

*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."

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

## CHAPTER NINTH,

1811—1826.

EFFORTS MADE TO ESTABLISH SEMINARIES—IN NORTH CAROLINA, 1811-1817—HARTWICK—PROF. HAZELIUS—PROSEMINARY BY SCHMUCKER—TROUBLES AS TO HIS LIFES WORK—FIRST STUDENTS—DR. MORRIS' ACCOUNT—PROCEEDINGS IN GENERAL SYNOD—PROFESSOR CHOSEN—DR. DIEHL'S ACCOUNT—CONSTITUTION—FUNDS CONTRIBUTED—SCHMUCKER'S DONATION—SCHMUCKER'S COLLECTION TOURS—KURTZ'S TOUR TO EUROPE—COLLECTIONS IN GERMANY—MORRIS' HISTORY OF THE SEMINARY—LOCATION OF THE SEMINARY—DR. KURTZ'S LETTER FROM LONDON.

## THE THEOLOGICAL SEMINARIES.

The first ministers of the Lutheran Church in America came from Germany, principally from Halle. For the education of pastors in this country little private theological seminaries were conducted by prominent Lutheran ministers, in connection with their pastorates. Such schools were conducted by Drs. Helmuth and Schmidt, in Philadelphia, Dr. Lochman, Sr., in Harrisburg, and D. F. Schaeffer in Frederick.

The Swedish Lutherans formerly received their preachers from the Consistorium of Upsala; the king of Sweden supported them, and was, therefore the first patron of the Lutheran Church in North America.

The German Lutherans were principally supplied with

preachers from Halle until the time of the Revolution, which was very expensive, and the means could be supplied only by contributions from Christian friends. This arrangement gradually ceased entirely. (In the years 1770-1786, only two more ministers were sent from Germany to Pennsylvania.) To send their sons to Germany, as Muhlenberg had sent his eldest son, F. A. Muhlenberg, was impossible for most of the pastors. There was, hence, no other way left than that some of the prominent ministers should privately instruct young candidates for the gospel ministry.

But toward the close of the eighteenth century efforts had already been made to establish classical schools and theological seminaries for the preparation of ministers in the Lutheran Church.

In the year 1773, Rev. Dr. Kunze, pastor of the Lutheran Church in Philadelphia, attempted to organize a German and Latin school. It was supported by voluntary contributions, especially from the Society for the Promotion of Christianity and useful knowledge among the Germans in America.

But it could not be sustained by private contributions. Dr. Kunze accepted a call to a professorship in Columbia College, New York, and the war of the revolution, which followed soon afterwards, put an end to it.

A more auspicious prospect was promised the Franklin College in 1787, in Lancaster, Pa. A considerable sum of money had been subscribed; the state legislature had conferred a charter and donated 10,000 acres of land. It was to be jointly owned and occupied by the Lutherans, Reformed and Moravians. Besides the usual college studies, theology was also to be taught; five professors were appointed with a salary of 200 pounds sterling each. But the plan failed, because there was no income from the land and the subscriptions were not paid. Many years later the

Reformed bought out the interest of the Lutherans, united their Mercersburg institutions with it, and have now a flourishing college and theological seminary at Lancaster.

In 1811, the North Carolina Synod proposed the establishment of a seminary for the education of young men for the ministry, and this was a subject of much discussion in their meetings; but in 1814 the report was made, that after mature deliberation it was found "that we are not in a position to form such an institution, and will not be, until our congregations be aroused to do everything possible to support our young candidates, to accomplish which our ministers are earnestly requested to do all they can."—*Min. N. C. Synod, Page 21.*

In 1817 Pastor Philip Henkel reported, that a small seminary had been begun by himself and Joseph E. Bell, in Green County, Tennessee, in which Hebrew, Greek, Latin, and the German and English languages were taught, and that Pastor Bell was the chief professor in it.

"On request, this seminary was accepted and adopted as our own Seminary, and as worthy of our encouragement and patronage (support) in the hope that under the blessing of the Lord, this small one may grow into a large one, in which many able ministers and missionaries may be trained. To aid the Seminary, money shall be collected in our churches next May. The same shall be turned over to the treasurer, who shall keep an account of all the benefactions."—*Minutes N. C. Synod.*

Some money had been collected for the support of this seminary, but it had not a successful career. Its two professors, Philip Henkel and Joseph E. Bell, had separated themselves from the North Carolina Synod and joined their fortunes with the Tennessee Conference, organized at that time. Consequently the North Carolina Synod refused to pay the money collected in their congregations for the

establishment of the institution. The little seminary therefore had to be abandoned, and candidates for the ministry continued to study under the instruction of pastors, which practice continued in the Tennessee Synod many years, even after a number of Lutheran theological seminaries had been established.

#### ORIGIN OF HARTWICK SEMINARY.

A pastor long associated with Muhlenberg, although not called for the Pennsylvania work, or by the authorities at Halle, was John Christopher Hartwig. He was a Thuringian, born in 1714, who had for a short time been connected with the institute of Dr. Callenberg in Hamburg, for the conversion of the Jews. He was called in 1745 to the pastorate of the churches along the Hudson, with Rhinebeck as the centre, and was ordained for the work in London by the two pastors of the Savoy Church, and the pastor of the Swedish Church. He was chaplain of a German regiment in the French and Indian war.

He visited Muhlenberg in 1747, acted for a time as a substitute for Brunnholtz during the latter's illness, and participated in the arbitration to settle the difficulties in the Raritan congregations, as well as in the organization of the Ministerium of Pennsylvania in 1748. He was a life long bachelor and noted for his eccentricities, and continued, until the close of his life, in 1796, his attachments and visits to the descendants of Muhlenberg, as he had previously done to their father. "Tradition tells, that the domestics dreaded his appearance, because of the excessively long prayers which he made at family worship."—*Jacobs, P. 224.*

When Hartwick died, July 16, 1796, his estate was left to found an institution for the education of pastors and missionaries, he having been especially interested in the neighboring North American Indians. Drs. Kunze and Hel-

muth were named as directors of the institution; but when the latter, on account of the distance, declined serving, Dr. Kunze, with the sole surviving executor, provided for the opening of the seminary in 1797. But the plan was a novel one. Dr. Kunze was constituted theological professor in New York, Rev. A. T. Braun of Albany was made the classical instructor in Albany, and Rev. J. F. Ernst was sent to Otsego County to occupy Hartwick's lands and teach the youngest pupils. Thus were established an embryo theological seminary in New York, a college in Albany, and a preparatory department where Hartwick Seminary now stands. . . . Rev. A. T. Braun succeeded to the place on the death of Dr. Kunze. The location was finally fixed in 1812, when the buildings were begun, and in 1815 Dr. E. L. Hazelius became principal and professor of theology. —*Jacobs' Hist.*, pp. 332, 333.

"In 1815 Hartwick Seminary was opened with 19 students, the number growing within a few years to 44. Its first president was Dr Ernst Ludwig Hazelius, a man who brought to this country thorough German culture, eminently fitting him for an instructor. He was an earnest Christian . . . and instrumental, through his students, in putting an end to the sway of Rationalism in the New York Ministerium."—*Wolf*.

This institution he served with great ability for fifteen years, at the same time preaching every Sunday and acting as pastor of the village congregation.

"Mr. Hartwig was possessed of an estate consisting of a large quantity of land, which he left by will for the endowment of an institution, for the training up of young men to become missionaries among the Indians. The bequest, owing to certain circumstances, became the occasion of considerable difficulty, which was continued through quite a number of years. The seminary was finally located at

Hartwick, in Otsego County, N. Y., under a special charter obtained from the legislature."—*Sprague*.

In 1830 Hazelius accepted a call to the professorship of Biblical and Oriental Literature and the German Language, in the Theological Seminary at Gettysburg. His connection with this institution, however, was brief. He resigned his chair, much to the regret of the directors, in 1833, to accept a professorship in the Theological Seminary of the Synod of South Carolina, the vacancy having been occasioned by the lamented death of Professor Schwartz.

Dr. Hazelius continued his connection with the South Carolina Seminary until his death, February 20, 1853.

But Hartwick Seminary has kept on in its useful career and is now in a fair way to be established as a regular college, in connection with its theological department. It has received about \$30,000. in a bequest, and the New York synods are making efforts to endow professorships.

