



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

# LIFE AND TIMES

OF

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at Gettysburg, Pa.

BY

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

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

## CHAPTER SIXTH.

1821—1823.

MARRIAGE TO MISS GEIGER—ADVENTURE ON A TOUR TO CAPON SPRINGS—SICKNESS OF HIS WIFE—BAPTISM OF HIS CHILD—DEATH OF HIS WIFE—FUNERAL SOLEMNITIES—GREAT DEPRESSION OF SPIRITS—VISIT TO DIFFERENT PLACES—APPOINTMENT AS AGENT OF AMERICAN BIBLE SOCIETY—HIS INTEREST IN THE GENERAL SYNOD—BEGINNING OF THEOLOGICAL SCHOOL—TOUR TO ANDOVER.

*February 28, 1821*, he was married to Miss Elenora, daughter of Mr. John Geiger, of Hagerstown, Md. The ceremony was performed by Rev. Benjamin Kurtz, who was at that time pastor of the Lutheran Church in Hagerstown.

She was a real helpmeet to him, and a devotedly pious woman. The following account of a journey of the young married couple will be very interesting to the readers. It is taken from his diary and is headed:

ADVENTURE ON A JOURNEY TO CAPON SPRINGS. 1822.

In the fall of 1822 my health had been much impaired by the excessive heat and dryness, by preaching sermons, combined with more labor than I was well able to bear. Whilst traveling to the Synod at Cumberland, I was frequently unable to sit up without the greatest effort. My digestive system was much impaired, and my debility exceedingly great. On my return from Synod, I started, by recommendation of the physician, to Capon Springs, in company with Elenora, my wife. When approaching the

mountain, between the ridges of which the Spring lies, it was becoming dusk, although we were yet seven miles from the place of our destination. I proposed to remain at the last tavern, until morning; but, Elenora wishing to be at the end of the journey, I proceeded. It, however, soon became very dark, the traveling very tiresome, as I had to lead the horse, being unable to see the road from the gig, and dangerous, too, on account of the very steep descents at many places on the side of the road. After traveling several hours in this very unpleasant manner, without seeing or hearing a human being, in the midst of a mountainous country, unknown to us, we espied a fire at a distance. We were very much rejoiced at the sight, expecting to find some living being who would tell us the road, and inform us how near we were to the Springs. But alas, when we reached the fire, it proved to be merely the burning of the underwood, which had been set on fire. I took out my watch and found it was 10 o'clock! We had expected to be at the Springs by 9, and therefore feared that we had missed the road. I halloed, my voice echoed through the mountains, but no answer was heard. After resting a while, being scarcely able to lead the horse any farther in my debilitated state, we traveled onward about half a mile, when I again entered the gig, and driving at a pace down hill, trusting to Providence and the faithfulness of my horse, the animal suddenly stopped, and though urged, refused to go farther. I got out, and passing onward to the horse's head, found him close up to a wagon. Ah, thought I, here surely is a wagoner who was also benighted, and he will be company for us. I called loud, but no friendly voice replied. Thinking there might be a dog about the wagon, I whistled for him, but discovered nothing. I then climbed along the side of the wagon (the road was washed out three feet deep) to the front, and found the horses gone,

the wagon-tongue aground against a large tree, two feet in diameter, which had fallen across the road. After a fruitless attempt to get around the wagon, we determined to remain in the mountain. I therefore unharnessed the horse, tied him by the line to the wheel, made a kind of bed in the empty wagon, assisted Elenora to get into it, and there, under the protection of Providence, slept safe in the mountain, having had no supper, and not knowing where we were. In the morning I could drive around the tree, proceed on, and in one mile reached the Springs.

On the third of July, 1823, he sustained an overwhelming affliction in the death his wife. In his diary, written at Shanondale Springs, Va., August 15th, he gives an account of her sickness, death and burial. We have never read anything more pathetic, touching, and withal, submissive to the will of God, than this tribute to his sainted wife. That must, indeed, be a hard heart, which can remain unmoved by its perusal.

ACCOUNT OF THE DEATH OF HIS FIRST WIFE, AND REFLECTIONS THEREON, SHANONDALE SPRINGS, VA.,  
ABOUT AUG. 15, 1823.

