



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

LIFE AND TIMES

OF

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BY

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Catechism, Pictorial Edition, Helps to Family
Worship, Recognition of Friends
in Heaven, Etc., Etc.

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

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Rev. S. S. Schmucker, D. D.,
by
The Author.

CHAPTER EIGHTEENTH.

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THE EMMAUS ORPHAN HOUSE.

Dr. B. M. Schmucker speaks thus of his father's activity in improving the condition of the Emmaus Orphan House: "He gave much time to the claims of the orphan in connection with Frey's legacy. He was generously charitable to the needy with hearty sympathy as well as material help."

Dr. Morris writes in his *Fifty Years in the Ministry*, "He was also instrumental in arranging the complicated affairs of the Emmaus Orphan House, and in a lengthy report displayed his acute business adaptation to a remarkable degree."

The Doctor referred to this subject several times, as I recollect, in the class-room, but his exact words I do not remember after so long a time.

The Orphan House at Middletown, Pa., has a remarkable history. On the 12th of May, 1806, George Frey, merchant of Middletown, Pa., left by will a large estate for the purpose of establishing an orphan house at that place. The estate consisted of over nine hundred acres of land, a water grist and saw mill on the Swatara creek, four dwelling houses and a number of unimproved ground lots in Middletown. All this valuable property was bequeathed for the support and education of orphans and poor children whose parents were unable to provide for them.

The property was entrusted to the management of a self-perpetuating board, selected by Mr. Frey himself, and very specific regulations were laid down in the will for the management of the institution. The Principal occupies one of the houses free of rent, his table is furnished for himself and family from the income of the estate; he also receives two hundred and sixty-six dollars and sixty-seven cents annually in money, and if his children are capable of laboring they shall have reasonable wages. If by reason of age he shall be unable to fulfill the duties of his office, he shall be supported during his life out of the funds of the institution; and if he has a son who is honest, well disposed and faithful, he shall have the preference to be appointed principal instead of his superannuated or deceased father.

The tutor must be a married man and reside in the Orphan House; his table shall be furnished out of the proceeds of the estate, and two hundred dollars yearly shall be given him in money; when he becomes superannuated he shall be supported during life out of the funds, and an annual allowance made him at the discretion of the trustees.

Very minute directions were laid down in the will in reference to the management of the institution. Here is one of them: "The children shall be admitted upon this express condition, that, both male and female shall be edu-

cated in the evangelical Lutheran religion, and in the German language; nor shall any other language than the German be taught in this orphan house."

The Principal and the Tutor must be members of the Evangelical Lutheran Church.

The following directions show the pious disposition of the testator:

"It shall be the duty of the tutor at the ringing of the bell at six o'clock in the morning (in a room or hall in the Orphan House) to sing a morning or other pious hymn with the children, and then to pray a morning blessing (*Morgen Segen*) kneeling, together with the Lord's Prayer. They shall then repeat the christian belief (the Creed) and the principal parts of Luther's Catechism. Breakfast shall then follow. After breakfast the school shall be kept for two hours, in which the pupils shall be taught reading, writing and arithmetic, and particularly shall they be instructed in the aforesaid catechism, until about nine o'clock; then they shall work in the garden, or be employed in some other useful manner. . . . About eleven of the clock the bell shall ring again; a thanksgiving accompanied by the ceremonial of knee prayers and Creed, as in the morning, shall be repeated. The children shall then dine. After dinner there shall be school for two hours, and then they shall again work in the garden. In the evening about six o'clock, a bell shall again be rung, an evening or other religious hymn shall be sung with the children, and the ceremonial prayers of the morning be again repeated. In winter, after supper, the girls about six years old, shall be taught to spin. When the children have been taught to read, one of the boys shall repeat a chapter out of the Bible."

Similar minute details, regulating the economical department are laid down in the will, which very much com-

plicated the management and hindered the success of the institution. For a long time scarcely any orphans were sustained; the income from the farms, mills and houses seems to have been expended in the management of the estate, and some changes were absolutely necessary in order that the design of the benevolent testator might be carried out.

Accordingly I find in a printed copy of the will published in 1878, that certain changes were made by acts of the legislature during 1838-1842.

One of these changes was, that the English language may be used in the institution as well as the German.