In the year 1819 a committee of delegates from the Lutheran and Reformed churches met in Lancaster, Pa., in order to arrange for a union theological seminary. But this attempt also met with insuperable difficulties, and the plan had to be abandoned. This effort was made in the interest of an organic union between the Lutheran and Reformed churches in Pennsylvania.

Dr. Twesten makes the following comment on this subject in his pamphlet, published in Germany in the interest of Dr. Kurtz's agency in behalf of the Gettysburg Seminary: "When we consider what hindrances the union of the two confessions met with among us, where the government cast the weight of its influence in the scale, we can realize that in America these hindrances must be much greater. On the doctrine of the Lord's Supper they could have agreed. But the Lutherans objected to the Calvinistic doctrine of election, which at this time gained currency

among some of the Reformed ministers in America; and the Lutherans were reluctant to intrust the training of their future ministers to an institution where this dogma might possibly become prevalent."—*Twesten's Nachricht*, p. 18.

"The Reformed," says Twesten, "manifested more courage than the Lutherans, and ventured to take the establishment of a theological seminary into their own hands." In addition to collections among their own congregations in America, they also sent an agent to Germany, in the person of Rev. James Reily. Dr. De Wette published a pamphlet in advocacy of his cause, just as Twesten afterwards published and circulated one in Germany in advocacy of Dr. Kurtz's mission. It appears, from De Wette's publication, that Mr. Reily canvassed, not only in Reformed countries, such as Holland and Switzerland, but also in countries where the Lutheran confession prevails; namely, in the kingdom of Wurtemberg, "where he found the most friendly and liberal reception."—*Twesten*, p. 18.

Doubtless the example of the Reformed, and the success of Mr. Reily encouraged the Lutherans to send Rev. Benjamin Kurtz on a similar mission.

#### THE PRO-SEMINARY IN VIRGINIA.

Dr. Schmucker was an organizer and a teacher. After he had entered into the ministry, he had very earnest thoughts, as to what particular department of the Lord's work he should devote his life. The translation of Mosheim's Dogmatic, the translation of the work of Storr and Flatt, the founding of an Orphans' House and Publishing Establishment, like that of Francke in Halle, Germany, or the founding of a Theological Seminary, occupied his mind. He finally fixed upon the last of these institutions as the work of his life. His son, B. M., writes as follows:

"During this period he was much occupied with the

general interests of the church. He writes: '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 selected Mosheim's *Elementa Theologiæ Dogmaticæ*, which selection was warmly commended by his father, and by his intimate friend, Rev. F. C. Schaeffer, of New York. Dr. Koethe, of Allstaedt, near Jena, urged him to take Storr and Flatt, and Dr. Moses Stuart, of Andover, also strongly urged him to do so. He so decided, and translated, re-arranged, enlarged and published Storr and Flatt's 'Biblical Theology.'

The work of preparation of students for the ministry he began in 1823, and during those years had six students, among whom was his old York pupil, John G. Morris.

The following extract from his diary will give the reader an idea of his state of mind about this time:

"For a week past I have been rather dejected, partly from the want of clear spiritual light to shine upon me, and comfort my heart, amid its sorrow, and partly from the unsettled state of my mind, as to future duty. Sometimes I think it is the will of God, that I should devote myself entirely to the education of youth, principally for the gospel ministry; then I desire to establish a Franckean Seminary. On these subjects I sometimes think so much, as really to become sick.

"*Tuesday, Dec. 9th, 1823.* This day, in reliance on the gracious aid of my heavenly Father, I commenced a course of theological instruction, after having matriculated the following young gentlemen as students:

JOHN MORRIS, of York, Pa., undergraduate of Dickinson College;

JOHN RECK, of Winchester, Va.;

PHILIP KLINE, of this county, near Woodstock ; and

GEORGE SCHMUCKER, son of my Uncle Nicolas.

“They are all hopefully pious and promising young men. O that God would enlighten my mind, and grant me grace to lead them into all the necessary truths, which shall qualify them for being eminently useful in the church.

“I prepared a ‘Plan’ of the course of theological study, and Christian deportment, which I read to them, explained, and required each one solemnly to promise, in reliance on divine aid, faithfully to observe. This ‘Plan’ I leave with them in their recitation room, for their daily perusal.”

Dr. Morris gives an account of this little school of the prophets in his characteristic style. We quote it in his own words and leave the readers to form their own judgment :

“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 miscellaneous 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. This 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 once 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."—*Fifty Years in the Ministry*, pp. 127, 128.

His son, B. M., writes in the College Book:

"The energies of his whole life were devoted pre-eminently to the preparation of candidates for the ministry. This was, from his entrance into the ministry, the work to which he believed himself to be called. He began with one student in 1822, and soon others gathered around him in the secluded village of New Market."

In the convention of the General Synod of 1825, a committee was appointed "to prepare a plan for the establishment of a theological seminary, who shall govern themselves by the instructions which shall be given by the Synod."

The chairman of this committee was Rev. S. S. Schmucker, who reported the next morning. The first resolution is as follows: "That the General Synod will forthwith commence, in the name of the Triune God, and in humble reliance on his aid, the establishment of a theological seminary, which shall be exclusively devoted to the glory of our divine Redeemer, Jesus Christ, who is God over all, blessed forever. And in this seminary shall be taught, in the German and English languages, the fundamental doctrines of the sacred Scriptures, as contained in the Augsburg Confession."

In the afternoon of the same day, the Synod proceeded to ballot for a professor, when Rev. S. S. Schmucker was elected—"unanimously, excepting one vote, which was given as a compliment to Rev. Dr. Geisenhainer, Sr., by his friend, Dr. Daniel Kurtz."

The following resolution was passed :

"*Resolved*, That the Professor be furnished with a dwelling and a salary of five hundred dollars for a current year, and that the Board of Directors fix his salary hereafter."

The professor-elect was instructed to prepare a constitution for the proposed seminary. The Constitution, which, with but few changes, is in force still, declares in Article I, as the design of the institution :

"To provide our churches with pastors, who sincerely believe and cordially approve of the doctrines of the Holy Scriptures, as they are fundamentally taught in the Augsburg Confession, and who will therefore teach them in opposition to Deists, Unitarians, Arians, Antinomians, and all other fundamental errorists."

Dr. Diehl gives the following account of its establishment :

"In 1820 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 afterwards 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 reputè, and promising larger dimensions, than any hitherto, was growing up in Shenandoah county, when the General Synod determined to establish a Seminary.

“When the plan had been adopted and the time had come for organizing the classes, nobody was surprised that upon the first ballot at the General Synod, 1825, for a professor of theology, Samuel S. Schmucker received every vote except one, given by Dr. Daniel Kurtz, for Dr. Geissenhainer, Sr., of New York Ministerium. Dr. Kurtz evidently intended it merely as a compliment to an old friend. So sensible a man as he knew, that as to fitness for the enterprise of founding a new Theological Seminary, there was no comparison between the accomplished young divine of New Market, and the aged German preacher, learned a man as he was. He could afford to pay his venerable friend this compliment, for he knew Schmucker would receive every vote except his own.

“Having attended to all the preliminary measures for the establishment of a Seminary, including the election of the professor, the General Synod (1825) proceeded to elect a Board of Directors; made arrangements to collect funds, and appointed a meeting for the Directors to decide the question of the location of the institution. Accordingly the Directors met at Hagerstown, March, 1826. Four towns had petitioned for the Seminary. While the claims of Hagerstown, Chambersburg and Frederick were duly considered, the Directors came to the conclusion that Gettysburg held forth the strongest inducements, making the largest pecuniary offers, and being more central to the whole body of the Lutheran church.

“ Mr. Schmucker now resigned his pastoral care of the Shenandoah county congregations, and removed, during the summer of this year, from Virginia to Gettysburg. On the 5th of September, the Directors met at Gettysburg, to attend to the inaugural ceremonies.

“ It was a great day for Gettysburg, that 5th of September, 1826. There was no little commotion in the community. The citizens were rejoicing, that their hitherto insignificant town was to be a great seat of learning, which would yet make their place famous. On the preceding evening, a number of strangers—eminent ministers of the gospel and others, had arrived, some by private conveyance and some by the stage coach. It was Tuesday, at 9:30 A. M., that a large number of persons gathered together in the Library room of the old brick building which had been the Gettysburg Academy, but was now given to the use of the Seminary of the Lutheran church. There were Directors of the Seminary. There was a number of Lutheran ministers, and a few of other names. There was also a crowd of citizens. They formed into line—Directors first, then ministers, then students, then citizens. The venerable Dr. J. G. Schmucker, of York, leaning on the arm of the manly form of David F. Schæffer, of Frederick, headed the procession. They moved in slow, solemn march to the Lutheran church, near the eastern end of the town. The house was filled with people from the town and from the country.