Upwards of four weeks have now elapsed since my God visited me with the most mysterious and appalling dispensation. In the interval that has elapsed, my mind has had time to recover from that suspense and anxiety, which the long expectation of the death of my dearest and most devoted wife had excited; and my feelings are no longer now those of dreadful anticipation, but a painful, yet, I trust, resigned retrospect of the wonderful ways of God. Before her death I feared the loss of the object of my dearest affection, but since that event I have learned to feel that I have lost *my wife*, the partner of my bosom, the solace of my life; my daily, hourly and momentary companion; yea,

I feel as if I had buried part of myself. That beautiful, and graceful, and perfect body, which she denied to the addresses of more than a dozen others, some the most wealthy and respectable persons in Maryland, and gave to me, that body is now mouldering in the dust, is returning into those elementary principles of matter out of which the hand of the great and intelligent Artificer has constructed it.

But I find relief from those horrible feelings, into which I at first had sunken, by contemplating that joyful doctrine, which reason, indeed, could not teach, but which is brought to light by the Gospel, that all the hairs of that dear head are numbered, and that the providential protection of God extends no less to every particle of her dissolving body, than it did to the beautiful form, which was composed of them; that as she departed from this life, a firm believer in the Lord Jesus, and in the strong assurance of her acceptance with God, that God will not suffer her to endure pain of any kind; yea, I rejoice, my dearest wife, with a melancholy joy in the thought, that you are now in the arms of that blessed Savior on whom you so often called, and on whose merits alone you relied for happiness and heaven; I rejoice in the happy thought, that agreeably to the request several times made on your deathbed, you are my guardian angel, ministering unto me, an heir of salvation. Now you are convinced of the benevolence of the design for which you were permitted to suffer so much; now you know that you were permitted to suffer by a good and holy God, who studies your greatest and best interest; now you are enjoying ineffable felicity in heaven. Yes, you were happy in the arms of your beloved husband, but you are infinitely more so in the arms of our *common* God. O, delightful thought! He is our *common* God! We shall, at some future period, worship Him *together*, as we daily did on earth; nay, in an infinitely higher and happier



degree! Sometimes, blessed spirit, my heart would mourn, that thou wast not permitted to enjoy the lawful pleasures of this life, for which thou wast so highly qualified; but my religion tells me, that instead of losing these, thou hast gained infinitely greater happiness, and therefore bidst my mourning heart be silent. When I recollect the declaration made in the beginning of your serious illness, that separation from me was the only remaining thing which you thought hard, my heart would mourn, and wish you back; but when I remember, that being separated from me, thou art united to God, I rejoice in *your gain*, and endeavor to feel an humble satisfaction in *my loss*.

O that God may preserve me faithful to his cause, and prepare me for admittance to the same heaven in which thou now art.

I find some consolation in the reflection, that nothing was left undone, which man could do, to save the life of my wife. I had the advice of four of the best physicians, which the neighboring country afforded, and the constant attendance of two. I am therefore convinced, that her death was not the result of any neglect of the appointed means of preserving life, but the appointment of God.

About three weeks previous to her death, when she was very low for several days, so that we expected her departure hourly, I sent to Brother Jacob of Woodstock, to come and visit us; to baptize our little son, whose baptism had been deferred from time to time, on account of the wish of my dear wife, to present him to God in church personally herself. He came, and the day was an awfully solemn one. Mrs. Williamson, my dear wife's most intimate friend, and the friend of God, stood as sponsor; I myself held him in my arms during the baptism, and gladly gave him to my God, and besought his protection for him. Afterwards I administered for the last time to my wife the Holy Supper

of our blessed Lord and Savior. Mrs. Williamson and Mr. Foote communed with us. O God, it was an awful day! Lord, make me submissive to thine awful and mysterious will! It is a source of pleasing reflection, that my dear wife retained the perfect use of her mental faculties, until the last moment of her life. During the last day and night she occasionally yet conversed with me, though only a few sentences at a time. I now desire to say, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

It was the third of July, at half-past two o'clock in the morning, that she died; on the fourth, at eleven o'clock she was buried.

Brother Foote preached the funeral sermon, on "The righteous hath hope in death," in the English language, and Uncle Nicolas preached in the German. The audience was very numerous and attentive. May the death of her body prove the life of the soul to many of those who witnessed those solemnities.

On Monday after her death I started with Sister Henrietta; we went by stage to Hagerstown, thence to York, where I spent five days; then to Fredericktown, to Brother Schaeffer; thence to Bedford Springs with Sister Betsy; staid two weeks, during which I visited Brother George at his iron works; returned to Hagerstown, and am by the grace of God come so far on my journey.

At the meeting of the Maryland and Virginia Synod in Fredericktown, Md., Sept. 2, 1821, a letter was sent, from the congregations of his charge, expressing their decided approbation of his deportment generally, and the doctrines taught by him.

The Synod directed Mr. Kibler to pursue his theological studies etc., under the instructions of Rev. S. Schmucker.

