



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

LIFE AND TIMES

OF

Rev. S. S. Schmucker, D. D.,

First Professor of Theology in the Lutheran Theological Seminary,
at Gettysburg, Pa.

BY

P. ANSTADT, D. D.,

Editor of Teachers' Journal, author of Communion Addresses, Luther's Smaller Catechism, Illustrated, Luther's Smaller 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."

~~CONCORDIA THEOLOGICAL SEMINARY~~

~~LIBRARY~~

~~SPRINGFIELD, ILLINOIS~~

YORK, PA.
P. ANSTADT & SONS,
1896.

WITHDRAWN

11434

13415

Entered according to Act of Congress, in the year 1896, by
P. ANSTADT & SONS,
In the office of the Librarian of Congress, at Washington.

DEDICATED
to the
Surviving Relatives, Friends
and
Students
of
Rev. S. S. Schmucker, D. D.,
by
The Author.

CHAPTER FOURTH.

1818—1820.

HIS ENTRANCE INTO PRINCETON SEMINARY—ALEXANDER AND MILLER—HIS FELLOW STUDENTS—VISIT TO NEW YORK—LETTER TO HIS FATHER—DEPLORABLE STATE OF THE CHURCH—REV. F. C. SCHAEFFER—PREVALENCE OF SOCINIANISM—SUBSCRIPTION TO THE AUGSBURG CONFESSION—PLAN RECOMMENDED—DIARY OF VISIT TO NEW YORK.

He arrived at Princeton, August 17, 1818, was matriculated August 22, and remained there until March, 1820.

The professors, under whom he studied, were the very learned and eminently pious Archibald Alexander, D. D., and Saml. Miller, D. D. He enjoyed in a high degree the confidence and respect of these eminent professors, whose advice he also sought and obtained in regard to the pursuit of his studies.

During his last session at Princeton he took advantage of a two weeks' vacation, to make a visit to New York City, or town, as it was then called.

The following letter, written from Princeton to his father, we regard as of great historical value. It shows the deplorable state of the church at that time. The great need of ministers of the gospel to supply the scattered members of the church with the means of grace; the lack of discipline among ministers and people; the confessionless state of the church; the Rationalism of many of the leading ministers, and want of co-operation between the synods

then existing are clearly portrayed. Also his ardent love for the Lutheran Church, and the remedies he proposed to restore pure and undefiled religion challenge our admiration. The letter was written in the German language, and we give it here in a free translation :

A LETTER TO HIS FATHER.

PRINCETON, *February 17, 1820.*

DEAR FATHER:

After a silence of many days, God permits me again to write to you. Since the receipt of your dear letter of the 17th of January, I have continued to devote my time to study, up to the time of our vacation. The God of my fathers, to whose service I have dedicated myself, draws me constantly nearer to himself. Often he refreshes my soul by visions of his glory and paternal goodness; daily he gives me the evidence, that, although he dwells on high, and in the Holy of Holies, yet he condescends graciously to be my God. Truly his condition is the most happy, and desirable, who consecrates himself entirely to the service of his Heavenly Father, and who does not regard the praise of men, but of Christ, as his chief good.

“Ja, seine Liebe zu ermessen,
Sei ewig meine hoechste Pflicht,
Der Herr hat meiner nie vergessen,
Vergiss, mein Herz, auch seiner nicht!”

In accordance with your repeated advice in your letters, not to extend my continuance in this institution longer than spring, I have carefully considered the subject, and also called on Dr. Alexander, and had a conversation with him on the subject. After I had informed him of my desire to continue my theological studies in the German language, he entered into a paternal conversation with me, and said, as I intended to continue my studies here only till spring, and would often have to preach in the German language, it would perhaps, be better, that I should not stay longer than spring, yet he would not give any positive advice. When I told him, that my regret to lose his lectures on Pastoral Theology was the only reason that

could induce me to remain longer, he told me in confidence that he would very likely go to the Virginia Springs during the course of next Summer, on account of his health, and consequently there would be no lectures on Pastoral Theology. This removed all doubt from my mind, and since then I have been fully determined not to return to Princeton.