Another change was the permission to dispense with such of the ceremonies and observances as are considered non-essential to the interests of the children and the grand design of the will, and not calculated to advance the usefulness of the institution, and conducting the religious services in the manner approved by the synods of the Lutheran Church in Pennsylvania.

In 1840 the legislature enacted, that Emmaus Orphan House may afford instruction in the various branches of a liberal education to other children than those who are to be maintained at the expense of the institution, *provided* that their parents, or guardians, or friends, or themselves will pay for their tuition.

In 1842 an act was passed empowering the Principal and Tutors to sell any and all ground and rents on property in the town of Middletown or adjacent thereto, and apply the proceeds of such sales to the payment of the debts of the said Emmaus Orphan House.

These acts were passed by the legislature of Pennsylvania and signed by William Hopkins, Speaker of the House of Representatives, Charles B. Penrose, Speaker of the

Senate, and David R. Porter, Governor of the State of Pennsylvania.

Accordingly some of the property was sold, a fine building was erected and a number of orphans—some twenty or thirty—are now supported and educated in the Emmaus Orphan House.

Dr. Schmucker spent much time and labor in getting the above acts passed by the legislature during the sessions from 1838 to 1842, and the institution is, no doubt, largely indebted to him for the improvements that have been made, and the more satisfactory working of the school since then.

The Lutheran synods in Pennsylvania used to send visitors to the Emmaus Orphan House. The writer was once sent as a visitor by the West Pennsylvania Synod. I was very kindly received and hospitably entertained. I found the institution in a flourishing condition, and was favorably impressed with its present management. But I believe the synods have ceased sending visitors, because the church, as such, has no authority over its affairs or influence in its management.

Besides the Emmaus Orphan House the Lutheran Church has two Orphan Homes in Pennsylvania. The one at Loysville, supported by the General Synod, and the other at Germantown, supported by the General Council. These must be constantly sustained by collections in the churches, and cannot receive all the orphans that make application for admittance.

But in all human probability, what a grand institution the Emmaus Orphan House might have become, if it had from the beginning been placed under the management and control of the Lutheran Church. With its rich endowment, and the united interest and sympathy of the whole Lutheran Church in America it might have rivaled the renowned Frankean Orphan Home at Halle. No doubt the

benevolent testator had something of this kind in view, when he wrote his will.

But Franke, by the help of God and the co-operation of christian philanthropists established that grand institution during his life-time, and not by his "last Will and Testament."

THREE PROMINENT MEN IN THE GENERAL SYNOD.

During the first fifty years of its history, Schmucker, Kurtz and Morris were the most prominent men in the General Synod. They stood forth like mighty mountain peaks, towering heavenwards amid the surrounding hills.

Kurtz was born in 1795, and died in 1866; Schmucker was born in 1799, and died in 1873; Morris was born in 1803, and died in 1895.

All three were evangelically orthodox in doctrine, but differed widely in personal appearance, temperament and manners, as they did also in a few minor points of doctrine and cultus. Each labored in his own peculiar sphere for the extension of Christ's kingdom—Kurtz as an editor of the *Lutheran Observer*, through which he exerted a powerful influence in shaping the religious sentiments and practice of the people; Schmucker as the organizer of the General Synod, the founder of the Theological Seminary and College at Gettysburg, and trainer of the ministry of our church during forty years. It is reported that Kurtz wrote to Schmucker, "Do you train the preachers right, and I will take care of the people;" Morris as a devotee to science, natural history, and also as an author of books, and writer of articles in magazines and newspapers, by means of which he gained a world-wide reputation.

But Morris stood in a peculiarly interesting personal relation to Schmucker during nearly the whole of the latter's life. Schmucker and Morris lived contemporaneously as boys in York, Pa., and, no doubt, attended the same