In the Ministerium it was

*Resolved*, That the Revs. Messrs. Graeber, Kehler, Krauth and S. Schmucker, be ordained this evening, and that Rev. M. Wachter be likewise ordained, immediately after he shall take charge of congregations.

APPOINTMENT AS AGENT FOR THE AMERICAN BIBLE SOCIETY.

*October 9th, 1823.* I have just answered a letter from my friend, Robert Baird, teacher in the Lamma School, at Princeton, N. J., which he wrote to me at the request of the Board of the American Bible Society, requesting that I would consent to accept an appointment as agent, and make one or more tours through different parts of the United States, to promote the interests of the Society by forming auxiliaries.

From a variety of reasons, I stated to him, it was impossible for me to accept the offer. The work itself is one in which I should delight to engage.

The image of my departed wife is also often before me; those feelings of desolation and melancholy, excited by the mournful catastrophe, I regret to find, are as acute as they were six months after her death. Everything reminds me of her,—here a sentence written in a book,—there an effusion of affection recorded on one of my most frequented pages, rouses all my former feelings, and I cannot deny, makes me unhappy. May God pardon my inordinate love for her! May he teach me submission; may he comfort my uneasy heart, and in due time take me unto himself, for the Redeemer's sake.

*December 8th, 1824.* I have just had the happiness to learn, that Mrs. Beale Steenberg was awakened by my discourses at the Sacramental season at this place in October. O that God would carry on the good work in her heart, and make her a true child of God! She is a most amiable

and accomplished lady, very affectionate and interesting, and how much more eternal interest would be added to her, if her soul were yet truly transformed into the divine image! O that God may make me instrumental in leading many more souls to the Redeemer!

Yesterday I received a letter from one of the principal members of the English Lutheran Church in Philadelphia, stating, that English preaching was to be introduced shortly in Michael's and Zion Churches, and informing me, that their members desired me for their minister.

When I was at Baltimore, I was also requested by one of the managers of the English Lutheran Church, then to say definitely, whether they could expect to obtain my services, if they should elect me. But the Lord knows, I have no desire of being in any of these great places, but would rather live in the country, and have leisure to educate young men for the holy ministry.

O Lord, teach me thy will, and let me be guided by plain intimations of thy providence. O Lord, I would acknowledge thee in all my ways, and pray, that according to thy word thou wouldst direct my path. Not my will, O Lord, but thine be done.

MEMORANDA OF A TOUR FROM NEW MARKET, VA., TO AN-  
DOVER, MASS., IN 1824.

*Left New Market, May 3.* Strasburg Conference on the 15th. Settled all difficulties, *Dei gratia.*

*May 19th.* Arrived in the steamboat Thistle, after a pleasant passage, in New York at 10 o'clock this day. At Princeton I submitted my work to Drs. Alexander and Miller and Professor Hodge. They expressed, personally and in writing, to me their high approbation. Dr. Alexander examined the notes on the Trinitarian controversy, and said, "The reasoning is clear and conclusive." I had

staid at the public inn, but at the invitation of my old friend, Mr. White, removed to his house, and made it my home. Was invited to dine at Prof. McLean's, with President Carnahan and other distinguished gentlemen. Found the President an humble, retiring, and almost diffident man. But he did not, during this and several other visits, display the evidence of an extraordinary mind. My old friend, Mr. Baird, is master of the grammar school, and his school is reputed to be the best in New Jersey. But the glory of Nassau is past, and I think there is but little doubt, it will sink still lower, and never rise to its former celebrity.

*New York.* After my arrival I called on Brother Schaeffer, at No. 132 Bowery, and was received with his usual affection and candor. Found his health better than usual. He hired a coach and took me to see the Aetna, which has been shattered by the explosion of her boiler, (which was of the high pressure kind), by which about thirteen persons were killed and many seriously wounded. It was an awful calamity, and I would render thanks to God, that I was not in the boat; it was only one day's journey ahead of me. I learned with surprise, that Dr. Romyn has been officially accused of intoxication!!! and that Rev. McLead, Jr., was sent off for the same reason!! that Dr. McLead is suspected of the same detestable practice in a slight incipient degree. Brother Schaeffer informs me, that the Neologians of their Synod are opposed to Mr. Hazelius, and wish to have Wackerhagen in his stead; that they oppose the orthodox with much rancour and determination, and that the Hartwick students are acquainted, in some degree, with this state of ecclesiastical nixation. Brother Schaeffer has two students, Messrs. Gaertner and Wessel Brother Lintner, whom Brother Schaeffer has pronounced sound in the faith, has been compelled, in self-

defense, to publish a periodical publication of rather an anti-calvinistic nature.

