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DISCOURSE

Commemorative of the

REV. JOHN M. KREBS, D. D.

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COMMEMORATIVE

OF THE LATE

REV. JOHN M. KREBS, D. D.

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DISCOURSE.

II CORINTHIANS, VI, I.

—WORKERS TOGETHER WITH HIM—

The Apostle thus incidentally magnifies his office, and that of all who share with him the ministry of reconciliation. “Workers together with *Him*,” that is, GOD—workers in the cause of God—workers in the strength of God—workers with God Himself in carrying out the great purposes of his everlasting love. The fact that the Apostle could claim this high character doubtless gave much additional effect to his exhortation to the Corinthian Christians not to receive the grace of God in vain; but I design, in the present discourse, to consider the text independently of its connection, as pointing to a high degree of *ministerial efficiency*;—a quality which I will endeavour first to trace to its *sources*, and then follow out in its *results*.

By *efficiency*, we mean vigorous and successful activity. By *ministerial efficiency*, the same

activity manifested in connection with the duties of the sacred office. By a *high degree* of ministerial efficiency, a course of effort so strongly marked as to cast into the shade the ordinary standard of both labour and success. It is this higher form of ministerial efficiency that I shall have in view, chiefly, in the present discourse.

You will anticipate me when I say that this quality, like every other good thing that we possess or hope for, must have its *ultimate* source in God. And, if I mistake not, we shall find, as we proceed, that, in the production of it, his agency is to be recognized as the God of Nature, of Providence, and of Grace. Nevertheless, it has its *subordinate* sources,—which are nothing else than the instrumentalities by which God accomplishes his ends.

First in order comes the *original aptitude of the man*, including the requisite natural endowments of both mind and heart—and here the God of *Nature* is to be reverently acknowledged.

Far be it from me to intimate that none are to aspire to the sacred office who do not possess originally the highest order of intellect, or have not reached the highest point of general

culture and attainment; though that must indeed be a rare case, if it ever exists, in which one of *inferior* intellectual endowments is justified in becoming a Minister of the Gospel. But, while the ordinary measure of ministerial efficiency may be expected from the ordinary measure of intellectual force, it cannot be doubted that a mind of extraordinary vigour and versatility is capable of accomplishing far more, in this department, as well as every other, than one of an humbler mould. If there are a few instances in which other causes operate to intensify and extend beyond what might seem to be its legitimate boundary the influence of the less gifted, yet, in all ordinary cases, we look for the grandest results where we find the greatest powers. It is the man of commanding eloquence whom we expect to thrill the hearts of the multitude from the pulpit. It is the man of discriminating and profound thought from whom come the treasures of religious knowledge. It is the man of far-reaching vision and deep practical sagacity that originates and puts in operation those mighty plans that contemplate the improvement of society and the final regeneration of the world. These

are the men whom we recognize as leaders in the host of Israel; though the multitude of Christ's Ministers, whose talents do not rise above the common level, may labour just as faithfully, and, according to their measure, just as acceptably, as they who are thus signally favoured.

But with high intellectual qualities high moral qualities must be united,—else the legitimate action of the former will be, to a great extent, neutralized. There must be that cautious spirit that guards against mistakes; that sympathising spirit that can feel for others' woes; that conciliatory spirit that is ready to forgive and earnest to reclaim; that energetic spirit that wakens the faculties into vigorous exercise and secures the voluntary coöperation of other minds; that persevering spirit that never falters in the presence of obstacles, nor asks to be relieved from further efforts or sacrifices. These several qualities, as they exist in the Christian Minister, I am taking for granted, are animated and controlled by a truly spiritual religion; but the qualities themselves have their foundation in nature; and while, in some cases, they assume a feeble or doubtful charac-

ter, in others they take on a commanding and symmetrical form, that constitutes them a mighty power, and invests them with rare attraction.