After having formed this resolution, I also determined to visit New York during our vacation of two weeks; for by this means I could gain much information in regard to the condition of our Lutheran Zion in the New York Synod; and because this would be my last opportunity, I accordingly went to New York. I spent twelve days there and lodged with one of my good friends. I took letters of recommendation to distinguished and learned men there, and became acquainted with Dr. Hosack; and Dr. Mitchell, Dr. Van Arsdale, etc., and among the theologians with Drs. Mason, Romyn, and Rev. Knox, etc. I heard Drs. Herron, Mason, Romyn, Bishop Hobart, Revs. Knox, Burke, Beatie, and our Lutheran Pastor, Rev. Schaeffer. I purchased a number of books while in New York; namely, nineteen octavo and fourteen quarto volumes of the best works, have learned much of the world, and not a little of that which will help me to be useful in the Kingdom of Jesus.

As I have narrated my visit here in a general way, I have yet to relate that which to me is the most interesting and by far the most important. My principal object in undertaking this journey was, to ascertain the true condition of our church in the state of New York. I began my journey with prayer, and God manifested himself graciously to me. Our good brother, Schaeffer, received me with the warmest friendship. I spent a great part of my time in his house. He is a pious, faithful shepherd of his congregation, a well-informed man, a man of good taste, and a distinguished and unswerving Lutheran, an orthodox theologian, and a man, who does much, and is willing to do still more for the true interest of Christ's kingdom and the Lutheran Church. Daily I entered into lengthy conversations with him in regard to the condition of our church.

The deplorable state of our church causes him heartfelt pain, and he is willing to adopt any kind of measures which can promote her upbuilding. With the New York Synod it has already gone too far. The daily approaching crisis in our (Pennsylvania) Synod is here (in New York) already past, and the only hope for the congregations of the New York Synod depends upon the synods of other states. The majority of the preachers are rank Socinians (Rationalists). He (Schaeffer) has very little intercourse with them, and wishes to continue in connection with our (Pennsylvania) Synod. He believes with me, that it is absolutely necessary to enact a rule in the Synod, that *every applicant must be examined in the presence of the whole Synod in regard to his personal Christianity*. We deplored the ignorance of many of our brethren in the ministry, as also of ourselves. He said, he was ready to send to Germany for books, and would ask nothing for his trouble. But I can not write the hundredth part. I will only say, that we promised each other, that in reliance on God, we would do everything possible to promote the following objects: In general to labor for the welfare of our church, that a rule may be established, according to which every applicant must be examined in regard to his personal Christianity, that the AUGSBURG CONFESSION should again be brought up out of the dust, and every one must subscribe to the twenty-one articles, and declare before God, by his subscription, that it corresponds with the Bible, not *quantum*, but *quia*; and we promised to do everything possible to promote learning among us.

We believed further, that by the blessing of God, much good would result, if at our Synod this year, at Lancaster, a committee would be appointed, consisting of seven members, including the President, to write a Pastoral Letter. In this letter the lifeless condition and conduct of the many church members should be deplored, the worthy members of our Lutheran church most earnestly instructed, that it is the sacred duty of all communicants to hold morning and evening family worship, to encourage them in the support of Sunday-schools, and urge upon them the frequent reading of the Holy Scriptures, etc. The committee could be

appointed on the first day, and should be composed of the seven oldest ministers; each one of these could write something at his lodging, so that the letter could be finished in one day, read before the Synod, printed immediately afterwards, given to each one of the ministers, who could read it afterwards in their congregations. Such a proposition will be made. As the committee is to consist of the seven oldest members, it will be known who the members of the committee shall be, and they will have an opportunity to prepare themselves. I cannot doubt, that this will meet your approbation, and the approval of all the friends of Jesus. I promised to write to you, and Bro. Schaeffer will write to his father and brothers. The Pastoral Letter should not be overlooked. As the committee, according to the proposition, shall consist of the seven oldest members of the Synod, I do not see any reason why the resolution should not pass unanimously. You, dear father, will kindly prepare something of this kind, and Bro. Schaeffer promised to ask his father, that he should also write something. And may God, our God, bless your efforts, and build up his church. Could you not compose your synodical sermon in such a way, that nearly the whole sermon would appear like a charge to ministers, and treat of their great responsibility? What a blessed influence this might produce upon thousands of souls! For all this you will surely provide. May the Lord bless all your transactions.

Bro. Schaeffer was very much pleased with my "Journey through American Lutheranism." Please write me your opinion of it. Next Sunday Bro. Schaeffer will preach twenty-three miles from New York, at the request of the inhabitants in the upper part of New Jersey, where he will organize a congregation, and will preach occasionally during the week. He advised them to meet on Sundays and have a sermon read by one of the elders, out of the sainted Rambach's "Meditations on the Sufferings of Christ." Thirty years ago they had Lutheran services here; they have now become English, and desire to have a pious minister of our Lutheran Church. Mr. Schaeffer thinks they will soon receive a minister, and could also give him an adequate support. He wishes a pious young minister of

our Synod would visit them. Would that we had many such.