“ In the church, the services were opened with an anthem by the choir. Rev. J. Grob then offered a prayer. Dr. J. G. Schmucker, President of the Board, of Directors, preached an impressive sermon in the German language, from the text, ‘ The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also,’ (2 Tim. ii. 2). Then Rev. C.

P. Krauth offered a prayer. Rev. D. F. Schæffer now requested the new Professor to utter and subscribe the oath of office, which had been written by the Professor himself.

THE OATH OF INAUGURATION.

“Then, Mr. Schmucker, young in appearance, less than twenty-eight years of age, rose and spoke in solemn tones these words: ‘I solemnly declare in the presence of God and of the Directors of this Seminary, that I do *ex animo* believe the Scriptures of the Old and New Testament to be the inspired word of God, and the only perfect rule of faith and practice. I believe the Augsburg Confession, and the Catechisms of Luther to be a summary and just exhibition of the fundamental doctrines of the word of God. I declare that I approve of the general principles of church government, adopted by the Lutheran church in this country, and believe them to be consistent with the word of God. And I do solemnly promise not to teach anything, either directly or by insinuation, which shall appear to contradict, or to be in any degree more or less remote, inconsistent with the doctrines or principles avowed in this declaration. On the contrary I promise by the aid of God to vindicate and inculcate these doctrines and principles, in opposition to the views of Atheists, Deists, Jews, Socinians, Unitarians, Universalists, and all other errorists, while I remain Professor of this Seminary.’

“Rev. David F. Schæffer then ascended the pulpit and delivered a charge to the Professor. He said: ‘You are entrusted with the care of young men who are designed for the ministry—who are to go forth as heralds of the Lord Jesus Christ, to become instruments of life or death to many. You are to instruct them in all things pertaining to an ambassador of the King of kings. Upon you it will depend largely whether they will become burning and shin-

ing lights or not. I charge you to remember your responsibility, and be faithful to God. Establish the students in the faith which distinguishes our church from others. Unity of sentiments on important matters of faith and discipline, among pastors of the same church, is indispensable. I object not to difference on subjects of minor importance between different denominations. The Church is more beautiful from such variety, as is a garden on account of its flowers being of various color. But every flower must be like all others of the same genus and species. Above all, ground our students well in the doctrine of the atonement. Dr. Gray says : ' Therefore be it known that Martin Luther, that only not inspired man, whom the Lord Jesus raised up with semi-apostolic unction to save his Church from annihilation, did maintain that the atonement made by the Son of God on Calvary, is competent to effect the salvation of mankind, and nothing is wanting to render it universally efficacious, but the sinner's faith.'

" Then, at Mr. Schæffer's request, the students rose. The following young men stood up : Wm. Artz, Lewis Eichelberger, David Jacobs, Wm. Mœring, and Jonathan Oswald, all of Maryland ; Daniel Heilig, J. G. Morris, D. P. Rosenmiller and N. G. Sharrets, of Pennsylvania ; and Jacob Kempfer, of North Carolina. After an address of five minutes to these young men, Mr. Schæffer closed, and Professor Schmucker delivered his inaugural. He began by saying : ' The occasion on which we are assembled, is fraught with peculiar solemnity to him who now addresses you, and with deepest interest to the friends of Zion.'

" He announced his subject : ' Theological education with special reference to the ministry. Who are the proper subjects of ministerial education ? What branches of science are entitled to their attention ? What is the proper method of conducting this education ?'

“Under these heads, he pointed out the requisite qualifications for the study of theology with a view to the ministry, the extensive range of learning desirable, and the advantages of a Theological Seminary, over the private instruction of pastors. The discourse was an able one of an hour’s length. It was received with great favor. It was published and widely circulated.

“Such was the beginning of Mr. Schmucker’s career as the head of the theological education of the church. The first year opened encouragingly. The catalogue for this year contains the names of twenty-three students, three seniors, eleven middle class, and nine juniors.”

#### THE CONSTITUTION OF THE SEMINARY

was prepared by Mr. Schmucker, and printed in the German and English languages, in which the design of the institution is stated. Several things in this constitution are noteworthy, such as, “A professor may be impeached for fundamental errors in doctrine, morality, or inattention to duty, by a vote of two-thirds of the Directors.”

“The Directors shall inspect the fidelity of the professors, as well in regard to doctrine, as the manner of teaching, devotedness to the Lutheran Church,” etc.

“No person shall be eligible as Professor, who is not an ordained pastor of the Evangelical Lutheran Church, of high repute for piety and talents. And no one shall be eligible to the Professorship of Didactic and Polemic Theology, who has not officiated as pastor in the Church for at least five years.”

“Every Professor must also publicly pronounce and take the oath of office.”

“The Seminary shall be open to students of all Christian denominations, possessing the proper qualifications.”

“Every student shall be expected to treat his teachers with the greatest deference and respect, and all persons

with civility. Cleanliness in dress and habits shall be observed by every student."

"All theological students shall board in commons, special cases excepted, of which the faculty shall take cognizance." \*

#### THE ENDOWMENT OF THE SEMINARY.

The establishment of a theological seminary could not be accomplished by merely selecting the location, appointing a professor and adopting a Constitution. Buildings must be purchased or erected; the professor's salary must be provided for, a theological library collected, and money raised for the support of students. Professor Schmucker led off by subscribing \$1,000 for the support of students in annual payment of \$100, thus reducing his meagre salary of \$500, to \$400 a year. Then additional subscriptions were made by the following brethren:

Dr. J. G. Schmucker, York,	-	-	-	\$100.00
Rev. J. Herbst, Gettysburg,	-	-	-	100.00
" J. G. Morris, Baltimore,	-	-	-	100.00
Dr. D. Kurtz, Baltimore,	-	-	-	50.00
" D. F. Schæffer, Frederick,	-	-	-	50.00
" D. M'Conachy, Gettysburg,	-	-	-	50.00
" A. Reck, Middletown, Md.,	-	-	-	50.00
" B. Keller, Carlisle,	-	-	-	50.00
" J. Sherer, North Carolina,	-	-	-	50.00

and a number of others, smaller sums. Rev. G. Shober, of North Carolina, donated 2,433 acres of land to the Seminary, but it seems, that very little benefit was ever realized from this munificent donation.

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\* Formerly the students all ate at a large table in the basement in a large dining-room. The basement in the old Seminary building also contained a kitchen and several private rooms for the steward and his family.—ED.

The following manuscript in Dr. Schmucker's own hand writing explains the nature and condition of his donation. It may justly be regarded as the nucleus of the Parent Educational Society, which afterwards assisted so many young men in their preparation for the ministry, and became such a blessing to the church :

DONATION OF \$1,000 TO THE CAUSE OF BENEFICIARY EDUCATION, TO POOR AND TALENTED AND PIOUS CANDIDATES FOR THE MINISTRY, IN THE INSTITUTION OF THIS PLACE.

" I. Feeling, as I trust, a sincere desire of promoting the kingdom of my divine and blessed Redeemer, not only by devoting to his service my time and personal efforts, but also by appropriating to the same purpose a portion of that earthly substance which God has entrusted to me ; and believing that no part of God's church stands in greater need than that with which I am now immediately connected, and believing that the assisting of pious young men of good talents in becoming qualified for the holy ministry is one of the most direct methods of promoting the kingdom of our blessed Redeemer : I hereby, as a private offering to the Lord, obligate myself to pay to the Directors of the Theological Seminary at Gettysburg and their successors, in annual payments of 100 dollars, for ten years (if my life is thus long spared) amounting to the sum of \$1,000, the first of which is hereby paid, and each successive installment due at the spring meeting of the board, to be applied to aid young men of undoubted piety and good talents in preparing for the gospel ministry in this institution, and with a view to laboring in the Lutheran Church.

" II. The conditions on which this money is to be advanced to young men by the Directors, shall be as follows : it is to be loaned upon the individual's giving to the

treasurer of the Board his note with security, if he can conveniently obtain it. The sums loaned to any one individual shall not exceed his actual necessities and in no case exceed 60 dollars per annum.