Another of the subordinate sources of ministerial efficiency is the *designation and selection of a suitable field of labour*—and here we have an example of God's *Providential* agency. Ministers, indeed, may legitimately exercise their vocation in any part of the world where human beings are found; for wherever there are human beings, there are sinners who are spiritually dead, or saints who are but imperfectly sanctified, or both, combined in the same community—and it is the province of the minister to offer salvation to the lost; to develop and strengthen and elevate the graces of the renewed nature, and thus endeavour to hasten on the mediatorial triumph. But, while a Minister may reasonably exercise his office wherever he can find subjects for the Gospel to act upon, the measure of his success will probably depend, in no small degree, on the amount of congruity that exists between his field of labour on the one hand, and his talents, proclivities and habits, on the other. No matter

how great may be his natural gifts, or how well-disposed he may be for the right exercise of them, if his way is hedged up by insurmountable obstacles, you can expect no decisive results from his labours; whereas, on the other hand, if his field is one in which he can feel at home and work with alacrity and freedom,—even though it may have some difficult and forbidding points, you may confidently expect that many goodly monuments of his activity will rise up around him. The legitimate field of ministerial effort is the world; and large portions of the world are still shrouded in Pagan darkness; but these are accessible to the influence of the Ministry, and therefore the Ministry is bound to plant itself there, and prosecute its work, until those desolate regions have come within the light and the power of a pure Christianity. There are none, however well adapted they may be, who can expect great results from their labours on heathen ground at once; but those who are qualified for such a field, have every encouragement to occupy it, and every assurance that success will ultimately come in the train of their fidelity. The question which Ministers have

to settle in determining where they shall labour is, not whether the field that opens to them has serious difficulties, but whether they can hope for the needed wisdom and power to encounter them successfully. Let the record of ELIOT and MAYHEW and BRAINARD testify that there is that in a rightly adapted ministry that can cause even the wilderness to bud and blossom as the rose. Let all who engage in this work, while they submissively refer the ordering of their lot to God's gracious providence, see to it that they interpret the indications of his providence aright, and select a field where their labours are most needed, or where they can prosecute them to the best advantage.

Yet another of the sources of ministerial efficiency, and the crowning one of all, is an *earnest piety*, prompting at once to the faithful discharge of duty and to an humble reliance on the promised aids of the Holy Spirit—and this brings to our view the God of *Grace*. The work in which ministers are engaged is essentially a spiritual work; for God condescends to recognize them as workers with Himself,—as helpers in the building up of his own cause; and He is pledged to grant them all needed strength for

the service He requires of them; and that strength is identified especially with the workings of his own gracious Spirit. While it comes within their province to labour within suitable limits for the temporal well-being of their fellow men, they are chiefly concerned with the invisible and the future; and the interests committed to them, not less than the grace dispensed to them, impart to their vocation the highest spirituality.

Is it not obvious, on the least reflection, that a spirit of earnest piety, begotten and nurtured, as it is, by God's Holy Spirit, must be a fountain of living energy in the soul; that it must be prolific of earnest desires to glorify Christ, and prompt to vigorous efforts in the same direction? One of the elements of this spirit is a deep sense of the soul's infinite worth, and of the necessity of its becoming the subject of a spiritual renovation, in order that it may escape Hell and obtain Heaven—and surely such a conviction will consist with any thing rather than a passive habit of mind. Another of its elements is the love of Christ,—one of the most influential of all principles,—whether it take on the form of gratitude for his benefits

or complacency in his character and works. And yet another is the love of doing good for its own sake,—the desire of diffusing happiness far and wide; of transforming this earth into at least a faint resemblance to Heaven. Let these principles and sentiments, which are only the legitimate workings of a truly Christian spirit, become fixed in a Minister's inmost heart, and they cannot but exert a controlling influence over his life. They constitute a pledge of vigorous and earnest fidelity that can never fail. They do not even leave it at his option whether or not to magnify the office to which the Head of the Church has designated him.