Your affectionate son,
S. S. SCHMUCKER.

DIARY OF A VISIT TO NEW YORK.

The following extract from his diary during his visit in New York will be interesting reading, as it shows the state of the Lutheran Church and of the "Town" of New York seventy-five years ago :

JOURNAL, 1820.

Feb. 4th, 1820. Arrived at New York 4 o'clock, P. M., in six and one-half hours from Princeton. The road from Princeton to Elizabethtown is very bad. Elizabeth is a handsome town, containing many houses built in a very neat style, mostly of frame work. Newark also, is a handsome town, more splendid than Elizabeth, and has many houses of really splendid structure. From here to New York, the road lies principally through meadows and swamps, which together are known by the name of Newark Meadows. These had lately been inundated by a thaw of the snow and consequent rise of the neighboring streams, and the water had risen to such a height, that the stage was almost prevented from passing that route. At some places the road for miles was covered by water, to the depth of two feet. Similar inundations occasionally occur, and the consequence is, that throughout miles of the most level and fertile country no one will venture to erect a dwelling house and it is only here and there, where the land has risen into little hills, that dwellings are seen.

Crossed at Powel Hook, was kindly received by my friend, Dr. Van Arsdale, No. 51 Bowery, and urged to make his house my home. Next day, *Sunday*. In the morning went to hear Mr. Schaeffer preach. His church stands on Williams Street, built of stone, of solid structure.

It has a gallery and organ of about twelve stops, which is played tolerably well. Mr. Schaeffer preached in the German language from Psalm xxxviii. Theme: "When thou humblest me thou makest me great." Sermon, orthodox—the Savior's divinity most unequivocally reiterated and implied. The morality and instruction excellent, his enunciation distinguished for distinctness, deliberation and force. His pronunciation of the German is very correct; his voice is rather too loud and possessed of considerable harshness. His whole manner tolerably interesting, somewhat severe, but much defective in solemnity, and his audience, as might be expected, seemed also but little affected, though in general they were attentive. There seems to be less piety among them, than among the Lutherans at York, Pa.

Afternoon, 3 o'clock, heard Mr. Schaeffer again, in English—Gal. ii. 20: "Christ liveth in me, and the life which I live," etc, the sermon, *orthodox, able,* well written, but much defective in the warmth of true piety. His pronunciation very correct; his delivery like in the German, only a little less severe, less loud and more rapid. Read the sermon both in the morning and afternoon; but read with great ease and liberty, and in general, nearly as well as if he had no paper before him. Prayed very lightly for the heathen in the afternoon, not at all in the morning. The church was not more than one-third filled, either fore or afternoon; the members seem to be of the middle and lower class of society. On the whole, Mr. Schaeffer seems to be an orthodox man, not at all distinguished for the ardor or solemnity of his preaching.

In the evening went to North Church, (Dr. Milledoler's) situated on the corner of Fulton and Ann Streets. Dr. Milledoler had preached in the morning. The edifice is very large, indeed, probably 140 feet long and proportionally broad, the ceiling is somewhat circular, there is a

large and capacious gallery and from the extremity of the gallery to the ceiling is a range of wooden pillars, of light structure, and from pillar to pillar there extends a semicircular partition, in the form of curtains, these join the ceiling and extend downwards about a foot in the middle and about two and one-half feet at the pillars. There is an organ three stories high, the pipes are gilt, the lower range contains six pipes on each wing, and the middle has a proportionate number. The organ was played with simplicity and solemnity. This is the only Dutch Reformed Church which has an organ. In general the Christians of that persuasion entertain the same enmity against instrumental music for which the Puritans are so distinguished. I could learn of no other church of that persuasion in the neighboring country, nor indeed, throughout the whole extent of their churches, which admits instrumental music. There is displayed in this edifice considerable deviation from the apostolical simplicity, and in general the Dutch Reformed are not such sticklers for the absolute exclusion of everything like ornament from churches. On each side of the pulpit sat the Deacons. Each one had a quarto Bible before him, and immediately turned to the text, when it was announced. This practice, I am told, is not found in any other Dutch Reformed Church.

