of June, 1820, Samuel S. Schmucker, having passed a most satisfactory examination, was licensed by the Synod of Pennsylvania to preach the gospel. The authority already quoted, says, the York pupil was not immediately called to pastoral work, and that even so eminently qualified a young minister had to abide his time. There were few, if any, vacant pulpits. Pastors were usually settled for life. Pastoral districts were large and rarely divided. Mission churches were not organized. Few changes occurred. It was only when a pastor died or became disabled by infirmities or old age, that a vacancy would occur in the Lutheran pulpit. There were but few exceptions to this general state of things. ‘Hence,’ says Dr. Morris, ‘when young Schmucker came home, well furnished and ready for work, there was no room for him.’ He waited till Providence should open an effectual door. How unlike our time, when the Church is growing and our pastoral charges are multiplying so rapidly that all our schools cannot furnish, in sufficient numbers, young theologians of grave deportment, exemplary purity of life and pre-eminent attainments, to fill the vacancies in the pulpit.”—*D.*

HIS SETTLEMENT AT NEW MARKET, VA.

The following account of his settlement in Virginia is given by Dr. Diehl :

In the latter part of the year 1820, he received and accepted a call from New Market. According to the authority already quoted, by the division of the large pastoral charge of Rev. Nicholas Schmucker, a godly minister in Shenandoah County, Va., a new parish was formed at New Market, and Samuel S. Schmucker, at the recommendation of his uncle (Rev. Nicholas Schmucker), was chosen pastor. "And so we see this highly educated Princetonian, the class-mate of men, who afterward became bishops—Bishop Johns, of Virginia, and Bishop M'Ilvaine, of Ohio—and of other eminent divines, tracing his steps to an obscure section of Virginia, to labor among a people not far advanced in intellectual refinement, of primitive simplicity and of exceedingly rural culture. A man of his mental endowments had never before ministered in that particular region. There were ministers, and good men, too, after their sort; but here was a young man, a thoroughly educated young man, taking pastoral care of churches, that had never seen the like before."

But in every portion of Virginia there were families of intelligence, wealth, and refinement. In the scope of country some eight or ten miles around New Market, embracing a part of Shenandoah and a part of Rockingham counties, this class of society was not without a fair representation. Nor was it long before our accomplished young minister was heard of, by the most influential people. An incident occasionally related by Dr. Schmucker himself, gave him a favorable introduction to the highest classes of that community. A death occurred in a prominent family some distance from the town. As the family had no direct connec-

tion with any church, a neighbor who had recently spent a Sunday in New Market, and heard young Schmucker preach, suggested that he should be invited to conduct the funeral services, in connection with an uneducated local Baptist preacher of the neighborhood. At the funeral Mr. Schmucker felt it to be proper to ask the local preacher, an elderly man, to deliver his discourse first. Our young preacher with all his attainments, had up to this time prepared only one funeral sermon, (no doubt an excellent one), on the text, "Blessed are the dead," etc. This sermon had been committed to memory. When the aged Baptist turned to Rev. xiv. 13 and read his text, "Blessed are the dead," the dismay of the young preacher may be easily conceived. But as the discourse proceeded in a rambling train of thought, with scarcely any reference to the text, the case assumed a more hopeful aspect. At the conclusion of his discourse the ground occupied by Schmucker's written discourse had scarcely been touched. The old preacher said, there was a young man present who would now make a few remarks. He therefore delivered his sermon as it had been written and fixed in his memory. The large audience, embracing most of the intelligence of that region, looked with wonder on the young man; so intellectual, so solemn in manner, so admirable in his style of speaking, uttering thoughts so appropriate to the occasion, so thorough in the discussion of the subject, so earnest in his appeals, so happy in ministering consolation to the bereaved family—and withal having the appearance of an extemporaneous discourse, as he took up the old man's text at the point he left off—the effect was remarkable. This effort at once stamped him, in the estimation of the elite of that region, as a young man of astonishing gifts and attainments. This representation is altogether authentic.

Before going to Virginia, and after his return, before

accepting the call, he preached in some of the churches in and near York. He also visited Baltimore and Philadelphia, and preached in some of the churches both in the German and English languages.