But there is another power, not among the original elements of his nature, of which it is the privilege of the devoted Christian Minister to avail himself. The farther he advances in a godly life, the more sensible he becomes of his utter insufficiency to meet the demands of his high vocation, or even the Christian's ordinary duties, in his own strength; but what matters that, so long as he can bring to his aid an Almighty arm? I follow the Minister about in his laborious and self-denying work, and see

him moving against obstacles till his faith begins to falter, and a dark cloud overshadows his path; but I follow him to his closet, and there I find him becoming strong again from having put himself into fresh communion with the Lord, his strength. With the Apostle he exclaims,—“I can do all things through Christ which strengtheneth me;” and, prosecuting his work in this spirit, he sees the mountains becoming plains before him. He gratefully acknowledges that it is not himself, but Christ dwelling in him, who performs the work. Is it any wonder that, with such a power at his command, he should be mighty to the pulling down of strong-holds?

Such are the sources of eminent efficiency in a Minister of the Gospel;—a highly favourable intellectual and moral constitution, including the requisite culture; a field suited at once to occupy and develop the faculties to the best advantage; and, finally, that deep and all-pervading piety that involves principles of mighty power, while it gives access to the stores of Omnipotent grace. Let us now, having glanced at the sources of this quality, follow it out in its *results*.

In the first place, mark the influence which such a minister exerts on *individual* character and destiny. It is quite a supposable case that the person concerned may have contracted a habit of open vice, by means of which he has brought upon himself manifold temporal evils; and that the change of character here contemplated involves a deliverance from the deepest moral degradation; but, in the case which I here suppose, I leave out of view every thing except the one fact that the soul is dead in trespasses and sins; that it has contracted guilt that must be cancelled, pollution that must be removed, before the fears of Hell can be legitimately exchanged for the hopes of Heaven. Yonder is a human being in possession, it may be, of every means of worldly enjoyment, but without love to God, without faith in Christ, without any well grounded hope of a better life. But perhaps suddenly, perhaps by a more gradual process, of which he can give but little account, his conscience wakes into a fierce accuser and a reign of terror seems established in his bosom. Wait a little and you shall see that cloud breaking away—the clamours of guilt are hushed, the regenerating work has been

performed, there has been a joyful meeting between the soul and its Saviour, and the first steps in the heavenly life are already being taken. And now, as that Christian pilgrim goes on his way, he is a constant witness to the loving kindness of the Lord. He walks in green pastures and beside still waters. As a disciple, he loves to sit at the Saviour's feet, and his whole heart goes forth in the work of glorifying Him. At length the cold shadows of the night of death gather around him; but still he walks fearlessly, because he is led by an all-gracious hand. And now the light from beyond is breaking upon his spirit,—the light of heavenly glory; and if you inquire for him after millions of millions of ages, you will find him the same glorified immortal, only with a measure of purity that has been ever increasing, and with a proportionally brighter crown.

And what is the instrumentality employed in effecting this mighty change, this change from being exposed to all the woes of the second death to becoming entitled to, and finally possessed of, all the glories of the life everlasting? It is the simple preaching of the Gospel in its purity and power. The Minister of

Christ points the arrow, and God's Spirit carries it home to the slumbering conscience, and thus begins the process that has its issue in that spiritual renovation, which is at once the pledge and the germ of immortal glory. But for that word fitly spoken, that spiritual lethargy might never have been disturbed; but for the counsels of wisdom and love, subsequently uttered by the same voice, that awakened soul might never have found the way into the Kingdom. But remember that that converted, saved individual is but one of a host who will grace the triumph of that efficient labourer for Christ. What a record must such an one have to fill him with joy and praise on the final day!