"III. The selection of beneficiaries I reserve to myself during my life, after which it shall forever be vested in the Board of Directors.

"IV. The moneys lent to any individual shall not bear interest until the time when he has completed the regular course of theological studies, and shall be payable in annual gales of 100 dollars, the first due twelve months after the completion of his regular course of study.

"V. If any beneficiary shall be unable to pay the whole of each gale as it becomes due, the Directors shall indulge him so long as they believe his inability to be unavoidable by him, and his conduct is that of a faithful minister of Christ.

"VI. If any individual, who has received aid from this fund, shall not devote himself to the work of the Gospel ministry, it shall be the duty of the Directors to require him, in a reasonable time, to refund all the money advanced to him with lawful interest from the time when it was lent.

"VII. If at any future time (which may God in mercy prevent) this institution should become so perverted, that a belief that the doctrines of the eternal and real divinity of the Redeemer, the doctrine that the atonement is general and in its nature equally applicable and acceptable to all men, the universality of divine aid or grace sufficient for salvation, and the real willingness of God to save all men, should no longer be required, either professedly or in reality, of the Professor of this institution, I hereby authorize my lawful heirs in any future generation to recover the amount of this donation and all its increase by interest, for their own proper, private use.

"VIII. I reserve the right of making any additional regulation or of changing any of these during my lifetime, but not of revoking the grant altogether or changing the object of it."

The Board passed the following resolution:

*"Resolved,* That the Board express their thanks to Prof. Schmucker for his liberal donation in founding the first scholarship of this institution for the purpose of aiding pious young men in preparing themselves for the Gospel ministry in the Seminary."

At an early period an association was formed among the students, called, "The Mechanical Society." The object of this society was, to spend two or three hours every day in mechanical labor, "which, while it will invigorate the body by healthful exercise, will also contribute to the financial support of its members."

The association was not of long continuance. The students now seek recreation by walking or athletic exercises. A gymnasium has lately been opened in the new Seminary building.

At a meeting of the West Pennsylvania Synod in York, a proposition was made, to raise a fund of \$10,000 for the purpose of establishing a second professorship, by subscriptions of \$100 each. Ten of these subscriptions were taken at once, and Professor Schmucker undertook a voluntary agency in New York and Philadelphia and obtained about \$30,000.

In the Pastoral Address the Board also expresses its thanks for the continued liberality of our benefactors in Germany. Although several years had passed since Dr. Kurtz's return, the stream of German liberality still flowed. Several boxes of books were received, and the institution had then the largest theological library in this country—more than 6,000 volumes.

Says Dr. Diehl: "Dr. Schmucker rendered important services to the institution, by procuring contributions. His extensive acquaintance with influential ministers of other denominations opened the door to large and wealthy congregations. He was so favorably known as an active participant, and warm friend of the great national religious societies, that he obtained funds from the American Education Society, for the support of Gettysburg beneficiary students. He visited Philadelphia, New York, and new England, and laid the wants of the Seminary before wealthy Presbyterian and Congregational churches, and obtained contributions amounting to \$15,000."

In canvassing Philadelphia he wrote, "My solicitations have been directed chiefly to members of the Lutheran Church, whom I found to be wealthy, liberal and generous people."

In 1826 Rev. Benjamin Kurtz was appointed by the Board to go to Germany and solicit donations and books for the Theological Seminary. He remained absent nearly two years, and brought home about \$10,000 in money and a large number of books. While in Germany he received many courtesies from all classes of men, and secured extensive popularity as a plain and impressive preacher. Immense crowds everywhere attended the churches in which he officiated.

Two German pamphlets were printed and extensively circulated in Germany in advocacy of Kurtz's agency. The one in Hamburg by Dr. Twesten, (Professor of Theology and Philosophy in the University of Kiel) of 72 pages, and the other in Berlin, of 40 pages, (author not given), which attained a second edition. In these pamphlets the claims of the American Lutheran Church and her Theological Seminary were most eloquently and earnestly pleaded.

Dr. Twesten writes, "The General Synod could not

have selected a more worthy agent than Rev. Benjamin Kurtz, when true evangelical piety, an enlightened spirit, ardent enthusiasm for the church and unassuming humility characterize him, which must secure for him the kind reception, which we already owe to a sister church. These characteristics have won for him all hearts, and no doubt they will produce the same effect upon every one who learns to know him on his travels."

He then gives a brief biographical sketch of Dr. Kurtz.

The two principal inducements which Twesten held out in his pamphlet were, that the Lutherans who had emigrated to America might be retained in the Lutheran Church, and he argues that this could not be done, if the German language was not retained among them. He further argues, that the German language could not be permanently retained without a German theological seminary to train German ministers of the gospel. "Suppose for a moment,—which God forbid—that the Lutheran Church in America should die out . . . . what would be the consequence? Would our Lutheran people go over to one of the English denominations, such as the Episcopalians, the Presbyterians, Unitarians or Methodists, and find among them a strengthening, wholesome spiritual food? By no means! The unavoidable difference in the languages would make this impossible with the most of them, and the others would lose the love of the divine word, if they must hear it proclaimed in a different language from their beloved German. . . . The German language cannot be maintained (in America), without higher institutions of learning. Those, therefore, who love their mother tongue, and take an interest in maintaining and extending German art and culture, we hope will find an inducement to contribute liberally towards planting such a school in that distant part of the world."

So far Twesten. We see from the above, what mistaken views our German brethren have had, and to a great extent still have, in regard to the necessity of the German language for the perpetuity of the Lutheran Church. That which Twesten declared impossible; namely, that the youth of the church, as they become English, should go over to some English denomination, if they do not have the gospel preached in the language which they understand, has taken place in hundreds of thousands of cases. I have heard a German minister declare, "that in his opinion the distinctive doctrines of the Lutheran Church can be taught in their purity, only in the German language; and yet we hear so much in our day, of the "Poly-glot Lutheran Church."

Dr. Twesten copied the entire constitution of the Seminary in his German pamphlet, and makes this remarkable comment upon it. "Every one will be impressed with the genuine religious and evangelical spirit that pervades these statutes. One thing, however, might appear strange to us with our present prevailing views, and may even be objectionable to many; namely, the almost anxious adhesion to the doctrines of the Augsburg Confession. \* It would not be the proper place here to enter into a general discussion of this subject. It is sufficient to remark, that in this respect also, that may be practicable and necessary in America, which would not be so with us." It will be remembered that this constitution was also composed by Dr. Schmucker.

Dr. Kurtz took with him the very highest kind of credentials. Besides the Officers of the General Synod, Revs. Gottlieb Schober, and D. F. Schaeffer, the following names of distinguished officials were added: John Gill,

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\* „Die fast ängstliche Fürsorge für die Erhaltung des in der Augsbürgischen Confession niedergelegten Lehrbegriffs.“

Notary Public of Baltimore, Judge Jacob Bucher, Harrisburg, John Andrew Schulze, Governor of Pennsylvania, James Trimble, State Secretary of Pennsylvania, Honorable Henry Clay, Senator, Washington, D. C. Governor Schulze writes, that it affords him great pleasure to recommend Rev. Benjamin Kurtz, as a very worthy and deserving minister, who deserves the friendly reception of all pious people. "I have known him," says the Governor, "almost from childhood, and can therefore testify, with a clear conscience, of his good character and conduct."

In London he was kindly received by Rev. Dr. Steinkopf, pastor of the German Lutheran Congregation in that city. This congregation donated \$75.00 to the Seminary, and from other persons he also received liberal contributions. Then he passed by ship to Hamburg, where his arrival was announced in the newspapers. He then visited Bremen and Luebeck. The ministers of Hamburg and Luebeck appealed publicly to their people for liberal contributions. In the city of Kiel the students of the university made up a purse. In Kopenhagen, their Majesties, the king and queen of Denmark granted him an audience, gave a royal contribution, and permitted collections to be held in the churches. In Sweden also and in the Russian provinces, as also in the cities of Petersburg, Riga and Dorpat, he received encouragement and contributions.

In Berlin he remained a longer time and received the royal permission to solicit contributions, and also preached before the king, and in the principal churches of the cities which he visited. From Berlin he went to Wittenberg, then visited Dresden, Leipzig, Halle, Magdeburg. In the kingdom of Wurtemberg he was cordially received and financially encouraged.