The following extract from his diary during his first visit to Virginia, will be interesting to the reader, and give us an idea of the state of the church there at that time :

ON MY TOUR TO VIRGINIA.

Tuesday, Sept. 6th. Arrived at Gettysburg last evening. Called on Brother Herbst, who was very friendly. Staid with him. After tea we walked down to Mr. Buehler, found him friendly, and well; but rather too much involved in politics.

When I had come near to Gettysburg, and saw the mountains which lie between this and Hagerstown, my breast was filled with delightful feelings. My thoughts, which had previously been occupied about Brother Herbst, instantaneously leaped over Gettysburg, and over the mountains, and dwelt with an almost unknown pleasure upon my friend, E. G.

During the time that I was there (Woodstock, Va.,) I was rather dejected. The Brethren, Reck and Krauth, had given me so dark a picture of the manners of the Woodstockers, that I thought no faithful minister could with any comfort reside there; and this was resting on my mind. I was, indeed, more melancholy than a Christian ought to be. But when I rode off with uncle Jacob, the case was changed. He is the least mental of the Schmuckers, very rustic and uninformed. His observations were so local, and possessed withal something of a native peculiarity, that they rendered it not a little difficult for me to maintain my gravity. He kept me in very frequent inward laughter. But on the morning previous to my departure from Frederick, I was enabled to cast my cares upon the Lord,

and look up to him for guidance. Blessed religion, which can dispel the gloomy cares of this life, and enable us to believe, though we see not! The circumstance which dejected me was, that God seemed to leave me so long in doubt, where he would have me labor.

This morning I came to town with rather a heavy heart, yet feeling much of the power of religion. I went to Mr. Ott, was very kindly received; but found that the church here is rather a cold one. I went to church much depressed. The assembly was remarkably large for this town. I preached on Isaiah lv. 6: "Seek ye the Lord while he may be found, call ye upon him while he is near," and blessed be God, I felt a peculiar solemnity and a sense of divine aid. The audience was remarkably attentive. In the afternoon I had all the English people there, church very full. I preached from 1 John ii. 28: "Little children, abide in him." I also felt great solemnity and fluency, and the audience was very attentive. Singing excellent. I am sure I never preached with greater solemnity and feeling any two sermons. I feel thankful to God, that he has been thus near to me to-day; "Bless the Lord, O my soul," etc. Mr. Ott told me that he had been told from different sources, and from the most respectable English people in the town, that no young man had ever been in this town who was so liked in both languages as I. He said, that he had always been a friend of uncle Nicholas, and therefore could not do any thing for me until he was convinced that Nicholas wished to give it up. But that if Nicholas gave them up, and I came here and preached both languages, the church would be much increased. The English Episcopal preacher, Lansing, is deaf, and will leave at the end of a year, and then all the Episcopalians, who amount to five in town and four ironmasters in the vicinity, would join my church. Smith, the English Presbyterian,

is engaged as teacher and preacher for one year. This congregation consists of Dr. Irwin and family.

This evening Mr. Williams, an Episcopalian, and Mr. Moreland of the same church, son-in-law to Mr. Ott, called to see me. Mr. Williams is very intelligent and apparently from his talk, pious, a man of noble heart, who wishes me to come here. Mr. Moreland is also very intelligent, though I did not learn so much of his character. What great reason have I to bless God, for his kind dealings toward me! O my soul! put thy trust always in God, even the living God! for he is thy covenant keeping God.

Tuesday, Sept. 19th. Yesterday came here to uncle Nicholas and was very kindly received. Spent the afternoon and this whole day conversing with him on different points. He is a man of good talents and respectable information. He is very willing to give me two of his congregations, Woodstock and Huddle's schoolhouse, if I see fit to settle here. He is very kind. We have talked over all the circumstances of the town and of New Market. Henkel and sons persecute instinctively everything that bears the name of Schmucker. Nicholas is a true Christian. I gave him some general views, or rather abstract views of my matrimonial intentions, and he approves them. His wife is a very sensible, goodnatured, *pious* woman. Became pious, he told me, within the last two years.