But the issues of an efficient ministry are to be traced still farther in the general edification, purification and growth of *the Church*;—of the particular Church with which the individual concerned is more immediately connected, and of the Church at large. Towards that portion of the Church of which the Holy Ghost hath constituted him overseer his efforts are especially directed; and we may expect to witness the result in a corresponding increase of its knowledge and piety, its stability and

efficiency; though it is possible that this result may be essentially interfered with by counter-acting agencies over which he has no control. But his influence spreads, like the healthful breezes of Spring, over the whole Church,—especially over that part of it that falls within his own communion; and, by the wisdom of his counsels and the energy of his acts, as well as the fervency of his prayers, he makes himself felt, as a mighty spiritual power, far beyond the range of his vision, or perhaps even his personal knowledge. Indeed, it is not too much to say that such a Minister's influence reaches to the ends of the earth. Even where the Church exists only in an embryo form, or has no existence at all, his hand is moving, either to nurture it in its infancy or to open the way for its establishment. The whole Church justly places his name on the roll of her benefactors; and the services which he has rendered her will not be forgotten either on earth or in Heaven.

And last of all, what are the results of an efficient ministry, in respect to *him by whom it is exercised*? I do not say that he may not be subjected to many severe trials in connection

with it; that he may not often have occasion to exclaim, "Who hath believed our report?"—that he may not sometimes meet with opposition where he had looked for sympathy, and see some of his most cherished plans fail for want of the desired coöperation; but such experiences as these are doubtless necessary to his own personal discipline, and therefore to the largest measure of success. And, after all, they appear on the record of his ministry only as exceptions from his ordinary experience. In general, his heart has been cheered, not only by his being in intimate communion with Christ, but by his being privileged to know that manifold blessings have come in the train of his labours. The seals of his ministry, which are destined to turn into gems to his crown, he sees all around him. The Church to which he ministers, even though they may have walked with him in the deep waters, heap blessings upon him as the grand instrument of their prosperity, while they watch in faith and prayer for the germination and expansion of much good seed that yet remains dormant. He shares the benedictions of the wise and good every where. Death, in prospect, wakens no terror,

because of the glory into which it opens; and then comes the meeting with the multitude of witnesses to his fidelity, and his Redeemer's welcome plaudit, and then the everlasting occupancy of one of the brightest of Heaven's thrones, even those on which they sit who have turned many to righteousness.

Such are the issues of an earnest and efficient ministry, in respect to individuals, to the Church, and to those who are favoured to exercise it.

The occasion devolves upon me the duty of saying something of your late beloved Pastor and my beloved Friend. The necessity, however, for my attempting any thing like a formal outline of his life has already been superseded by the Funeral Address to which you were privileged to listen, and more recently by the yet more minute details that have appeared in some of our religious newspapers. Presuming, therefore, that the leading facts of his life are familiar to you, I propose now to use them, as they have already been furnished to us, merely in the way of illustrating his character; especially that most prominent feature,—his high efficiency as a Minister

of the Gospel. In accomplishing my object, I shall keep in view the ground that we have just traversed; and you will bear in mind that, in speaking of the sources of his efficiency, I shall consider the religious element as pervading and giving direction to all the rest.

The foundation of this commanding quality, as exhibited by the lamented Dr. KREBS, was laid by the God of Nature, in the high intellectual and moral endowments with which he was originally favoured. No one who knew him could doubt that his mind was naturally of a superior mould. His perceptions were at once quick and clear, his judgment sound, his taste exact, his memory retentive, and his facility at both acquiring and communicating knowledge rarely equalled. And his moral nature was in harmony with his intellectual. His heart was the native element of generous impulses and sympathetic and kindly emotions. In all his intercourse he was perfectly free from guile, and even the semblance of double dealing in others revolted him. And withal there was in his nature a directness, an earnestness, an energy of purpose, in connection with a desire to be always occupied, which, sanctified by

religion, may be said to have formed one of his noblest characteristics. He was cheerful, often even jubilant, in his intercourse with his friends; but his social proclivities were not allowed either to interfere with his serious duties, or to mar the dignity of his vocation.