As stated above, the amount collected in money was \$10,000, and about 6,000 books. Considering the length

of time required,—nearly two years,—the extensive advertising by means of pamphlets and church papers, pastors, recommendations, royal patronage and general collections over the greater part of Germany and Scandinavia, this seems to be a very small amount for so worthy an object and protracted efforts made. The church in this country very properly expressed its gratitude to our brethren in the Fatherland for their sympathy and contributions. We must remember, those were the days of small things, both in Europe and in America. The books were the most valuable part of the contribution; the most lasting also, for they occupy the larger part of space in the library even at the present time. Yet as regards money, Dr. Schmucker alone, during two or three vacations, collected more than two times as much from Lutherans in York and Philadelphia, and from Presbyterians and Congregationalists in New York and New England. From this small beginning the institution has been progressing in endowments, usefulness and influence, until now it has an endowment of over \$100,000, four professors, two magnificent buildings and four professor's residences. See what the Lord hath done! Other similar institutions have sprung up in different parts of the country, which are the direct offspring of the seminary and college at Gettysburg. We append here an extract from

THE HISTORY OF THE THEOLOGICAL SEMINARY,

Prepared by Dr. J. G. Morris, by request of the Semi Centennial Committee, and read in Gettysburg, June 28th, 1876.

“ Though frequently the subject of conversation, nothing further was attempted towards the establishment of a Seminary until the meeting held at Hagerstown, Sept. 22d, 1820, when the Constitution of the General Synod was adopted, at which time a Committee was appointed to draft

a plan of such a school. This Committee was composed of Rev. Drs. Lochman, of Harrisburg, Endress, of Lancaster, Pastors J. G. Schmucker, of York, F. W. Geisenhainer, of the State of New York, and Muhlenberg, of Reading. The Committee reported at the session of the General Synod held in Frederick, Md., on the 21st of October, 1821, that they could not devise a plan according to which a general theological seminary could be established, and recommended that the further consideration of this subject be postponed to an indefinite time. They were of opinion, however, that in the meantime preparations should be made, and suggested a mode of operation which was altogether impracticable, and which was adopted by no Synod in the whole church.

“The resolutions offered by this committee amounted to a virtual abandonment of the enterprise. Nothing was done at the General Synod of 1823, held at Frederick, relative to the subject; not even a resolution respecting it was passed. During this period, the brethren of the Synod of Maryland and Virginia held monthly conferences, at which interesting seasons the expediency of erecting an institution was frequently discussed, and in the interim a very extensive correspondence on the subject was carried on by the brethren. Various plans were suggested, but none finally adopted. It was within the bounds of this synod that the subject was revived after it had been virtually abandoned by the General Synod of 1821. From that time until 1824, the subject was the topic of frequent private conference, *but the first step publicly taken to revive it was by Rev. S. S. Schmucker, of New Market, Va., in a sermon delivered before the Synod of Maryland and Virginia, held at Middletown, Md., Oct. 17th, 1824, at which time he detailed the regulations of a private theological school he had opened at New Market, Va., and recommended the enlargement of*

that school into a general institution for the church. Two months afterwards, under date of January 5th, 1825, Rev. Mr. Kurtz, of Hagerstown, wrote to Rev. Mr. Schmucker of New Market, and informed him that Prof. McClelland, of Dickinson College, had been in Hagerstown and told him that the trustees of that institution were anxious that the Lutheran Church should establish a Seminary at Carlisle, and would offer the same privileges which they had granted to the Reformed Church, except the use of a house for the professor. This plan he did not approve, but in the same letter proposed another, which had been laid before the monthly conference held at Martinsburg by the brethren on both sides of the Potomac, on Feb. 9th and 10th, 1825. \* The plan was as follows: He proposed that the Seminary should be located at Hagerstown,—that he would make an arrangement with his congregations, that they should furnish their school house for a lecture room, and that the professor should preach for them occasionally and have charge of several country congregations. The *Pastor loci* was also to be professor. This plan was objected to on the ground that the synod alone was the proper body which should elect the professors, but that by this plan they would elect themselves. At this conference it was resolved, that President D. F. Schaeffer, of Frederick, and Mr. Schmucker, Secretary of the Synod, should be requested to call a special meeting of the Synod of Maryland and Virginia to consider this subject. Mr. Schaeffer, with great wisdom, as the sequel proved, refused to call a synod, and advised more deliberation in the matter. At the regular meeting in the fall, held at Hagerstown, Oct. 23, 1825, Messrs. Schmucker, Krauth, of Martinsburg, and B.

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\* This conference was composed of Rev. Messrs. Kurtz, Krauth, F. Ruthrauff and Winter—a collection taken up which amounted to six or seven dollars, was the first money ever contributed to this object.

Kurtz, were appointed a committee to draft a plan for the immediate establishment of a Theological Seminary, and reported that which, with the additional articles, was subsequently adopted by the General Synod.\*

“On Nov. 7th, 1825, the General Synod convened at Frederick, Md., when it was resolved that the Revs. B. Kurtz, J. Herbst, S. S. Schmucker, B. Keller, and Messrs. Harry and Hauptman be a committee to prepare a plan for the establishment of a Theological Seminary, and that they govern themselves by the instructions which shall be given by this synod. On the following morning (Tuesday, Nov. 8,) the committee reported a plan, which, having been discussed and amended, was adopted. It was at the same time resolved ‘that agents be sent throughout the United States by the officers of the General Synod, to solicit contributions for the support of the Seminary; that it be earnestly recommended to the ministers of our several synods to afford said agents every possible aid, and that the Board of Directors pay the necessary expenses of such agents.’ The following agents were appointed by the synod: Rev. Dr. Lochman, Dr. Endress, Dr. Muhlenberg, and Rev. C. R. Demme, for the Synod of East Pennsylvania; Rev. Dr. Schmucker, Rev. J. Herbst, and B. Keller, for West Pennsylvania; Rev. Mr. Stauch, J. Steck, for Ohio and Indiana; Rev. Dr. P. Mayer, Rev. Messrs. Geisenhainer, F. C. Schaeffer and Lintner, for the Synod of New York; Rev. S. S. Schmucker, for Philadelphia and the Eastern States; Rev. Messrs. A. Reck, Meyerhoeffer and Krauth, for Virginia; Rev. Messrs. B. Kurtz, H. Graber, Ruthrauff, and Little, for Maryland; Rev. W. Jenkins, for Tennessee; Rev. Messrs. Sherer and J. Reck,

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\* This plan, as also the additional articles, was drawn up by Rev. S. S. Schmucker.

for North Carolina; Rev. Messrs. Bachman and Dreher, for South Carolina.

"It was further resolved, 'that an agent, furnished with ample testimonials by the President and Secretary of the General Synod, be forthwith sent to Europe, to solicit contributions of money and books for the benefit of the Seminary, and that our beloved and reverend brother, Benjamin Kurtz, be this agent.' Mr. Kurtz accepted the appointment of agent to Europe, and the happy results of his operations in behalf of the Seminary among our transatlantic brethren, will be experienced as long as the institution exists. He was at the same time instructed to assure the brethren abroad, that their contributions should be appropriated to the support of a German professorship.

"The first Board of Directors was next elected, and the following persons chosen: From Pennsylvania, Dr. J. G. Schmucker, Rev. Messrs. J. Herbst and B. Keller,—Philip Smyser, of York, and Jacob Young, of Carlisle. From North Carolina, Rev. Messrs. Shober, Storch, and J. Walter,—Col. Barringer and Wm. Keck, Esq., of Guilford County. From Maryland, Dr. J. D. Kurtz, Rev. B. Kurtz, Rev. C. P. Krauth,—Mr. J. Harry and Mr. C. Mantz.

"According to Article 6 of the plan which was adopted, the first professor was to be elected by the General Synod, after which the Board of Directors shall forever have the exclusive right of electing additional professors and filling up vacancies. Agreeably to this, the synod went into an election, when the Rev. Samuel S. Schmucker, of New Market, Va., was chosen Professor of Didactic Theology. A committee appointed to wait upon the professor elect and inform him of his election, reported that he had declared his acceptance of the office entrusted to him. The low salary of \$500 for the current year was voted the professor, but this was owing to the fact that there were as yet

no funds in the treasury, and the whole scheme was only a doubtful experiment. Before the funds collectable were available, the several synods in connection with the General Synod, contributed out of their own treasuries towards the support of the professor; the Synod of West Pennsylvania contributing \$150, and the Synod of Maryland and Virginia an equal sum. So small, so inauspicious was the commencement of our Seminary. But the hand of an overruling and merciful Providence has conducted us hitherto, and smiled upon the efforts of his servants to rear a theological school for his own glory and the welfare of men.

