

Lebanon. Nov. 11th 1845.

How shall I address you, David? Your sinage is always with me. I go from place to place and make a hundred new acquaintances & often at parting grasp with warmth the hand of a noble young fellow, half converted & full of zeal, or of a sober, earnest, pactor in the bloom of his faith and at the shining point of life, or of some old totterer on the threshold of the tomb, with his hand upon the handle of the door, half opened, and the heavenly light from the other side gleaming through the crevice upon his grey locks and septuagenid eyes — and I love them all, but — something is wanting still. There is the present & there is the future; — but a rope of three strands is stronger; & with you I have the Past also. I seldom refer to the past in detail, but there is an evocative, presentiment, which is the soul of love. Winter goes by and is only remembered by the flowers springing up from the soil it has ministered. Summer goes by and its shadows & light linger upon the snow-canted fruits it had mellowed into ripeness. So the friendships of past years shed purple & gold at its sunset, upon all the land, when the traveller turns his face towards the grey east. Religion glorifies, but friendship perfects life. Is that an unchristian sentiment, David? Is it not true that polytheism of God, turn their race & fight their good fight of faith, under a sense of loneliness & want of happiness, because they are alone? Was not our Father & Father declared his knowledge of the nature he has given us, when he said "it is not good for man to be alone"? Is it not a law of an Constitution devised in the Councils of Eternity & repeated in every conception & sanctioned by every marriage, that "like cleaves to like"? The very elements, in their material, and thoughtless existence, or momentality, more properly, — reveal by a kind of lifeless, instinctive the deeper ramifications of the roots of this strange law, & come together, atom to atom, according to the affinity of similitude; seeking each other out with an endless solicitude, among the innumerable crowds of the unlike; and precipitating themselves upon each other, to find rest only when they have established communion. And surely we who think & feel, — who not only feel the Law, but can estimate its final cause, are not left out of the category of its influence. Indeed, was not the Law received for us its highest Confirmation; since God himself has put on flesh to make himself our Like, that we might love Him? And what is the peculiar Christian Command, but "Love the Brethren"? We cannot love what is not like us. Let any one conjure up in his imagination some horrible unnatural shape, with spind for arms & features distorted; & suppose it to pass him in a lonely place at night, rendered visible by an unknown law of light, and moving by in an unaccountable manner: — He will regard it with horror. Let the Specter ~~appear~~ move its eyes toward him & his blood will freeze with in him: — Let it approach & offer to bless him, and all the flood-gates of fright & aversion will be opened & the Law be declared & confirmed as new.

And when we feel a love for angels, it is only when we clothe them in the form of good men, all the attributes of men. We love God, but He has always spoken to us as Man, acted towards us with the emotions of man, and received the superhuman elements of his personality, glorious character, for a basis of those mysteries which excite our wonder & delight but never our love. Now, in the new time, does the Saviour become a true Mediator! And we love Him because He is our Saviour. And we shall love Him more, because we are ever growing in His likeness. And His likeness is an heirloom to his disciples & thereby they all become Like & Like also, the affinity of Like feeds a new Sphere. But it doesn't lose its primal action & while Christian love grows, friendship remains.