Next, we may notice how graciously the God of Providence led him into the ministry, and through the ministry, ordering his lot in such a manner as to secure to him the largest opportunities of usefulness. Not only had he the advantages of a Christian education, which formed the legitimate preparation for his assuming the Christian character, but he was placed in circumstances of much secular responsibility, which helped to develop that wonderful facility and aptitude for business of a higher order, by which his character was afterwards so strongly marked. After being licensed to preach the Gospel, his arrangements were made for taking the regular theological course at Princeton; but, by a concurrence of circumstances, alike undesigned and unexpected on his part, he was introduced to the pastoral charge of the Rutgers Street Church. Considering the eminent men who had preceded

him in the pastorate, in connection with the fact that he was himself a young man, and had by no means a mature preparation for the ministry, his settlement here was probably regarded by some as an experiment of doubtful success. But it placed him in a field, second perhaps to no other, in its advantages for usefulness. Here, or rather yonder, where I believe his heart lingered gratefully to the last, he found himself in the midst of a large and influential congregation, ready to welcome his benign influence upon themselves, and coöperate with him for carrying it abroad to others. Here were public institutions, already established, for sustaining and carrying forward the great objects and interests of humanity; and here were other similar institutions, starting into life on every side, and requiring the utmost wisdom to guide and mature them. Then, again, the prominent position which this Church occupied was an introduction of its Pastor to the Presbyterian Church at large; and it was impossible that such skill in ecclesiastical affairs as he possessed should fail to be put in requisition for sustaining and advancing its interests. In short, it is not easy to imag-

ine any opportunities for ministerial usefulness of which his coming into this field did not put him in possession.

But superadded to the liberal endowments of nature and the kindly orderings of Providence were the powerful actings of God's grace, in forming him after a strongly marked and elevated type of Christian character. His religion, like all religion that is pure and true, had its foundation in knowledge;—a deep, thorough, ever increasing knowledge of God's word. And this became with him, through the power of the Holy Spirit, the very breath of the new life. And the Christian graces sprang up, not indeed in absolute perfection, but in beautiful harmony, in response to an influence from above, and as a ministration of blessing below. His religion was of a consistent, earnest, active type, but without a tinge of cant or display or affectation. It kept him always about his Master's business, but it left him in full possession of his beautiful simplicity and naturalness.

Having thus considered the efficiency of this excellent Minister in its sources let us now view it in its actual *manifestations*. And this we may perhaps do to the best advantage

by observing his movements, first within, and then beyond, the limits of his own congregation; in other words, first as a Preacher and a Pastor, and then as a Manager and Ruler in the Church.

With the natural powers and deep scriptural knowledge and spiritual fervour that I have ascribed to Dr. Krebs, it was hardly possible that he should fail of being a highly efficient preacher—and such undoubtedly he was, though far enough from being the special attraction of the multitude, who never breathe freely except amidst startling novelties. His preaching was so clear that the humblest intellect rarely, if ever, halted as to its meaning—it was so full of well-digested thought that the broadest mind found in it ample material for reflection—it was so evangelical that it carried the Saviour into every heart to which it was admitted—it was so bold and earnest that it seemed, as indeed it was, the dexterous wielding of the very sword of the Spirit. I have heard that his extemporaneous efforts in your weekly meetings were often singularly effective; that his most impressive utterances of God's truth were from the spontaneous workings of his mind, without any

mature preparation. It ill becomes me to speak of him to *you* as a Pastor; and yet, in my own intercourse with him, I have more than once witnessed the deep movings of an affectionate Pastor's heart, while he was speaking of his relation to you; and I do not believe that I could present before you so vivid a picture of pastoral thoughtfulness and fidelity, that it would exceed the actual reality of what you have been witnessing here during many by-gone years.

But it was not in connection with his own congregation merely, but in sustaining and advancing the interests of the Church at large, that Dr. Krebs' great power was manifest. You find his name on the lists of the Clerks of the Presbytery and Synod of New York; of the Clerks and Moderators of the General Assembly; of the members of the Board of Foreign Missions; of the Directors, and finally of the Presidents of the Board of Directors, of the Theological Seminary at Princeton. I do not refer to the fact of his having merely *held* these and other posts of responsibility in the Church, as evidence of his extraordinary efficiency, though the fact of his having been

appointed to them betokens a high sense of his capability; but I refer chiefly to the manner in which he demeaned himself in these high positions; to his perfect familiarity with every thing pertaining to ecclesiastical law and usage; to the facility with which he could bring other minds into harmonious action with his own, and could apply, as from an instinctive perception, his vast knowledge of men and things, of rules and customs, to the accomplishment of any object to which it was adapted. I speak advisedly when I say that I have never known the man, either in the Presbyterian Church or any other, who could move about more intelligently or more effectively in any ecclesiastical body than Dr. Krebs.