"The wishes of the brethren had now been accomplished—their ardent expectations were realized,—they had long sighed, and lamented and prayed and hesitated—now in the Providence of God an institution was founded, and every one rejoiced in the glorious prospect which the Church had before her.

"On the 2nd of March, 1826, the Board of Directors met for the first time according to appointment, at Hagerstown, at which were present Dr. Schmucker, J. Herbst, B. Keller, B. Kurtz, C. P. Krauth, clerical, and Philip Smyser, Jacob Young, J. Harry and Cyrus Mantz, lay members. Dr. J. G. Schmucker was elected President, and C. P. Krauth, Secretary.

"The attention of the board was called to the performance of a very serious and delicate duty, *that of the location of the Seminary*. In determining this difficult subject, they felt their high responsibility, well knowing that its favorable location would have a very important bearing upon its general utility. The following proposals were made:

"1. Hagerstown offered \$6,635 in money, the payment of which was pledged.

"2. Carlisle proposed to give \$2,000 in money, a

house for the professor to reside in for five years, and \$3,000 towards erecting a building for the Seminary. In addition to this they proposed to give a lot to the Seminary,—if a proposition of the Trustees of Dickinson College be not accepted.

“The Trustees of Dickinson College offered the use of a room in the college edifice for the lectures of the professor—a lot of ground one hundred feet square, convenient and eligible, situated in the college square—the use of the college library to the students—gratuitous access to the lectures of the Principal, and Professors of Moral Philosophy, Natural Theology, Political Economy and Necessity and Evidence of Divine Revelation—on condition that the Professor of the Theological Seminary should act as a member of the Faculty and as Professor of Hebrew and Oriental Literature in the college.

“3. Gettysburg offered \$7,000 in money, and the Trustees of the Academy guaranteed the use of that building, until suitable edifices are erected for the Seminary.

“These different propositions having been heard, the board proceeded to the location of the Seminary, it having been determined that a majority of the whole be necessary to a choice.

“After a long and interesting debate on the relative advantages of the places proposed, *Gettysburg*, upon the second ballot was the place selected. Thus a most important question was decided. It had excited much interest, but the final decision was unanimous.”

“One consideration in locating the Seminary was its accessibility. It was desirable to have the institution located centrally in regard to the whole Lutheran Church, in a place that could be reached most conveniently by public highways. Gettysburg at that time exactly answered these conditions. It was the first and only theological

seminary in the Lutheran Church in America, (Hartwick perhaps excepted,) and it was designed for the whole church north and south, east and west. There were no railroads in the country at that time, but the best constructed turnpikes in the state centred in and passed through Gettysburg. These were the public thoroughfares from Baltimore and Philadelphia to Pittsburg. Daily stages ran on these roads and a large number of wagons transported goods and country produce from and to the cities.

After the railroads had been built through different parts of the state, objections were raised against our institutions on account of their inaccessibility, except by stage coach. Efforts were therefore made and loudly advocated at different times for the removal of the College and Seminary to Harrisburg, Lebanon, Baltimore or Washington. But these efforts have thus far failed. At this time, however, Gettysburg is amply accessible by railroad from every direction. The great and decisive battle between the Northern and Southern Armies in Gettysburg during the late civil war, has given the place a world-wide reputation, and thousands of soldiers and citizens come every year to view the battlefield. The government also expends vast sums of money to lay out and beautify the grounds. At this time the general impression is, that the institutions are permanently located at Gettysburg.

"It was resolved that the Seminary commence its operations on the first Tuesday in September 1826, and that on that day the professor elect be inaugurated. Dr. J. G. Schmucker was appointed to deliver a sermon on the occasion, and Dr. Daniel Kurtz, a charge in the German language. Rev. D. F. Schaeffer, of Frederick, was appointed his alternate.

"Agreeably to the resolution of the board, a meeting

was held in Gettysburg on the first Tuesday of September, 1826. In the meantime the collectors appointed had been diligently attending to the duties assigned them, Mr. Kurtz had sailed for Europe, and preparations generally were making for the formal opening of the institution. The installation of Rev. S. S. Schmucker as professor of Christian Theology, took place according to appointment. An appropriate sermon was delivered on the occasion by Dr. Schmucker, Sen.; Rev. D. F. Schaeffer delivered the charge to the Professor after his solemn installation, which was immediately followed by the inaugural address of the Professor. All these exercises were performed in the presence of a large assembly, much impressed with the solemnity of the occasion. The students present were also addressed by Rev. Mr. Schaeffer. This was an important day in the history of the institution, and the high expectations which its feeble commencement permitted its founders to indulge, have never been disappointed.

"This was a period of painful anxiety and apprehension. The brethren had commenced an enterprise in which they were far from having the co-operation of the whole church. It was comparatively a few who undertook it, and they almost single-handed. They encountered difficulties, but they were surmounted; they were opposed by prejudice, but it was subdued; they had ignorance to contend against, but it was overcome. For a while the prospect was gloomy,—dark clouds, portentous of a direful storm, hung over them, but they were dispelled, and the sun of God's favor shone brilliantly upon them. They entered upon their labors, and pursued them with an untiring energy, and, at the end of eleven months, they had the satisfaction of seeing their first professor installed, a commencement made towards the establishment of a library, and the institution in successful operation. They recognized the benev-

olent hand of Providence in all these arrangements, and said with the Psalmist, 'The Lord has done great things for us, whereof we are glad.'

"The institution having been now regularly organized, the Professor immediately commenced his lectures with great zeal and ability. The following are the names of the first students who connected themselves with the school the first session: Wm. Artz, David Jacobs, Jonathan Oswald, David P. Rosenmiller, J. Kæmpffer, J. S. Galloway, Lewis Eichelberger, Henry Haverstick, Daniel Heilig, Benjamin Oehrle, N. R. Sharretts, George Yeager, S. D. Finckel, J. G. Morris. This number gradually increased, thus brightening the hopes of the directors. The extensive circulation of the addresses delivered at the inauguration of the professor made a deep and favorable impression upon the Lutheran community,—public confidence was secured, and promises of support and encouragement given from various quarters. They introduced the institution to the notice of other respectable denominations of our country, who rejoiced at its establishment, and extended to us the right hand of Christian fellowship.\*

"It must, however, not be withheld that the Seminary did not find a friend and well-wisher in every man, and alas! not in every one who called himself Lutheran. Every benevolent enterprise has its opponents, and this is perhaps wisely ordained, that its friends may be more active and kept constantly on their guard. There is good reason to believe that some of the clergy in the North Eastern section of Pennsylvania secretly opposed the Seminary, and a few openly avowed their enmity to it. But their opposition did not materially injure it, and the prophecy was

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\* I heard Dr. Alexander, of Princeton, speak very favorably of it from his chair, and Dr. Green in his Review of Addresses, etc., mentions it in most exalted terms.

fulfilled, 'No weapon formed against Zion shall prosper, and every tongue that shall rise against her in judgment, shall be condemned.' Is. liv. 17.

"This is perhaps the most proper place to mention the European agency of the Rev. Benjamin Kurtz. It was observed above, that he was appointed to proceed to Europe to solicit subscriptions in money and books in behalf of the Seminary. He cheerfully accepted the appointment, and on April 1st, 1826, he embarked at New York for Liverpool, where he arrived after a voyage of twenty-one days. He received some contributions in England, but soon after departed for the continent, which was to be the principal field of his labors. He was generally received with a cordial welcome by our transatlantic brethren, and was eminently successful in the prosecution of his agency as viewed from the stand-point of that day. He visited almost every considerable Lutheran city, and won the esteem and gained the assistance of most of the church dignitaries, and other distinguished men. His preaching was attended by multitudes—he every where excited curiosity, and was treated with the most cordial respect. His agency was something so new and so interesting—his home was so distant, as it was then considered—his behavior so humble and conciliating—and his preaching so scriptural, that he attracted the favorable attention of thousands and left an impression which that generation will never forget. His representations of the church in America awakened an earnest zeal in the bosoms of the pious, and their benefactions towards her will be remembered as long as she exists. Too much cannot be said in praise of the generosity of our transatlantic brethren. Our mission to them was productive of many collateral advantages. The churches in America and Germany became acquainted with each other—the cords of fraternal affection were more tightly drawn

—an extensive correspondence was established, and many other advantages resulted from it, which are inestimable. Even after the return of Mr. Kurtz, they afforded joyful proof of their continued liberality. By their munificence the library was increased to four or five thousand volumes, and the funds received an addition of about \$8,000. After an absence of twenty-two months, Mr. Kurtz returned to his native country.