Sunday-school and worshipped under the ministry of the elder Schmucker in Christ Lutheran Church. Schmucker became principal of the classical department of York County Academy, and Morris' name stands enrolled as one of his first pupils, who was prepared by him for the Sophomore class in college; Schmucker organized a class of theological students in New Market, Va., and Morris followed him to that place and became one of his pupils there, was also confirmed there by Schmucker, and received into the Lutheran Church as a communicant member; Schmucker had gone to Princeton to complete his course of theological study, and Morris also went to Princeton to study theology; Schmucker founded the Theological Seminary at Gettysburg, and Morris came to Gettysburg, and was enrolled as one of his first students in that now venerable school of the prophets. Both were ordained as ministers of the gospel by the same synod, then called the Synod of Maryland and Virginia; Schmucker received an earnest invitation to become the pastor of the First English Lutheran congregation of Baltimore, but declined to accept the call; Morris then received a call to that church, which he accepted and ably served the congregation as pastor for many years. Schmucker and Kurtz took a tour to England and the continent of Europe, and Morris accompanied them by sea and land until their return to America; Schmucker published an explanation of Luther's Smaller Catechism, and Morris also published a similar catechism, both of which were extensively used, and passed through a number of editions; Schmucker was the author of many theological and religious books, and Morris also published a number of books, chiefly historical and biographical of Luther, and also translations from the German; Schmucker was the chief professor of theology in the seminary at Gettysburg, and Morris was a director in the Seminary, and delivered

lectures to the students on pulpit oratory. Schmucker died in Gettysburg in 1873, and Morris delivered a characteristic address at his funeral, and afterwards wrote a biographical sketch of his old preceptor and pastor, in one part of which he extolled him very highly.

These three great men have now passed over the Jordan of death, while their bodies sleep in their graves until they shall be awakened by the trumpet of the archangel on the resurrection day. The writer enjoyed the privilege of their personal acquaintance for nearly half a century. Peace to their ashes!

In a private communication dated July 21, 1895, Dr. Morris thus states his relations to Dr. Schmucker:

"I differed from Dr. S. S. S. on some theological points, and he knew it well, but that did not diminish my respect for him, nor his for me.

"He and I were not playmates, nor school-mates. I never knew him as a boy; he was at least six or seven years older than I.* He became my school-master in York County Academy, and prepared me for the Sophomore Class in Princeton College. After my college course I followed him to New Market, Va., where he had a sort of *Vor-Seminar*, consisting of five or six raw, country, Virginia boys. I remained there twenty months—thence to Nazareth, Pa., where I spent a winter—then to Princeton Seminary, where I was admitted to the Senior Class. During that time the Seminary at Gettysburg was opened (1826). Having no license and no call, I concluded to enter at Gettysburg, that I might be regarded as an alumnus, and to wait for license in the fall, and both came in a month or two."

*The Doctor is slightly in error here. Schmucker was born February 28, 1799, and Morris was born November 14, 1803, which, as near as I can calculate, makes Schmucker 4 years, 8 months, and 16 days older than Morris.—P. A.

The following letter from Rev. C. Lepley of Springfield, Ohio, will be read with interest :

“ Many a time in the midst of my work, as a pastor, I thought of the lecture room in the Seminary, the sincere prayers the Doctor offered to God in our behalf, and the clear presentation of truth, which to me often appeared dark. I had all the time I was at Gettysburg the utmost confidence in Dr. Schmucker. I believed him to be a sincere, honest man, incapable of duplicity, or any kind of double dealing, or littleness, for private ends or public applause. I never changed my opinions as to his character as a Christian, clear headed man, well adapted to occupy the position he held as a theological teacher.

“ I very well remember a conversation we had at one time after a sacramental service. I think it was in Sinking Valley, Pa., Rev. M. Eyster, Pastor, usually known as the Fleck Congregation, he requested me to take a walk out to the woods close by; we secured seats and sat down. The conversation was mainly upon the subject of a successful ministry. The main point suggested was, to bring souls to Jesus Christ. At that time our ministers were few. The rising generation of our German people were becoming English, as vast multitudes are becoming so now. This became an open field for the earnest young ministers of the M. E. Church, to reap a grand harvest from our German congregations, as the services in the German churches were conducted in the German language. Now the point was: How to be true to God and to save our people to our own church. Dr. Schmucker realized the perplexed state of things in the Lutheran Church, as he was in the work of preparing young men for her ministry. A stolid indifference in the German mind, as to the modes of the M. E. Church in building up their churches at the downfall of the German, finally created much jealousy among the churches

which has remained even to the present day. The young men had this difficulty to encounter in preaching in the English language. We had to meet the objections to the use of the English language, and also meet the demands of the English public, at least that part of the public that had been indoctrinated in what was then called New Measures.

"We were in a fight, between the Old Modes and the New Measures. Among the old we were called Schwaermer and not Lutherans; among the New we were called Methodists, Enthusiasts, etc."