I must add a word of the results of his efficiency in respect to *himself*—for this is the point at which we especially love to linger amidst these visible memorials of funeral gloom. I know that our departed friend had his full share of life's trials—the repeated visits of death to his dwelling, sundering the tenderest earthly ties; the abandonment of the house of worship which had echoed to his voice for nearly a quarter of a century,—the result of circum-

stances beyond his control; and, last of all, that protracted season of suffering both of mind and body, that seemed well nigh to anticipate Death's work,—each of these forms a chapter in his history, over which we may well pause and weep. And yet why should we weep, when we remember that these very trials were so many good angels in disguise, designed to get his spirit ready for its upward flight? But, in contrast with all this, let us look at the blessings which were constantly flowing in upon him through his own efficient ministry. Think of the voice from within testifying to his fidelity and bidding him look onward and upward. Think of the gradual process of spiritual illumination and edification that was going on around him; of the many souls training up under his ministry to become his joy and crown. Think of the Church at large becoming more stable and extended and prolific of good deeds through his instrumentality. And though disease may have rendered his mind temporarily a blank, so that he could take no cognizance of any thing beyond him, or even around him, yet think of the dropping of the earthly tabernacle as the signal not only for his entering Heaven,

but for his receiving the benedictions of a waiting multitude whom his fidelity had already borne thither. Verily, his efficiency has its reward;—a reward begun already, but destined to an eternal expansion amidst the glory of the third Heavens.

Having spoken thus at length of the efficiency of the Pastor who has served you during so many years, let me remind you that you have not done with that efficiency, notwithstanding its record is now complete. The ministry which he has exercised among you, with so much diligence and power, has indeed come to a close; but the atmosphere which it has produced you still breathe; its faithful deliverances still vibrate upon your ear, and with all the more impressiveness from their association with the grave. Wherefore, let me entreat you, one and all, still to heed your departed Pastor's teachings, and thus let his ministrations of love be continued to you, while he is also ministering around the throne. You who have been his fellow-helpers in managing the affairs and presiding over the interests of this Church, will you not gird yourselves for renewed efforts for its prosperity, now that he who has led you

so long, and whose words were wisdom and whose acts were energy, has closed his earthly labours. You who expect to adorn his immortal crown, will you not endeavour, as the best tribute you can render to his memory, to walk in the footsteps of his faith, to profit by your remembrance of his words, and to be ready, at God's bidding, to join him in the communion of the ransomed. You who have heard his solemn admonitions without heeding them, and are obliged to think of his ministry as a scene of neglected privileges, will you not at once avail yourselves of the gracious provision he has so often and so earnestly urged upon you, lest you should meet him in the judgment as a witness to the justice of your final condemnation. You whom he has counselled and comforted in hours of sorrow, will you not endeavour to reproduce in your minds the thoughts that he awakened, and thus renew your confidence in that God who doeth all things well. You who are in the morning of life, you who are in the noonday of life, you who are in the evening of life, call to mind the solemn instructions and warnings of your departed Pastor, adapted to the period through which you are now passing, and let

them come to you enforced and intensified by the thought that you shall see his face no more. Other voices will address you here, to which I trust you will give heed, as for your life ; but, I pray you, forget not the past—forget not those tender, earnest, impressive deliverances, in which life and death have been so vividly set before you, and you have been urged to choose life.