I left N.Y. the middle of October. My friends were all well. My sister was about to leave for home. Southern Ward had established himself most pleasantly in the family of the D^r with whom he resided. I promised, on leaving, to put myself in periodical correspondence with Mr. Ripley to whose kindness I owe many pleasant hours, while in N.Y. and I quote from your little niece's heart as she certainly soon mines. I saw almost nothing of Mr. Isham's family & indeed was so much occupied in N.Y. that it was with difficulty that I could get to Brooklyn at any time. I attended several public meetings, and among others a three days Colportage Convention. There were 25 or 30 of us together, giving our experience, & telling our doings. I spent a month in N.Y. studying the reports, books &c. and I assure you, unmingled satisfaction with the men leading & the men led & the means as yet employed & the measures pursued, was the result. The only drawback to my pleasure was, that they all seemed to place so high a value upon my taking part in the work; a thing which you may well conceive not only perplexed & mortified me, but seemed to place me in a false position with respect to them, out of which I could not retreat or escape. Leaving N.Y. with the odd title of Colporteur for the Appalachian Range, I stopped a few hours at Princeton & saw some of our friends there. Frady had passed through just a week or two before, to my great regret & to the great delight of the Princeton people to whom he preached a discourse on Temperance. Prof. Kenny & Spang were well. Had a long & animated conversation with Dr. Hoop, (which I never had before) about his friends &c. in Wall, & went to Phil^a same night. Preached for the first time, after so long an interval, for our people in 7th St. and appointed Wednesday evening for giving them an act of worship, which I did, & they were for sending me right off as their own especial Colporteur.

Mr. White came to Phil^a Monday noon & I had the pleasure of seeing her fixed on her new abode, though I could render her little or no service. I really found it harder to part with her than with any of my friends; for she seemed so wholly gone & forlorn, like a log of driftwood, all alone, far out to sea. Yet her position proved in a few days, to be a very agreeable one. She will undoubtedly inform you accurately respecting it. The first day she sat in her little, as yet unfurnished room in the third story & cried all the time, but I took her out walking & looking at furniture & clothes &c. and she kept walking, walking on, not to get what she wanted, but simply to keep moving & talking. But by Thursday morning, when I left her, she was quite reconciled & happy in Mr. Allen's family. The cousins Foster came to her on Wednesday night & were doubtless & diffident. But I had no time for visit; I was under the lash every day & all day & sister was also in the City with her fine boy.

I left on Thursday (if you will have patience, I will write the journal, wrong) with my
brothers (Wm) in company. We were settled in an excellent farmer's family, west of Carlisle.
By the bye, Lyford was sitting in the ^{chair} when I was there. Saw Stephum (settled at Lock Haven, on the W. Br.
Susquehanna); Mittenbush (back of Danville & Senary); Capt Earp, just returned from 6 m. tour
in Europe; Love, mess^g at Hagerstown (on the Potomac) but in difficulties, & will leave. Hannah
(want, to get to Millon, (W Br Susq.) Th. Moore, driven off from Carlisle & settled lately at Green-
Castle beyond Chambersburg.

Found W Ermentrout, Superintendent of E. Pa. at Shippenburg, & after a vain effort there, went
on to Myer's at Chambersburg (he has accepted a citizenship of Kurck lines) & spent a week
in resuscitating or forming Polypotent Societies in Chambersburg, Mercersburg & Greencastle.
Mr M. spent an evening with Dr. Nevin, who has lately occupied so greatly the trump of fame. He
told me, his desire & design was, to introduce German thought into America, & thus place the American
Orthodoxy, "purged of its nationalistic element," upon the advanced position of Modern German Ortho-
doxy; by passing over the bridge of German experience. The old German orthodoxy says he, was essen-
tially rationalistic, worked itself however gradually pure, by working out (& developing in the people
infidelity of last century) its rationalism. To show the rationalism of Am^o. Orthodoxy, said he,
I have of to point to Dr Barnes, who is completely rationalistic. I didn't get listening to him
in altogether quite astonishment, but asked him many leading questions. He said the American
practicality must be prompted, purified, improved by German thought. I could scarce restrain the
expression of my contempt for Germanism & German mania in America, while I heard a sober,
hard thinking & pious man like Nevin, advocate a retrograde movement in the line of P^o. Mind.
I afterwards discussed a subject with Wolf the tutor for several hours. He told me there was not a
theo. student in a sem^l. (about 20 of them) who didn't coincide fully with Nevin & Schaff, as is
very natural. I don't know which it was that was accused before a synod of N York last week,
but they had both written pamphlets (I remember it was Nevin, on Lord's supper, in which he
maintained, as he said, the Calvanistic Doc. of a Real presence!) and both spoke, with much
eloquence, & they were exonerated from all blame by a vote so unanimous, that of Berg of
Phil^a & 3 others opposed. Schaff spoke in good English for 2 hours, more referring twice to the
Moderator for the English expressions of a German word, and showed an admirable acquaintance
with the language, but still, more with the state of religious parties & denominations among us.
I greatly fear that a tide of German theol. is about to flood our country; I don't so much fear it in the hands
of Nevin & Men like him; but what will their successors say & do? That is the question. Let the theo-
retic phantasia of a German cross the Atlantic & stay well, for a time at least to those bright, strong,
whitening forms & exercises of mind which make America & the English Mother Country a
praise in the world a blessing to nations — which has built the College in which Nevin & Schaff teach
& preach — which instituted the Colportage in a manentary & sent you out to Waffan acco. —