Thursday 21st. Although I trust my love to God is supreme, and though I examine and weigh with the utmost solemnity the important subject of my settlement in these congregations, yet daily do I dedicate myself anew to his service.*

* Here the diary is abruptly broken off, a number of pages having been cut out from the manuscript, and irretrievably lost, which leaves a chasm of several months in the narrative.

PHILADELPHIA 1820.

Nov. 26. This day I preached twice—once for Rev. Mr. Mayer, in the afternoon, to an unusually large audience, and in the evening for Brother Cruse, to as full a house as was ever collected there (so they told me). In the afternoon I preached only with tolerable warmth—my feelings had been congealed by several hours previous and unavoidable intercourse with Mr. M ——, with whom I dined. In the evening I felt better, and trust, by the grace of God, did considerable good. Paid two or three visits after church—was attended by Rev. Brother Cruse, who was very friendly and attentive, and desired to be on corresponding terms. We agreed that when either had anything to communicate, he should write. Took leave of Mrs. Kneb's family, was *very* urgently invited to make their house my home when I come next to the city.

Have conclusive evidence that Mr. M —— is not pious, and probably that he is not fundamentally sound—was told that he several times refused the degree of D. D., but believe him a man of fine talents and *very respectable* learning.

Have been wonderfully led and guided by my God since I have been here. O may thy goodness fill my soul with gratitude and praise. Heard much about how the people were pleased with my sermon. Miss Mary Lex presented me with Gosner's works in three volumes, splendid morocco binding, and Mr. Lex, Senior, with Dr. Jablonski on Ecclesiastes xii. 1, etc., 1 volume quarto.

Visited Dr. Wilson's new church, 120 feet by 85—a large part of it cut off for vestry room and lobbies, so that the actual church room inside is square or nearly so—the ceiling very low and flat, except a small curve at the edges, the gallery reaches round three sides and is very low—windows low.

VISIT TO BALTIMORE.

Dec. 3rd. Preached in the morning for Dr. Kurtz, German; afternoon for Mr. Helfenstein, English. Was received with much attention and friendship by Dr. Kurtz and my other acquaintances.

SHENANDOAH COUNTY—MR. JOHN BOWERS' NEAR NEW MARKET.

Dec. Thursday 22nd, 1820. On Tuesday I left Winchester, where I had been treated with much attention by my friends Messrs. Bakers, Mrs. Streit, etc. Mrs. Streit has five children at home, two boys, one about twenty, the other about fourteen years old; and three girls, the one nineteen, another twelve, and another eight years old. Was more pleased with Mrs. Streit's disposition than ever. Conversated with her on father's concerns, she said he is young and must marry again.

Left Winchester about 10 o'clock, fed at Strasburg, and traveled on toward Woodstock. The road was very muddy and bad, and it becoming dark, my tour was very unpleasant. I was becoming rather dejected, when I met two travelers coming toward me. I inquired the distance to Woodstock, and was recognized by uncle Nicholas and Mr. Ott. They spoke and we were much rejoiced. They were on their way to visit a sick man, but turned back to Mr. Ott's. I got supper, and Mr. Ott gave me one of his horses, and we went all three together to the sick man, administered the sacramental supper to him, and returned. Wednesday morning visited Mr. Moreland and Mr. Williams, and went with uncle Nicholas to his house. On Thursday it rained, but I wishing to go, uncle Nicholas accompanied me six miles in the rain, though I wished him not to do it. I arrived at Mr. Bower's, and was received with his usual excessive and sincere friendship. Here then I would send up an acknowledgement of my gratitude to

the God of mercy, who has led me hitherto. On my arrival I was informed of the various and unpleasant incidents which occurred during my absence. That Peter S — wished to come back, and had written, informing the people of this, and telling them (which is not true) that he thought I would not come. Mayerheffer also offered, in case I refused, and scolded the people for not giving him the first opportunity.

Jan. 6. The vestries of the town and Solomon's Church wrote, or rather requested me to write to Uncle Peter (they dictating the letter) to inform him of my arrival and adding, that he need not come now, and hoping he would spend his time agreeably there.

AS PREACHER AND PASTOR.