"Prof. Schmucker gave me much good advice at that retired place. He laid much stress upon prayer, advised me to be moderate in my modes, but firm in my opinions, and said he, pay but little attention to what may be said about you. You will often find remarks made about you by men, who ought to know better. But never mind, that was the lot of the Master. As he did, so do you, just go on and defend the truth."

"This thought also was discussed by us. I was favorable then to the practice of New Measures, as it seemed the best mode then, to bring sinners to Jesus Christ. He admitted it, but emphasized the practice of catechising all the converts very carefully. 'Educate the mind and the heart of your young people, and the old as well, when they need it. The gospel truth must be the basis upon which the soul must lodge, as the guide to lead the sinner to Jesus Christ.'

"I often think of that time we spent together. It was not a formal lecture, as in a room, to discuss theological subjects, but practically to me in the work of the ministry it was one of the best instructive talks I ever heard."

"I have often wondered, why it was, that the life of Dr. Schmucker was never published. His life ought not to have been passed over into oblivion. I think he was a

man of no ordinary ability, and came, no doubt, into public life, when God saw he was most needed.

“ He was mainly instrumental in infusing the spiritual life into the various congregations, and synods, which became a prominent feature of the General Synod up to the present time. So far as I am informed, I believe that the same spiritual life and instructions are continued in the Institution, which was the main support of the church, at the time about which I write, and I trust it may continue so, until time is no more. I love the Lutheran Church, her doctrines were the pure gold, melted out of the fiery furnace through which the fathers of the Reformation passed, when the church under God was born anew. Luther must have lived very fast, thought much, and worked much, for he died comparatively young. Had he lived a little longer, he, no doubt, would have left to the church many scriptural truths, that would be of value to us at this day. But the Good Lord knew best. It was best for the interests of the church in this new country, that men raised in the land, where there were no religious organizations to take up the grand truths that were developed in the Reformation, should organize both church and state, and now we have in both Freedom.”

REV. C. LEPLEY.

The following truly beautiful characteristic is from his youngest son, Samuel D. Schmucker, Esq., of Baltimore:

“ Although he was not a pastor, he made it his habit, whenever it could be done with any hope of advantage, to say a few friendly words, to those with whom he conversed, about bestowing some thought upon their spiritual condition. He did this in many cases with consummate tact and skill, and so far as my observation went, never did it so as to annoy or offend his auditor. When a little boy I often

drove over the country with him and, young as I was, could not fail to admire the delicate and graceful way in which he would, in his conversation with the farmers, and even laborers, whom we met, introduce the subjects of morality and religion into the conversation. Everybody respected, and almost everybody admired him. The leading families in the county esteemed it a great favor to have him stop and dine with them, or, as he sometimes did, spend a night with them. He had a kind and friendly manner and was full of information, and a visit from him was quite an event to his entertainers. When his clerical friends visited him at commencement and similar occasions, the burden of his conversation was the advancement of the interests of the church and its institutions. Sleeping and waking he seemed to think of little else, or more truly speaking, he thought chiefly of these subjects. He had a cultivated literary taste, and refined and pure thoughts, and a poetic sense and feeling, and in his domestic life, although generally sedate, was a charming companion. His purse was always open to whatever seemed to him to be a deserving call for aid. No beggar went unfed from his door and his private charities were numerous."

Yours truly,

SAMUEL D. SCHMUCKER.

"In the Lutheran Church he is extensively and favorably known; and no man in this country has done more than he to elevate her character and to advance her welfare. As a writer he is able and clear. His style is chaste and easy, his arguments strong and convincing. His 'Fraternal Appeal' to the American Churches on Christian Union, is a master piece, which with his other theological and philosophical works, has made him extensively known, beyond the bounds of his own church, both in America and England."—*D. Harbaugh, Springfield, 1851.*

The following is an extract from a letter of his third wife, the surviving widow :

“He gave his last days to the church, and it cost him many a sleepless night.

“In his sickness he was the most patient sufferer. He never complained to me, for fear it would distress me. He was walking about, and Ellie and Mr. Geisenheiner were with us to tea. At 8 o'clock they left. The Doctor went to the door with them, bade them good night, and at eleven o'clock he was dead.”

MRS. ESTER M. SCHMUCKER.