A few days ago I came to Lebanon, and in spite of severe pain, I preached my first lecture from pulpit in a Church, on 2 Tim. 3. 16, taking Saucier's magnificent analysis of Inspiration. I was followed by a German Colporteur in German, giving last account of his labors in Berks County, and the way he pulked "Hensyvaonish witch" was worth listening to & was listened to by all the Dutchmen in the Assembly. The Lutheran minister followed in a most admirable appeal in favor of a Reportage in the County & so all went home. This morning I feel quite well again; and tomorrow for. Emmenbrot & I go on to Portville to conduct that place & then to Wilkesbarre & then to Centre Cr. & then to Virginia & so on ad infinitum. The Lord grant me my desires to be useful and — to hear from you. Portville

Nov. 17th It is useless for me to postpone closing the sheet in hopes of having a quiet home on my hands to do it in. It is drive, drive all day & every day Sunday included. I find no Sabbath & can't follow my determination to take one in the west. Last night I went to bed at 8 1/2 o'clock & was haunted that it was a pain to utter a sentence. I find that while the excitement is kept up the strength continues apparently unabated; but when it ceases to flow in a torrent, then the stones sink like lead to the bottom. How much we dread grace, my dear fellow, grace to think, grace to act, grace to endure, grace to withstand temptation to sloth & temptation to impatience & temptation to trust in man & in our own pieties & experiences. And how hard it is to withstand the fear of man which bringeth a snare! It displays itself more in personal conversation than in any other way. I look sometimes with astonishment on Emmenbrot who attacks people with the fierceness of a lion — or a man of God, & says things to them which I could almost as easily leap over the sharp Mt. as paper. It brings out a man's weakness & fearfulness. The Lord give me courage. Pray for me David. I don't forget you. It had to be with you ahead and I expect by the blessing of his presence your highest anticipations. When we meet in the County above, we will have many a story to tell each other of difficulties overcome & favors received & blessings communicated. And perhaps your first — may perhaps be permitted to aid the other.

I have heard some odd stories lately from a friend's place. They lived for 2 1/2 years with children and servants in a house upon the hill back of the town. They were forced to leave it because they could keep no servant for the house "was haunted". They told me their personal experience of the matter & strange enough it was; whether all referable to diseased imagination, or to roguery & delusion, or not I can't tell. In themselves I have the fullest confidence & the stories they told change themselves, as do the class of ghost phenomena so universally testified to in Europe; such as doors opening by invisible hands, trappings, pushings, clatterings; the footsteps beside one & a sigh or a groan blown by them in the air; screams & groans at night; the flight of the household; heavy pressure on them at night in bed; removal of articles of furniture & so on. The whole town was in a hubbub about it when it was divulged — they had remained silent until forced by calumny to vindicate themselves, and out of a corner of the house, a poor man who would suffer seriously if his property depreciated in value. I tell you, I believe, that I had been trying to investigate this "land of science" as the Germans call it. If any thing meets you of the kind, in a perfectly reliable way, let me have it. — I wish you all good & need not assure you of my steadfast affection. Peter.