Having accepted the call of the Woodstock pastorate, he entered on his work with zeal and energy, and both as a pastor and a preacher he was eminently successful. This will appear from Dr. Diehl's account of his labors in the Shenandoah Valley :

“To form a correct estimate of Prof. Schmucker as a preacher, we must not view him in the pulpit as he was in his later years. We must go back to his pastoral life from 1820 to 1826. Though he delivered his sermons without manuscript, he was not an extemporaneous preacher. He made full preparation, writing his sermons with great care. Such, however, was his facility in memorizing his own compositions, that three readings would often be sufficient to transfer an entire sermon from the manuscript to his memory. His sermons were framed after the model of the best authorities fifty years ago. Going to the root of his subject, analyzing it carefully, arranging his matter systematically, clothing his thoughts in a clear, Addisonian style, instructive and practical at the same time, an occasional

flower of rhetoric, appeals to the conscience as well as to reason, touching at times the fountain of emotions, always solemn in aspect and dignified in manner, distinct in his enunciation, clear in voice and loud enough to be easily heard by all, he was such a preacher, in 1822, as all classes delighted to hear, and universally regarded as having extraordinary ability and attractiveness."

"He was not favorably located for the development of preaching ability. The audiences have much to do in bringing out power in the pulpit. The people to whom he ministered—those four small congregations of plain, uneducated people to whom he broke the bread of life, would exert no stimulating power upon a highly intellectual and cultured young man. The tendency would rather be to repress excellence. His quick intelligence soon took the measure of their capacity. His earnest piety prompted him to labor for their spiritual improvement. It is probable that his chief aim, in those four or five old-fashioned pulpits, was to impress the elements of the gospel, the first principles of Christian truth, upon the minds and consciences of his flock. To make them comprehend what he said, and to enforce the doctrines, promises, warnings and consolations to which he gave utterance, required constant efforts at simplifying, and, consequently, a repression of his scholarly tastes and habits. Had he received only one-fourth of the educational training with which he was furnished, he would probably have preached in a style better adapted to the appreciation of that people. And it may be, that when he sent out some smart student of his, like Samuel Hoshour, to fill his country appointments, some people may have thought that the student of one year's theological reading could preach as well as the young professor with all his college and seminary honors. Had he been settled over an intelligent congregation in a large place,

under the stimulating power of appreciating audiences, his preaching would have been of a much higher order, than that which came in clear ringing tones from the goblet-shaped pulpits of the New Market parish. It was when he went from home and preached in places like Winchester, Frederick, Hagerstown, York, or Philadelphia, that his powers were fully enlisted. The testimony of intelligent laymen who heard him on such occasions, is unanimous, that fifty years ago Samuel S. Schmucker was a delightful and highly profitable preacher. His reputation in the places mentioned was such, that when it was known that he would preach in any of those towns, the intelligent people of all denominations flocked to hear him."

There were other good preachers in the Lutheran church at that day—Dr. C. Endress, a man of a high order of intellect and extensive erudition, in the pulpit at Lancaster, till his death, 1827; Dr. George Lochman, an exceedingly popular pastor and preacher, at Harrisburg, till 1826; and Dr. F. Christian Schæffer, one of the effective and attractive preachers of the time, in New York, till 1832. The man with whom Mr. Schmucker was more frequently compared was Benjamin Kurtz, of Hagerstown, a young man also, but older than he by precisely four years, being also born on the 28th of February, (1795). When Schmucker entered the ministry, Kurtz was already attracting notice as a rising man in the church. While young Schmucker was sprightly, intellectual, scholarly, practical, and at times impressive, he was on great occasions, too didactic for the popular appreciation; Kurtz was ardent, evangelical, heart-moving and successful. On some occasions he was overwhelmingly powerful; and not many years afterward generally regarded as the very first of our English preachers. Among the cotemporaries of Schmucker in the pulpits of other denominations, there were men of

transcendent ability. Dr. Mason was not yet dead. Lyman Beecher was rising toward the zenith of his glory. Duncan was already brilliant in the Baltimore pulpit. The charming Summerfield was already looming upward, shedding his heavenly light over the land. Bascom was filling a large space in the public eye.