Between services I went into a Methodist Sunday-school, and after sitting silently about half an hour, some of the Methodist brethren came to me, and entered into conversation. I found them very pious, and after I had talked for some time they were highly pleased with me, and asked whether I was not a Methodist. And having been answered in the negative, "Well then," said one of them, "*weren't you converted by Methodist preaching?*" This appeared very singular to me, and I took the liberty to tell them, that though all they had hitherto said seemed to flow from

hearts filled with the love of Jesus, yet I regarded it my duty to say, that I thought the last question arose from an unchristian spirit, and was prompted by spiritual pride. They then explained, or rather endeavored to explain away that observation.

Monday, 7th, visited Mr. Schaeffer, and was received with unbounded expressions of friendship. He spent the greater part of the day in attending to me. His wife is an intelligent, amiable woman. I found Mr. Schaeffer to be a young man of fine talents and acquirements. He is all alive to the extension and prosperity of the Lutheran Church. Mr. Schaeffer maintains an extensive correspondence with some literary and scientific men in our country; but more particularly with some of the literati of Germany. He receives a periodical work from Jena; where the clergy are substantially orthodox. Among his correspondents are some of the most celebrated living authors, Dræseke, Ebsling, (lately dead), Knapp, etc. His sermon on the Jubilee, a copy of which he kindly presented to me, has been reviewed by German critics, and was much applauded. On a late occasion, when a Lutheran clergyman was sent by the Church Missionary Society of London, as a missionary to the East Indies, the Bishop of London called him *Brother*, and thereby virtually acknowledged his ordination, which had been performed at Halle, as valid. Bishop Hobart of this city, in giving an account of it, well knowing that the acknowledgment of presbyterial ordination was diametrically in the face of his practice and profession, absolutely gave a perverted statement and *perverted the facts*, of which Mr. Schaeffer thought the Bishop had a correct statement. Mr. Schaeffer published in the English language, in a periodical work of this city, a refutation of the Bishop's statement, which he showed me, and which is written in a very spirited style. I was very much rejoiced

to learn, that our Brother Jaeger, who was sent as a deputy from our Synod, had preached a very orthodox sermon on 1 John i. 7, of which *Christ was the theme*. Mr. Schaeffer also told me, that Quitman had the night before at his house declared, that no one that entered his pulpit should preach any doctrine in it, but such as he approved. But to the praise of Brother Jaeger be it said, that he denied not his Lord. Mr. Schaeffer believes, that Quitman and some others are Socinians, and some others Arminians, but he is in hope, that the evangelic interest is increasing. Mr. Schaeffer believed that Lintner is orthodox.

I am informed by Mr. Schaeffer that Molther, who applied for admission to our Synod, was not a pious man, that he had been employed as missionary by the Synod to the western parts of New York, and that he disputed on his way with other Lutheran clergymen, and on the whole had not maintained a good character among their body; had quarrelled with his congregation about his salary, etc. Mr. Schaeffer also assured me that previous to his journey to Renne, he had applied to the Bishop of his town for admission to his church, but not being cordially received, went to our (Pa.) Synod. Hence it appears that the conduct of our Synod in not receiving him, without satisfactory evidence of his good character, was very judicious; for thus by the blessing of God, an unconverted man is kept out of the ministry.

Mr. Schaeffer complains that our clergymen correspond too little, and do not act more in unison in their efforts to promote the Gospel. Was opposed to the "Plan Entwurf," and thinks much of the Lutheran hymn book edited by the New York Synod.

Tuesday and Wednesday, 8th and 9th of Feb., 1820.

Spent the 8th in the forenoon in the museum. It is a large, respectable, well arranged collection. But inferior to the

Philadelphia museum. There is much noise, and other immoral, disorderly conduct in the edifice in daytime. At night it is the fashionable time for visitors, who desire to spend only an hour. There is something striking about this edifice, which professes to be the repository of the curiosities of nature. On entering the door, you will look around you for the janitor, who is to receive the money, and will deem it strange that no one is visible. A little boy, only of three and one-half feet is standing near the door; but on advancing into the room this pigmy runs before you and demands the money. Surprised that the care of such an institution should be confided to such a child, I inquired where the doorkeeper was, and the little pert, in a very dignified manner declared that to be the office which he sustained. On examining him, I found that he was twenty-one years of age, of sound mind and body, and a native of the State of New Jersey, and the regular janitor.