If death has deprived you, as a congregation, of your Pastor, need I say that it has come yet nearer to one of your families in depriving it of its revered and beloved head ; especially in leaving a group of children, before motherless, now without a father. Shall I tender them my sympathy in view of their loss, or shall I offer them my congratulations in view of the precious legacy which their father has left to them and of the glorious reward of which he has already come in possession. Let them mourn, but let gratitude and praise qualify their mourning. Let them look upward, and, as they are oppressed by a sense of their bereavement, think of the fresh treasure that Heaven has gained. and press forward to a blissful reunion with those whom they love.

Can we forbear to look with reverential sadness upon the tide of desolation, which, under the guidance of that wisdom that can never err, is constantly sweeping through the Church? Some of us remember a generation of ministers, of which there is now scarcely a representative upon earth. Here in your own city, and within the limits of our own denomination, ROGERS, and MASON, and ROMEYN, and WHELPLEY,—all among the acknowledged lights of their day,—have closed their earthly labours and passed on to a higher existence. Others of equally cherished name, ALEXANDER, and POTTS, and PHILLIPS, and now KREBS, have been taken from among you since; while a few venerable fathers, whose names will at once occur to you, of the generation now passing away, are yet—thanks to a gracious Providence—waiting, but still working, for their Lord. Shall not ministers, whose period of labour here is so very brief, and whom every day is bringing nearer to their last account, be admonished, by this solemn feature of their condition, to increased activity in their work? Shall not the Church, as a Body, in view of the bereavements to which she is constantly subjected, arise and pledge herself to a more

efficient coöperation with her ministers in the great enterprise of the universal establishment of Christ's kingdom? Let her, as she contemplates the gloomy vacancies that Death is constantly making in the ranks of her faithful servants, submissively say,—“The will of the Lord be done;” but let her also lift her eye to her gracious Head and exclaim trustingly, even triumphantly,—“Thine is the power and thine shall be all the glory.”

The following sketch of the Life of Dr. KREBS appeared in the New York Observer of the week immediately succeeding his death :

JOHN MICHAEL KREBS, son of William and Ann Adamson Krebs, was born at Hagerstown, Maryland, May 6, 1804. His father was of German, his mother of English, extraction; and both were of highly respectable families. He began to go to school at the age of two years and a half, and was kept at school pretty constantly, enjoying the best advantages the town afforded, till he was between fourteen and fifteen. In this time he gave some little attention to the classics, though his attention was chiefly directed to English studies. His father, who was a man of great energy, integrity and respectability, was a merchant, and also held the office of Postmaster; and, at the age above mentioned, this son became a clerk in the Post Office, at the same time rendering some service in his father's store, which had meanwhile been given up chiefly to his brother. He had always a strong passion for reading of every kind; and he indulged his taste in this way during all the intervals of leisure that he could command. He had, finally, the chief direction of the concerns of the Post Office; and, by this means, acquired the tact for business for which he was ever after remarkable. He continued to be thus employed from 1817 till

the death of his father, in 1822. For somewhat more than a year after this he was occupied in assisting his mother to settle his father's estate, which, owing to various circumstances, became so reduced that a very small part of what had been expected was saved for his family.

He had been religiously educated, and in his childhood was sometimes the subject of serious impressions, which, however, did not prove enduring. His father was a member of the German Reformed Church, and his mother, after her marriage, became one, though she had previously been an Episcopalian—as, however, the services were conducted in that Church in the German language, the son chiefly attended the Presbyterian Church. In 1821, the year before his father's death, his thoughts were intensely directed towards serious things, and he read Doddridge's *Rise and Progress*, earnestly desiring to gain some rest to his troubled and agitated spirit. Subsequently to his father's death, his impressions became deeper and stronger; and, after many and severe inward struggles, of which those around him knew nothing, his mind gradually came to repose in the gracious provisions of the Gospel; and, at the age of nearly nineteen, he joined the Church under the pastoral care of the Rev. John Lind. He now formed a purpose to devote himself to the ministry, and Mr. Lind proposed that he should become his private pupil. He accepted this proposal; and, after studying under Mr. Lind's direction for some months, he entered an Academy in his native town, and, in February, 1825, joined the Sophomore class of Dickinson College, Carlisle, half advanced. He graduated in September, 1827, under the Presidency of the Rev. Dr. Neill, receiving one of the highest honours of his class.