Now, while in many of the elements of popular eloquence Mr. Schmucker, even under the most favorable influences, was not fitted to take a place in the same rank with those brilliant lights of the American pulpit, yet taking the entire man, his fine intellect, his large attainments, his scholarly tastes, his evangelical spirit, his fidelity to duty and his deep devotion to the interests of the church, he was worthy to be the contemporary and compeer of those men.

As pastor his experience was limited. Even during the period of pastoral life at New Market, he was taxed with so many other duties that his best energies could not be given to pastoral work, if by pastoral work we are to understand the ministerial duties performed outside of the pulpit. But in this department of his work he was faithful. He never failed to visit the sick or the awakened, when informed of their condition. He ministered consolation to the bereaved. It has been said, that he rarely engaged in conversation with a parishoner, without giving the conversation a religious turn. Probably a few minutes of religious talk from the lips of young Schmucker left a better influence upon the church member, than the social visit of several hours' duration from some of his contemporaries.

After the expiration of his first pastoral year, his time was so occupied, that very little could be spared for his people, excepting what was required for visits to the sick and those in spiritual difficulty or distress. And he was successful, as the fruits of his ministry abundantly prove.

Upon the very best authority it has been said, that when Mr. Schmucker began his ministry, not one in four of the New Market families had a Lutheran member in it. When he left, in less than six years, not one in four was without a member of his church.

In a sketch of his life published by Rev. H. C. Schierenbeck, 1863, the materials of which were drawn from the most reliable source, it is said, "He labored from house to house for the spiritual welfare of his people. He held weekly prayermeetings: instructed the youth in the catechism after the manner of the Patriarch Muhlenburg, and established Sunday-schools. His pulpit ability gave weight to his message, and he was greatly beloved by his congregations."

The statistical reports to the Synod of Maryland and Virginia bear out this statement. At the Synod of Frederick, 1821, the end of his first pastoral year, he reported twenty additions by confirmation, and ninety communicants. At the Synod of Cumberland, 1822, forty confirmed, and 135 communicants. At Shepherdstown, 1823, seventeen confirmed. At Middletown, 1824, forty-two confirmed. At Hagerstown, 1825, forty confirmed, and 191 communicants. Commencing with five small congregations, having an aggregate communion list of seventy, to which he added twenty the first year, and an average of nearly forty every year afterwards, from a small Lutheran community, and leaving, in four congregations, at his resignation in 1826, about two hundred communicants, shows a ministry as fruitful as that of any contemporary pastor. In estimating the fruits of a ministry, the extent of material to work upon must be taken into the account. There were pastors, of course, who confirmed more than forty annually, during those five years. But they had large pastoral districts, with three or four hundred families, and seven or eight hundred

communicants. Young Schmucker commenced, at New Market, with thirty-five or forty families. Yet, from this limited material his yearly accessions were large. It is probable that in no other parish of our church, during those five years, were there confirmed, every year, a number equal to the number of families at the beginning.

The following extracts from the diary after his licensure, and while he was a candidate, may be interesting and instructive. Parts of it are written in German, English and Latin.

1820, June 20. Funeral Sermon at the burial of Mr. Bernhardt. Text, John x. 27-30. Theme: *The privileges of the true followers of Christ.*

- I. The character of the true followers of Christ;
- II. Their privileges.

28th. Baptized two children at Kreutz Creek Church.

July 2. Preached at Carlisle for Brother Keller. In the morning. Text: Acts iii. 19.

- I. The nature of true repentance.
 1. It embraces a change in the *views*
 - a. Of God;
 - b. Of the divine law; and of
 - c. The future state.
 2. In the *feelings* or dispositions;
 3. In the *practical experience* and life of the convert.
- II. The proofs or verification of this conversion.

It is the only way of true happiness;

 1. In this life;
 2. In death;
 3. In eternity.

Evening, Jeremiah ix. 23, 24. Theme: *The true Glory of Man.*

- I. Consider some of the objects of the worldly man's glory;
 - a. Riches;
 - b. Fame;
 - c. Wisdom;
- II. Consider the object of the Christian's glory; true and saving knowledge of God.
- III. Show why we ought to glory in the latter and not in the former;
 - a. Because God commands it in our text;
 - b. Because the former are not, and the latter are proper objects of human glory;
 - c. Because man holds a high rank in the grade of being.