On the 9th, I spent the morning with Brother Schaeffer, conversed more intimately with him on the state of vital religion in our Church, both in Europe and particularly in this country. He informed me of many circumstances which rejoiced my heart, and afford reason for us to bless the God of Jacob. At Bremen, in "Ober Sachsen," is stationed the most excellent and pious Dræseke, whose second volume of sermons Brother Schaeffer has. I read his Karfreitags-predigt, (Good Friday Sermon,) and glanced over several others. He is a choice spirit, one of those who never did, nor never will bow the knee to Baal. His sermons evince him to be a man of great *strength of mind*, of flowery, beautiful style, of great solemnity and an overwhelming sublimity. They are characterised by a something peculiarly fascinating; they surpass in the true spirit of the Gospel, the far-famed sermons of Chalmers. This

day I examined two periodical works published at Jena, which are the only periodical productions of that nature published from that place, and was rejoiced to find them not only orthodox, but truly pious.

Through this morning I learned that Brother Schaefer is most sincerely and ardently devoted to the true interests of Lutheranism, and had much confidential conversation with him relative to the interests of our Church. He was delighted with the plans which I stated to him as being contemplated by me for the cause of my dear Redeemer, Jesus Christ; more particularly, with my intended translation of Dr. Mosheim's Dogmatic. This he thought was a necessary undertaking; and he expressed his confident belief, that it would tend to promote orthodoxy and piety in the church, and would meet with the encouragement of our Lutheran Brethren.

Relative to the propriety of our Synod adopting a confession of faith, we also had some interchange of sentiments. He is of the opinion that something should be done, and ought to have been done many years ago. He *agreed* to the opinion that a confession should be adopted which *ought to include only fundamental doctrines*; and that would leave sufficient room for that liberty of thought, which all Protestants must retain, and yet would be sufficiently specific to exclude heresy from our body.

This ought to be subscribed by our clergy, and by this we might try those who are suspected of heresy. This would enable us effectually to exclude from the Church of Christ those pests of society, the Socinians. I was rejoiced to learn from him that Rev. Geissenhainer, Sr., had within a year become a changed man, and much more pious and evangelical. He also informed me, though *in confidence*, that Mr. B——, of I——, was at one time Socinian, but that at present he was entirely changed and truly pious,

and that he had much reason to believe that H—— and M——, were also either totally Socinian, or the very next thing to it. Mr. Meierheffer he believes to have been an orthodox, but unconverted man. He spoke very energetically of the propriety and necessity of passing a resolution in our Synod, which would require every candidate for the Gospel ministry to submit to an examination before the Synod, on the subject of his personal piety. This is a regulation, which I think ought not to be neglected; may the Lord God of his Church, in mercy incline the hearts of our Brethren to adopt all such measures as will tend to promote the interest of our beloved Lutheran Zion.

At half past two I dined by invitation, with Rev. Mr. Knox, the minister of one of the Dutch Reformed Churches. I spent the afternoon till 4 o'clock with him, and found him to be a man of benevolence, of tolerably agreeable address, of talents not much above mediocrity. His wife is the daughter of Dr. Mason, is an intelligent, agreeable and accomplished woman. He lives in rather more style than comports with the humility of the Gospel of Christ.

On my inquiring of him the origin of the peculiar custom of sitting during prayer, which I observed in the Dutch Reformed Church he told me, he did not know it.

In the evening I took tea with Mr. Schaeffer, who then accompanied me to Mr. McClew's church, where the annual report of the tract society was to be read. The evening was unpleasant, and the assembly very small. Mr. Knox sat on the middle seat of the pulpit; on his right was the Rev. Dr. Spring, by whose appearance I was very agreeably disappointed. He has a dignified appearance, his forehead indicates strength of mind, but perhaps also want of judgment. He looks very serious and yet pleasant. But pitiful indeed was the appearance of Rev. M., who sat on the other side. He seems to be a light headed, inflated

youth of about twenty years of age. After a long prayer by Mr. Knox, the choir began to sing, and in the midst of the piece a cry of fire and the alarm bells were heard, on which half of the little audience ran out; and the exercises of the evening were postponed till Thursday evening of the subsequent week.

In general the Presbyterians, or rather Calvinists, of this city, are, though pious, a high-minded, ambitious, intolerant set of men. And into their pompous plans for the promulgation of the gospel enters very much of a self-interested nature, which is diametrically opposed to the religion of Jesus.