“ The church rejoiced that so faithful a laborer was restored to her bosom in health, after having endured so many privations and exercised so much self-denial. It was not expected that all the professed friends of Zion and Lutheranism, either in America or Europe, would regard this mission in a favorable light. Several clergymen and laymen in this country openly censured the measure, but they had taken no part in the establishment and support of the Seminary. In Europe some opposed it, and the result of it was the appearance of a work, which was received in this country in 1829, purporting to be ‘ Directions to Emigrants to the United States.’ The author of this contemptible publication was a certain Dr. Braunschweig, who had been in the United States and was admitted into the Synod of Pennsylvania. His unministerial behavior subjected him to the public censure of the president of that body. He soon after returned to Germany, and vented his spleen against the men upon whose hospitality he lived, but of whose confidence his subsequent immoral conduct proved him unworthy. In his book he labors hard to prejudice his countrymen against the Seminary by misrepresentations and gross calumny. He makes certain statements part true, part false, which he never could have ascertained, but from the correspondence of certain opponents of the institution on this side of the Atlantic. Apprehending mischievous results to flow from this tissue of

slanders, the board, in 1830, resolved to answer it. In April, 1831, the reply, written by Dr. Hazelius, was sent to Europe.

"At this meeting of the board, *i. e.*, September, 1826, a committee, Dr. Schmucker, Mr. Herbst and C. A. Barnitz, Esq., was appointed to petition the Legislature of Pennsylvania, to incorporate the Seminary. This was attended with much difficulty, inasmuch as that body was then opposed to chartering religious institutions. It was, however, accomplished by the dexterity and influence of those representatives who felt an interest in the subject, and at the next meeting of the directors, the committee had the satisfaction of reporting the performance of their duty and of delivering the charter.

"At this meeting of the board, which was the first held in Gettysburg, and only the second ever held, and but seven months after it was determined to locate the institution at Gettysburg, a committee appointed to examine into the state of the funds, reported that \$17,513 had already been subscribed, of which only \$1,674 had been collected. Messrs. Herbst and Benjamin Keller were at this meeting appointed as general solicitors for the Seminary, and at the next meeting a vote of thanks to these gentlemen was passed for their important services in enlarging the funds of the Seminary."

The following characterization of the course of study in the Seminary by Prof. H. Jacobs in his history of the Lutheran Church in America, (page 370) will surprise many of our readers who studied in the College and Seminary at Gettysburg:

"The Seminary course was very brief, and the teaching scarcely rose above, if it equalled, the standard of the better catechetical instruction. There was even a tendency to depreciate sacred learning, as relatively unimportant, and

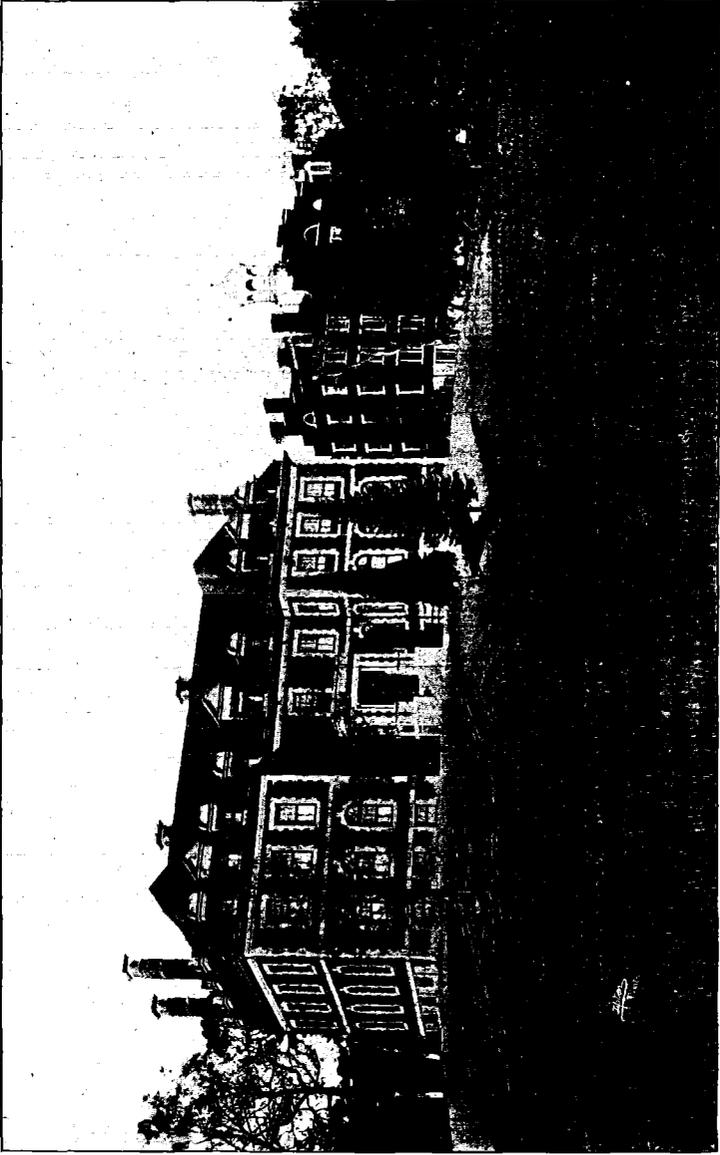
to throw all stress upon devotional exercises. The teaching was hortatory instead of doctrinal, and no longer covered the full extent of revelation."—*Jacobs, p. 370.*

This is certainly a very unjust and untruthful characterization of the teaching and course of study in the theological Seminary at Gettysburg, and it must surprise any one acquainted with the facts to read such statements in a book that claims to be a veracious and impartial history. The professors in the seminary are acknowledged to have been learned and able teachers. For many years Schmucker, Hazellius, Krauth, Sr., and Hay, were the professors in the seminary, devoting their whole time to the duties of their profession. The assertion, therefore, that the combined labors of those three distinguished professors "scarcely rose above, if it equalled the standard of the better catechetical instruction," is an insult to those worthy men, and a slander on the institution.

True, the seminary course at that time was brief, only two years, but a catechetical course for young and mostly uneducated people, usually lasts only about three months.

That some of the instructions were hortatory and that stress was laid upon devotional exercises, is admitted; Dr. Schmucker desired, above all things, to prepare a pious ministry for the church, but it is not true that he depreciated sacred learning.

In this connection it may be in place to state, that there was a difference of opinion between Dr. Schmucker and the professors in college in regard to admitting students into the seminary. Dr. Schmucker favored the admission of married men, and unmarried ones advanced in years, and whose means were limited, without having completed their full course of college. The college professors, insisted on a full course in college without exception. This was one cause of antagonism against Dr. Schmucker, from



Theological Seminary, Gettysburg, Pa., New Building.

the president and faculty in college. I distinctly remember hearing Professor Jacobs, Sen., vehemently claiming, that if a candidate for the ministry could not take a full course in both institutions, it would be preferable to take a full course in college and omit the seminary course entirely.

The obstacles in the way of married men entering the seminary was one of the principal reasons, assigned by Dr. B. Kurtz, for the establishment of the Missionary Institute at Selin's Grove.

It is also ungrateful in Dr. Jacobs to write thus about his *Alma Mater*, considering the intimate relations in which both he and his father have stood to the institutions at Gettysburg. Prof. Michael Jacobs, the father, was a professor in Pennsylvania College from its very beginning, and when on account of infirmity he could no longer give instructions, he was retained as Emeritus Professor until the day of his death. Then Dr. H. Jacobs, the son, graduated in both institutions, and for a while was professor of Greek in the college, until he accepted a call to a professorship in Mt. Airy Seminary.