Among the distinguished divines of Germany, who are orthodox, and at present fearlessly active, Claus Harms is one of the very first, if not the greatest himself. He published nine-five theses against the Neology of the day, at the celebration of the centennial jubilee of the Reformation. These excited extreme attention, and drew from the press several kindred publications, either in opposition to their doctrines, or in support of them. He is a resident of Kiel, Holstein, near Hamburg. He sometime since declined, from religious motives, a call to a Probsthum, connected with great pecuniary advantages, and his flock were so delighted, that they immediately presented him a house of residence, (he being very poor,) Schleiermacher wrote against his theses.

*Klein's* Dogmatic gives both the orthodox and heterodox views; but the spirit of the work seems to be (I judge, however, only from a slight examination) rather "Hellenistic."

*Franz Thieremin*, koeniglicher Hof-und Dom-Prediger, published in 1817, a volume of sermons of a decided orthodox character for the professed purpose of promoting orthodoxy and true piety. In his preface he professes to have experienced the power of religion in his heart, and his prefatory remarks are of a delightfully zealous and ardently evangelical nature. The fact, that a man of such sentiments is court preacher in Berlin, affords strong evidence of the returning prevalence of orthodoxy. Moreover, I am informed by Rev. Vandersloot, of Virginia, that fifty per cent of the preachers in Berlin are orthodox. The above sermons are in one volume, Octavo, 314 pages.

*L. C. G. Strouch*, Haupt Pastor zu Nicolai, wrote in

opposition to Dr. Garlich, and has been assailed on all sides by the orthodox.\*

During my stay at New York, I visited Professor Turner, of the Episcopal Theological Seminary, submitted my version to his perusal, and received his recommendation. His deportment was remarkably friendly, and his manners are those of an accomplished Christian gentleman. My old friend Mr. Schroeder accompanied me to his house. Mr. Schroeder is vicar in the stead of Dr. and Bishop Hobart, who is now on a tour to England for his health. On Sunday preached twice for Rev. Schaeffer in St. Matthews Church, which is a most elegant and remarkably tasteful edifice. It is a perfect model of a church, and is visited as such by many persons intending to build. There is no gallery; there is an excellent and very good toned organ in it; which cost \$2,000. The expense of the whole building, as it now stands, was \$30,000, of which \$16,000 are paid. The edifice is 90 feet in length, and about 68 feet in breadth. The ceiling is flat and *low, very low*. The floor is an inclined plane, so that the seats rise as they recede from the pulpit. The pulpit is all mahogany wood, and rather lower than common. The organ is in a projection of semicircular form, directly back of the pulpit, and above the vestry-room. The doors, which are four in number, are all at the gable end, and next to the street; two lead from the vestry-room to the altar on either side of the enclosure around the altar. The entrance into the pulpit is up a flight of stairs in the vestry-room and through a door into the pulpit. There is a basement story under the whole edifice, in which Mr. Hoxel and a number of other males

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\* We fear the ardent hopes expressed in the foregoing of the increasing progress of orthodoxy in Germany, have not been fully realized.—*Ed.*

and females teach one of the most extensive and respectable schools in the city. The clergy in New York are, in general, not distinguished for piety. I visited also the Rev. Geisenhainer, pastor of the German Lutheran Church, who is a man of very distinguished talent.

*Tuesday, May 25th.* Left New York at 8 o'clock, A. M., in the steamboat United States, for New Haven. The fare through is \$3.00, including board.

✓ The object of his journey to Andover, Mass., was to consult with Prof. Moses Stuart, in regard to the translation of Storr and Flatt's Biblical Theology. On this subject he wrote; "When I left Princeton there were three *pia desideria*, which were very near to my heart, for the welfare of our church. A translation of some one eminent system of Lutheran Dogmatics, a Theological Seminary, and a College for the Lutheran Church."

He set himself to work to do what in him lay to meet these wants. At Princeton already he had selected Mosheim's *Elementa Theologiæ Dogmaticæ*, which selection was warmly commended by his father and by his intimate friend, F. C. Schaeffer, of New York. Dr. Koethe, of Altstadt, near Jena, urged him to take Storr and Flatt, and Dr. Moses Stuart, of Andover, strongly urged him to do so. He so decided and translated, re-arranged, enlarged and published this work. The first edition was printed in Andover, in two volumes 8vo., by Hagg and Gould, in 1826. The second edition, somewhat abridged, also printed in Andover, by Gould and Neuman, one volume in 1836. It was also reprinted in England in 1845.