Thursday the 10th, morning 11 o'clock, visited Brother Schaeffer, was introduced to Dr. Mitchell, the great naturalist. He is a man of rather less than middle size, and very corpulent. His manners are very easy and graceful. He is very communicative. If a subject be started, he will go on to discuss it with the greatest scientific precision, and if he is left undisturbed, he will pour forth from the vast resources of his mind a complete essay on that subject. He observed in the course of conversation, that Geology supports the Bible; though the Bible was not intended as a system of physical geography. His appearance resembles somewhat, that of Judge Cooper. He manifested considerable vanity, and gave us a polite invitation to call and hear him lecture.

Brother Schaeffer informs me, that the *German Reformed* are much inclined to join the Lutheran Church, and have had some talk on the subject with him. At present their pulpit is supplied by Mr. Labach, a Dutch Reformed minister, and they are dissatisfied with his preaching the peculiarities and errors of Calvinism.

Mr. Schaeffer on some occasions, when he has been prevented from preaching, got some of his vestry^r to read a

sermon to the congregation. To-day a gentleman called on Mr. Schaeffer while I was there, relative to his coming to preach for them. This man is a resident in New Jersey, about twenty-three miles from this place, on Saddle River, near New Prospect, Franklin Township, Bergen County, New Jersey, where there has been no Lutheran worship for forty years. He was educated in the Evangelical faith, and such is his desire to obtain a minister, and to have a church erected, that he offers to give the land to build on, together with £100, and devote any portion of his time to it. Others, he says, are also willing to do much, and he came twenty-three miles on his own expense to endeavor to persuade Brother Schaeffer to come and preach for them. He intends to go on Sabbath after next, to preach twice that day, and also on Monday evening, to encourage them in the good work, to organize a church, to baptize their children, etc. He informed Mr. Schaeffer that there is a Lutheran Church within ten miles of him, which has long been abandoned, and is now in ruins. To this belonged a tract of land, which a farmer has at present in possession, and which they intended to regain, if practicable. In this Mr. Schaeffer will encourage them.

The best book for a church to read a portion from, in the absence of a minister, is "Rambach's Meditations," that pious, learned and orthodox production. Oh, if we only had a pious, zealous young preacher, to send among these people; he would, by God's blessing, establish several churches, and save the souls of several hundreds of people. Oh! thou God of the harvest! we pray thee to send forth laborers into thy vineyard! I encouraged Mr. Schaeffer to seek for pious young men, of talent, and persuade them to become preachers of the Gospel. And I was happy to learn, that he had his eyes upon a young man of the most

promising character, a Mr. —, who is now in Columbia College.

I subscribed for that most excellent work of the pious Dr. Kœthe, which was instituted for the express purpose of counteracting the influence of the flood of infidelity, which has deluged Germany, and which is conducted with singular ability and success; Price 3 Rix dollars=\$2.50. This evening I went to hear Mr. Burke preach. He is the most zealous Reformed minister I ever heard, a man of no classical education, and pronounces English badly. He is a Hessian by birth and came to America during the Revolutionary War, with the Hessian Troops; but being very pious, he studied with Dr. Livingston, has acquired an unusually extensive and accurate acquaintance with his English Bible, and is probably by far the most useful minister of New York. One of his peculiarities is, that he states the chapter and verse of almost every text he quotes, perhaps sixty in one sermon! This is both unnecessary and unpleasant.

This day I also rode with Dr. V. D., in his sleigh to Harlem, six miles from the city. There I saw the Harlem River, which cuts off this island from the continent, and which is nothing but a branch of tidewater running from the East to the North River and forming with the rivers a triangle. Saw the fort at Hellgate, the botanical garden, Harlem creek, etc. All the turnpikes throughout this island have been made by the prisoners of the state-prison and are free of toll, which circumstance and the consequent freedom of the traveler from the annoyance of the toll-gates are a circumstance that arrests the attention of the Philadelphian.

On Sunday the 13th of February. I heard Dr. Mason preach in the morning. He is a great and original speaker. Has some peculiarities, and much of the pompous in his

manner. He has no pulpit in his church, but speaks from a stage, which projects from the wall about fifteen feet, is about three and one-half feet high, and has mahogany railings along the front of it. At the middle, in the space usually occupied by the pulpit, there is something similar to a small desk; it is about four feet long and from one and a half to two feet broad. All this is covered with silk velvet, as is part of the railings on each side of it. He has, of course, no canopy. His church is large, has a tall steeple, and is decorated in a style, almost, if not quite, as splendid as the Episcopal churches are, and to say the least, altogether incompatible with the Puritanical professions of apostolic simplicity, and their boisterous clamours against Episcopal splendor. Though it was a sacramental occasion, yet the church was only two-thirds filled.