He then began his theological studies under the Rev. Dr. Duffield. Three or four months after this, a vacancy having occurred in the grammar school attached to the College, he was appointed to fill it; and here he continued, in the business of instruction, for two years; at the same time improving his leisure in the prosecution of his theological studies.

At the end of two years from the time he was graduated, (October, 1829), he was licensed by the Presbytery of Carlisle to preach the Gospel. During the winter and spring after he was licensed, he preached, by appointment of Presbytery, to various vacant congregations in the neighbourhood. In May, 1830, he set his face towards Princeton, to pursue further his theological studies in the Seminary. But, as it was then vacation, he determined to make a brief visit to his friends in New York. He lodged at the house of Mrs. Bethune; and, in consequence of being detained by unfavorable weather a day longer than he had intended, he was invited to preach a Sabbath in Christopher Street Church, and accepted the invitation. The next week, just as he was about to leave for Princeton, he was requested to supply the Rutgers Street Church for a Sabbath, which invitation he also accepted; and, after preaching one Sabbath, it was proposed to him that he should become a stated supply for two or three months. He went to Princeton, without having given them a positive answer; and, after he had become matriculated and attended a single lecture, having received renewed proposals from New York, he concluded to return and pass a few weeks there, expecting, however, still to resume his place in the Seminary in the fall. After preaching for the Rutgers Street people two or three months, he received a call, (September, 1830), to become their Pastor. He gave an affirmative answer in about four weeks, and

was installed on the 12th of November, 1830, having been ordained the week previous, at Lancaster, Pa., by the Presbytery of Carlisle. The Sermon at his Ordination was preached by the Rev. James Williamson, and that at his Installation by the Rev. Cyrus Mason.

He received the degree of Doctor of Divinity from Dickinson College, in 1841.

Dr. Krebs was married October 7th, 1830, to Sarah Harris, daughter of Andrew and Anne Holmes, of Carlisle. They had two children. Mrs. Krebs died on the 20th of February, 1837. He was married on the 10th of April, 1839, to Ellen Dewitt, daughter of John Chambers, of Newburgh. By this marriage he had several children. One of his daughters, a lovely girl, died in the spring of 1863, and Mrs. Krebs died before the close of that year.

In 1837 he was appointed Permanent Clerk of the General Assembly, and retained the office till 1845—he had resigned it the year previous, but his resignation was not accepted. In 1845 he was Moderator of the General Assembly of the Presbyterian Church. He was elected Clerk of the Presbytery and Synod of New York in 1841, and Director of the Theological Seminary at Princeton in 1842, and was appointed President of that Board in 1866. He was a member of the Board of Foreign Missions from its organization till his death. His published works consist of about a dozen occasional sermons, which are marked by great energy, perspicuity and precision.

Though Dr. Krebs, during the greater part of his ministry, enjoyed vigorous health, he was, at different periods, afflicted by great nervous prostration, and in two instances—in the summer of 1853, and of 1865—he crossed the ocean, and spent several months in travelling, in Great Britain and on the Continent, with a view to

his restoration ; and in both cases his object was in a good degree accomplished. Those who were present at the meeting of the Board of Directors at Princeton, in 1866, when he was chosen President of the Board, will remember how hale and vigorous he then appeared, and with how much ease, energy and dignity he performed the duties of the office to which he was at that time appointed. But in the course of the summer following, he began to decline, and, after a protracted process of decay, in respect to both mind and body, he passed on to mingle in brighter scenes on the 30th of September, 1867.

His Funeral was attended on Wednesday, the 2d of October, by a large concourse of ministers and others, filling the Brick Presbyterian Church. The Rev. Dr. Dickinson and the Rev. Dr. Spring delivered Addresses, and Drs. Imbrie, Snodgrass, Campbell, and McElroy, participated in the services. His coffin was decorated with flowers, three beautiful crowns being laid upon it. The remains were removed to Newburgh, N. Y., for interment.