July 9. York. Text: Psalm cx. 3. The skeleton is founded on the following new translation of the Hebrew: "After the time of thy victory thy people shall bring thee willing offerings in the beauty of holiness, and children shall be born unto thee as the morning dew flows in the eastern horizon." Theme: *The joyful consequences of the victory of Christ our King.*

I. The victory itself;

Give a history of the rise, progress and termination of the conflict between Jesus and Satan;

II. The joyful consequences thereof;

1. A people shall be gathered;
2. The people shall bring him willing offerings;
 - a. A profession of their faith by joining the visible church;
 - b. By sacrificing the pleasures of the world;
 - c. By yielding themselves a living sacrifice to God.

Application. 1. To those who are of his people;
2. To those who are not of his people.

From July 23 to September 3, he preached every Sunday in some one or the other Lutheran Churches in York Town or County.

September 14. Preached at Strasburg, Va., on John x. 27-30.

19th. Preached at Woodstock, Va. Isaiah lv. 6. "Seek ye the Lord while he may be found, call upon him while he is near."

19th. Preached at Solomon's Church near New Market, Virginia, on Rom. viii. 9. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his."

24th. Preached at New Market, on Micah vi. 3. "O my people, what have I done unto thee? and wherein have I wearied thee? Testify against me."

24th. Preached at Plains meeting-house in English and German.

26th. Preached at Armentrauts. Text: Isaiah lv. 6 in German.

I. By nature we have not the Lord;

II. If we would have him, we must seek him;

III. How shall we obey the command of the text;

IV. If we do not seek him now, we may not find him in future.

In the evening, at the same place on Ephesians v. 16. "Redeeming the time, because the days are evil."

November 4. Preached at Quickels Church. Text: Matt. xx. 16. Theme: *The changes in the Church of Christ.*

I. The persons;

a. The first;

b. The last.

II. The changes ;

- a. The first shall become the last ;
- b. The last shall become the first.

November 26. Preached for Rev. Mayer in Philadelphia, on Prov. iii. 17. "His ways are ways of pleasantness, and all her paths are peace."

The same day in the evening preached for Brother Cruse to a crowded and very attentive audience. Text: Rev. xiv. 13. "Blessed are the dead which die in the Lord."

- I. The persons. They are such as *lived* in Jesus, viz :
 - 1. In the faith of Jesus ;
 - 2. In the communion of Jesus ;
 - 3. In obedience to Jesus.
- II. Their future blessedness ;
 - (a.) They shall rest from their labors, in promoting the Kingdom of God
 - 1. In their own souls ;
 - a. From the labor of self-denial ;
 - b. From the use of means of grace ;
 - c. From spiritual watchfulness ;
 - d. From sorrow for their sins.
 - 2. In the souls of others ;
 - (b.) Their works shall follow them ; applications.

December 3. In the morning for Dr. Kurtz in Baltimore, Text: Acts iii. 20. "And he shall send Jesus Christ, which before was preached unto you."

3rd. In the afternoon for Rev. Helfenstein, the Reformed pastor.

10th. Preached in York, on Heb. ii. 3. "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

Exordium. The salvation of an immortal being is infinitely important. Therefore the inspired writers were led to speak most earnestly, and as they were not deprived by inspiration of their natural capacities, they made use of human forms of speech. St. Paul gives expression to his ardent feelings by means of an antithesis, "How shall the transgressor escape?" etc.

Theme: *The unhappy condition of those who neglect the great Salvation.*

- I. The Great Salvation embraces two principal parts ;
 - I. Deliverance from the slavery,
 - a. Of the world ;
 - b. Of Satan ;
 - c. Of our own sinful nature ;
 - d. Of the curse of the law in this life and the life that is to come.
 2. In the blessings of
 - a. The restoration of the image of God ;
 - b. The restoration of the favor of God ;
 - c. Adoption as children of God.
 3. The greatness of this salvation is shown ;
 - a. By the price it cost—the blood of Christ ;
 - b. The opinions of many saints and learned men ;
 - c. The death of the martyrs ;
 - d. The nature of the salvation—it is eternal, spiritual.
- II. The persons who neglect this salvation.
 1. Those who deny the divine revelation ;
 2. Those whose Christianity is but an outward form ;
 3. Those who have had good impressions, but resisted them. Application.