Dr. B. M. Schmucker, writes in quite a different spirit on this subject in the College Book :

"From 1826 to 1846, when he went for a few months to Europe, he had never rested. One generation of students after another had come, received careful instructions, been objects of anxious solicitude, and gone out into the work of the church. Over four hundred ministers went out from the seminary in his time; and a very large proportion of them had been moulded and taken shape under his training. More than any other man, he determined the position and influenced the activity of the ministers of the Synods, which are connected with Gettysburg. After nearly forty years of labor in the Seminary he resigned his professorship in 1864."

As a fitting conclusion to this brief history of the founding of the Seminary, we append Rev. B. Kurtz's letter from London. It reads like a romance and we know our readers will appreciate it. During his stay in London he was painfully embarrassed, because his bill of exchange, owing to some informal item, could not be negotiated, and for some days he was without funds and much distressed. After describing his forlorn condition and deep despondency, he thus proceeds in a letter to the *Lutheran Intelligencer*, of June, 1826 :

“ One morning, after having made my breakfast on a bowl of water and a small slice of dry bread, I took my hat and sallied forth into the street, and, without having any particular object in view, strolled about from street to street until I lost myself ; but He who has numbered the hairs of our head directed my steps. I was wandering in Bishops-gate street when I observed crowds of people issuing from different quarters and entering a large building called the ‘ City of London Tavern.’ Perceiving a young gentleman and lady walking arm-in-arm towards the tavern, I was emboldened, by the mildness and sweetness of their countenances, to inquire into the cause of the meeting, and was told, in the most friendly manner, that the great ‘ Sunday-School Union ’ was to hold its anniversary, and that there would be many interesting speeches delivered. My mind was for a moment diverted from the gloomy subject that had been harrassing it, and I immediately resolved to attend the meeting. But the house was crowded to overflowing, and I could get no farther than the door. After many fruitless attempts to gain admission, I resolved to withdraw, when that moment I espied a gentleman with a long staff in his hand and wearing a mark of authority upon his hat. I beckoned to him, and, telling him I was a minister of the gospel just arrived from North America, begged him to try

and procure a seat for me. He kindly interfered, and obtained a place for me on the platform which had been prepared for the accommodation of those who were to address the assembly.

“ Here were about forty or fifty clergymen, a number of missionaries from different parts of the world, as well as nobility and members of the House of Parliament. I had not been here long before I was solicited to offer a resolution and support it with a speech. I declined, upon the ground of being entirely unprepared, and having come only with a view of being a spectator, etc.; but it was all to no purpose. I must rise and say something, and if it were only a few words on the state of the church and of Sunday-schools in the United States. Finally, after much persuasion, I consented, and, though I had not one distinct idea arranged in my mind when I rose to speak, yet my tongue seemed to be suddenly loosed, and I was blessed with a train of thought and flow of feeling and freedom of language which altogether astonished myself. I had not spoken five minutes until an hundred voices exclaimed, *hear him! hear him! hear him!* and then again there was such a clapping of hands and stamping of feet that I was several times obliged to be silent until the bursts of applause had subsided. It is in this way that the British teach and constrain their citizens, especially those who are young and timid, to become public and extemporaneous speakers. If they hear a single good idea they will give the speaker credit for it the moment it is uttered by a loud expression of their approbation. If they perceive him to be embarrassed they will immediately come to his aid, and kindly relieve him by applauding his attempt. If he acquits himself well the very welkin re-echoes their shouts. This, indeed, renders their public meetings boisterous, but also more diversified and less tedious than ours. And hence a British audience will

sit from 6 o'clock in the morning till 3 P. M., hearing and applauding public orators, without once manifesting a symptom of fatigue. And, whilst Americans would be gaping and yawning and sleeping, they will be acclaiming and cheering the orator; so that if he have one solitary latent spark of eloquence in his soul it will thus be called into action. When the gospel, however, is preached, they do not allow themselves such liberties, but observe the most respectful silence and solemnity. But I must return to my narrative. After the meeting was over a gentleman of respectable appearance approached me, and, laying his hand on my shoulder, said, in a most friendly manner, 'My brother, will you have the goodness, in your way home, to call at the house of Mr. S., in Cheapside, No. 2?' "I presume, sir," said I, "you are under a mistake. There is no acquaintance whatever between Mr. S. and myself. I am a stranger and know nobody. Probably it is some other person whom Mr. S. is desirous to see." "Is your name Mr. Kurtz, and are you from the United States?" "Yes, sir, you have mentioned my name and my country." "Then, sir," continued he, "you are the person whom Mr. S. is desirous to see." I immediately repaired to Cheapside, and entered the house of Mr. S. I was conducted up stairs into a splendid drawing room, where I beheld a gentleman seated on a magnificent sofa, and engaged in reading a book. Here the following dialogue ensued:

"*Myself.* I have taken the liberty, sir, to call on you at the request of a gentleman who is a stranger to me. I am apprehensive there must be a mistake; I beg you to pardon me if I am an intruder.

"*Mr. S.* I am extremely happy to see you, sir; my name is S. Will you do me the favor to be seated?

"*Self.* With pleasure, sir. It appears then my visit is not the result of a misunderstanding?

" *Mr. S.* By no means. I was very anxious to form an acquaintance with you ; I beg you to forgive me for presuming so much on your goodness as to ask the favor of a visit. I attended the anniversary of the 'Sunday-School Union' to-day, heard you deliver a speech there, and was delighted to find that you entertain the very same views on the subjects that I do. This was the more gratifying as we are inhabitants of different hemispheres, and live at least one thousand leagues from one another. If you had spoken from the very impressions resting on my mind you could not have more entirely given utterance to my ideas.

" *Self.* Sir, it affords me much pleasure to learn that we coincide in the views which I endeavored to express at the meeting to-day.

" *Mr. S.* I understood with the sincerest regret that your bill of exchange has been protested, and I can well imagine how unpleasant the situation of a gentleman in a strange land, and in an expensive city, under such circumstances, must be. I beg you to do me the favor of accepting this (holding out to me a handful of gold) as a small evidence of my gratitude for the delight your excellent speech afforded me.

" *Self.* My dear sir, you are too kind. My bill has indeed been protested, but I still indulge the hope that it may yet be redeemed ; and, in such an event, I should have to reproach myself for having received a present upon the mere supposition that my money had been lost.

" *Mr. S.* I wish most ardently you may not be disappointed in your hope ; the times, however, are precarious, the issue is doubtful, and I entreat you to accept this small sum not as a present, but as a well merited reward.

" *Self.* Your disinterested benevolence quite overcomes me, yet it would not consist with my principles, under existing circumstances, to take advantage of it. But,

as I am almost out of money, I would thankfully accept of your offer as a loan, and will pledge you my word as a Christian that it shall be honestly refunded to you.

“*Mr. S.* I cannot lend you this money; but as I have also been informed that the object of your tour is to solicit donations for a Theological Seminary, and as I cordially approve of such institutions, and consider it the solemn duty of every Christian to support them to the utmost of his ability, you surely cannot object to receiving this trifling sum as my contribution.

“*Self.* Sir, I receive it with gratitude, and tender you the thanks of the church, whose agent I am.

“In the mean time a neatly dressed little man had made his appearance, and commenced taking my measure for a suit of clothes. Mr. S. hoped I would not object to this *measure*, and insisted on my submitting without saying a word. Having received an invitation to dine with Mr S. next day, I departed, *praising God and rejoicing on my way.*

“The next day I dined with him, and was treated by his pious and amiable family with every mark of attention and affection. In the course of the same day he sent me a fine and full suit of black clothes, which at that time my wardrobe loudly called for. During the residue of my stay in London I often visited and dined at the house of this gentleman, and spent some of my happiest hours with his family.

“My purse being now replenished, I immediately settled my account at my boarding house and paid off several other small debts I had contracted, and still had six or seven guineas \* left. I now bade adieu to the dismal garret, and took boarding in a more comfortable house. Not

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\* A guinea is worth about five dollars of our currency.

long afterwards Dr. Steinkopff returned rather unexpectedly, and from this time forward my prospects became brighter from day to day. But I have carried out my letter to a tedious length, and I will, therefore, forbear for the present.

“I will only yet add, that when in Kiel, about six weeks afterwards, I received a letter from the excellent and amiable Mr. Jackson, Secretary of the British and Foreign Bible Society, communicating the agreeable intelligence that my bill of exchange had been honored, and that the money was in his hands, subject to my orders.”