In the afternoon I went to hear Bishop Hobart, in St. Paul's Church. He is a little man, his physiognomy indicates considerable talent, particularly great perseverance and inflexibility of character. He read the evening service in a handsome and tolerably interesting manner, and then read a little bit of a sermon of about twenty minutes length and the subject was "The importance of keeping a good conscience." The sermon was orthodox, but cold, unedifying, and contained little more than moral reflections, and had very little of a kind, such as to build up believers, and almost nothing that would promise to awaken the sinner. In the evening I heard a Methodist preacher, a Mr. Beattie, a pious, illiterate and very noisy man.

Monday, 14th. Visited the City Hall, which is a very splendid edifice. Indeed, I think it is rather more expensive than comports with the spirit of true Federal Republicanism. The principal rooms are lined with portraits of Washington, Hamilton, Franklin, Dewitt Clinton, Colden, and many other worthies of this State and of the United

States. My dear Brother Schaeffer accompanied me through all the departments, and obtained a guide to unlock the rooms, etc. In the hall of the city council, is the one precious relic of former days. The frame of the chair on which the Mayor sits, is the identical frame of General Washington's chair! With feelings of reverentia respect for that truly great and good man, I did myself the honor of sitting in it.

Brother Schaeffer also hired a sleigh and took me with him to the Alms House about two miles from the city. On the road we had much interesting conversation on the state of our beloved Lutheran Zion. We went all through the Alms House, conversed on religion with as many as we could, and Brother Schaeffer distributed money to the *German* paupers, which money was taken from the treasury of the Lutheran Church in New York for the support of its poor.

Dr. Mason's people come out of the pews to receive the Lord's Supper and surround a table which is placed in the aisles of the church. They have the bread in large slices, half round a loaf of about eight inches breadth. These I believe (though I did not look to see), are broken by the communicants and each takes a small piece. The Dutch Reformed have theirs cut into small inch cubes. The Dutch Reformed, also, all (as far as I could learn) surround a table in the aisle to receive it. But all the Presbyterians in the city and around the country, receive it sitting in their pews.

Tuesday, 15th. Dined with Dr. Rogers, No. 14 Courtland street. He is a very lively, interesting and a pious man. He informed me during a long conversation that Mr. Whelfley is a "*good sort of a man,*" but not the man to build up the church of which he is pastor. That he is now almost entirely clear of Hopkinsonian heresy, and is becom-

ing more pious. I enquired the character of Mr. Albertus the Presbyterian Clergyman of this city; he answered, " Ah, Mr. Schmucker, he's a *dandy*, he's the dandy preacher, a man that should never climb the pulpit!" Dr. Spring, he said, is a man of talents and possessed of a good deal of cunning. The Hopkinsonian controversy has subsided by the silence of both parties.

Brother Schaeffer bestowed upon me a number of valuable pamphlets, and said he would endeavor from time to time to send me everything of an interesting literary character, and particularly anything which has a bearing on the religion of our common Jesus.

From a Mr. Keyser, who was an officer in the German army, against Bonaparte, I learn that all the students of Theology and everything else together with their professors, also entered the army against the Tyrant of Europe. That old Eichhorn himself and all the great men served in the army two years—that the students were so enthusiastic as to resemble madmen, that they dashed forward into the flames of battle, even where there was no necessity for it. This was the most *learned* army that ever took the field—and this it was which destroyed that enemy of man.

Brother Schaeffer and I agreed also to promote the good of our Lutheran Zion by our literary labors. I informed him of my intention to translate Mosheim's Dogmatic, and he said probably he would compendize and translate the Theol. Mor. of the same author, of which I expressed high pleasure. May the God of mercy bless our interviews to the good of his church and use us as humble instruments to promote his glory.

After Mr. Schmucker's return from New York he remained in Princeton until March 30, 1820. "He did not go back to the University in Philadelphia after the Sophomore year, but may have applied to be graduated with his class in

1818, either upon examination or the continuance of his studies, as the records of the University show, that in that year it was proposed to confer upon him the degree of A. B., *Honoris Causa*. No action was taken then, but in 1819 this degree was conferred upon him at the Commencement."