TRAINING OF CANDIDATES FOR THE MINISTRY HIS GREAT  
LIFE WORK.

During his pastorate in Virginia, he organized a class of theological students. This little school of the prophets



was the nucleus of the theological seminary at Gettysburg. Dr. Diehl gives the following account of it, in his biographical sketch :

“ In 1820, several prominent pastors were giving theological instruction to candidates for the ministry. Dr. Hel-muth had trained some. Drs. Lochman and D. F. Schaeffer had each a little private theological school. There was no Lutheran Theological Seminary, except Hartwick, and it was far off and poorly organized. Candidates for the Lutheran ministry were under the necessity of repairing to the theological seminaries of other denominations, or putting themselves under the private instruction of eminent pastors. Very few went to foreign schools. A number had gone to Philadelphia, Harrisburg and Frederick.

The talents and learning of young Schmucker, soon pointed him out as the man to teach candidates. At the first Synod he attended, after his settlement, 1821, the Synod placed a catechist and theological student, Mr. Kibler, of North Carolina, under his tuition. Soon afterward others sought his services. J. B. Reck, Samuel K. Hoshour, J. P. Kline, J. G. Morris and others, found their way to New Market. A private theological school of higher repute, and promising larger dimensions, than any hitherto, was growing up in Shenandoah County, when the General Synod determined to establish a Seminary.”

Dr. Morris, who was one of the first pupils in this Pro-Seminary, gives the following account of it in his own characteristic style :

“ After he had been settled there several years he conceived the idea of establishing a sort of Pro-Seminary. This was in 1823, and it gradually led to the founding of the schools we now have at Gettysburg. Here, the second time, I became the pupil of S. S. Schmucker. There were five other young men who constituted the class, and a mis-

cellaneous crowd it was. I mean that we were in every stage of preparation ; one was a college graduate, another could spell but a few words of the Greek Testament, and a few others had the same difficulty with English. But they were all trained to be useful men. The mode of teaching was not very systematic, and we toddled along after a very remarkable fashion.

Our teacher was at that time engaged in translating the *Theology of Storr and Flatt*, which was published at Andover, and which reached a second edition. He was a most untiring worker, and, being a widower, he had not the cares of a household, not even taking his meals in the parsonage. He thus devoted *his whole time* to his books. I never knew him to take a walk or do anything else for mere exercise. He did not seem to require it ; at least I never knew him to suffer from severe confinement to head work. He had no visitors to annoy him, and was very impatient of intruders. His study was in a remote part of the house from ours, and I do not think one of us darkened the door of that sacro-sanctum in a month. So neither did he ever enter our workshop, except once a day at recitation. He had no time for social intercourse, and we had none to hear a lecture on propriety."

While Morris was a student in the Pro-Seminary in Virginia, he was confirmed by Rev. S. S. Schmucker, and received as a communicant member of the church. This information he imparted to Dr. B. Sadtler a few days before his death. Some doubts having been expressed, as to the correctness of this statement, by friends who maintained that he had been confirmed by Dr. J. G. Schmucker, in York, Pa., and received as a member of Christ Lutheran Church, Rev. Dr. G. W. Enders kindly searched the records of Christ Lutheran Church. He found there a record of the baptism of Johann Gottlieb Morritz, on January 8th,

1804, by Rev. Jacob Goehring, but no record of his confirmation. Dr. Enders then wrote to Rev. Dr. S. Henkel, pastor of the Lutheran Church at New Market, Va., and received the following reply :

"I went to see Miss Martha Cline, daughter of the late Rev. J. P. Cline, who has possession of her father's diary. I there found the following information: 'On Sunday, April 25, 1824, Rev. Dr. S. S. Schmucker had a communion meeting at Mt. Jackson, seven miles north of this place. J. G. Morris was confirmed.' This, I think, is reliable, and the information you want. I hope, this will prove satisfactory.

Yours fraternally,

S. HENKEL."

It will be noticed, that this church at Mt. Jackson, is the same, which was formerly Episcopalian, but called Rev. Schmucker to become their pastor, and became a Lutheran Congregation.

#### HIS SECOND MARRIAGE.

*On October 12th, 1825*, he was married to his second wife, Miss Mary Catharine Steenbergen, daughter of Mr. William Steenbergen, of Shenandoah County, Va. The Steenbergens and the Beales were two prominent English families, of high respectability and wealth, said to have descended from a branch of the nobility of England. They owned large contiguous tracts of the most beautiful and fertile lands in the Valley of Virginia, and were intermarried with each other. The eldest son of the second marriage was named Beale M. Schmucker. \*

\* See Family Record, Page 26.