JOURNEY TO VIRGINIA TO TAKE CHARGE OF MY CHURCHES.

December 17. Preached at Winchester for Brother Reck.

December 21. Arrived at New Market, Shenandoah County, Va., and by the grace of God, in reliance on the aid of God, took charge of my churches.

24th. Preached Thursday before Christmas in the morning, in Solomon's Church, German, and in the afternoon at New Market.

January 1, 1821. Spent the day and the night previous to New Year in meditation, self-examination and prayer.

1st. Preached in New Market, on Job xvi. 22. "When a few more years are come, then shall I go the way whence I shall not return."

1-6th. This week I spent in pastoral visits, principally in Solomon's Church.

14th. Preached at Mount Pleasant to a large and attentive audience, and accepted the charge of that church, on application of the vestry. It had formerly been an Episcopal Church, but the minister having left them, they applied to me, and conform to Lutheran forms.

Jan 22. was a day of peculiar solemnity, self-examination and abasement to my soul, and I trust, truly profitable to me.

Feb. 11. Preached in the morning at Mount Pleasant. N. B. In the church at Mt. Pleasant I preach only English, because the congregation, having been Episcopal, do not understand any German.

April 4. Wednesday commenced the instruction of the catechumens preparatory to confirmation, in the New Market congregation. In the evening I held prayermeeting, and made an address of an hour's length to the assembly, who appeared very attentive and serious.

20th. Good Friday. Preached in Armentraut's to a very large assembly.

22nd. Easter Sunday. Preached in the morning at Mt. Pleasant. Afternoon, New Market in German. Easter Monday, New Market in English.

27th. Preached in Solomon's Church on Matt. xx. 16: "So the last shall be first, and the first last: for many be called, but few chosen."

As some had imbibed prejudices against the General Synod, I read the proceedings of its session at Hagerstown together with the constitution, and defended the General Synod. All appeared to be satisfied with it.

May 31. Preached at Armentraut's, Mark xvi. 16, in both languages, "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

Baptized three children in the church, then rode two miles to baptize another. This day I rode thirty miles, preached twice, baptized four children, and visited four different families, and I not unfrequently do this in one day.

June 3rd. Preached at Mt. Pleasant to a large audience. Preached in New Market in German, on the nature of the Holy Sacrament of the Lord's Supper, and presented the various customs and views of this ordinance for the instruction of the hearers.

9th. I held meetings of the catechumens every day this week, excepting two. On Saturday previous to Whit Sunday I confirmed twenty-three persons, some of whom were fifty years of age, and held service preparatory to the Lord's Supper.

10th. Administered the Supper of my Lord and Master in the New Market congregation to sixty communicants. Preached in both languages to a numerous and attentive audience.

On the whole I have great reason to believe that I

have not labored in vain in my congregations. There are several who have been truly converted, and at least twenty who have convictions of a religious kind, and very many who are very attentive to preaching. The morality of the people in general in my congregations is good. Some prejudice has been instilled into the minds of some by the Henkels, who are much opposed to the General Synod of our church. I frequently hold prayermeetings during the week.

The foregoing is an abbreviation of my journal—entire it would have been tedious for the Synod.

NEW YEAR DAY.

Jan. 1, 1823. By the gracious providence of that God, who governs the universe and all things in it, I have been permitted to behold another New Year's Day in the land of mortals! And I would, with the deepest reverence of heart, bow in humble submission to the will of my God, willing to live as long as he will, and willing, I trust, when he shall call, to leave these scenes of mortality. Another year of my life is gone. All of its successive moments have fled into eternity, and borne with them to the chancery of heaven a record of all the deeds, and all the words, and all the thoughts which were done in them; and there they shall stand recorded till the day of judgment! Thou Lamb of God, which takest away the sin of the world, I bless thy holy name, that by the grace afforded unto me, I find myself on the way to heaven; that I am still, I trust, a sincere follower of my Lord and Savior.