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ARTICLE I.

AUTOBIOGRAPHY OF DR. KARL GOTTLIEB BRETSCHNEIDER.

Translated from the German by George E. Day, Professor in Lane
Theological Seminary, Cincinnati, Ohio.

[DR. K. G. BRETSCHNEIDER, long and widely known as one of the most eminent scholars and divines in Germany, died in Gotha, where for many years he had filled the office of general superintendent, on the 22nd of January, 1848. Among his papers was found an extended account of his own life, written with remarkable simplicity and frankness. At the earnest solicitation of his friends, this has been lately given to the public by his son, together with an appendix containing sixty-seven letters from the most eminent of his correspondents, such as Reinhard, Tittmann, Berthold, von Ammon, Gieseler, Uhlich, Ronge, Hase, Wegscheider and others.

The memoir, with some omissions, has been deemed worthy of a place in this Journal, partly on account of the picture it presents of the literary and theological training and the ecclesiastical and pastoral experience of a prominent German divine, and partly on account of the light it sheds upon the rationalism of Germany in its near and every-day aspects. It is a singular fact that in this country the most opposite opinions have been entertained in respect to the theological position of Bretschneider. While some have erroneously regarded him as essentially evangelical in sentiment, others have classed him among the rationalists. These contradictory views may be accounted

for perhaps by the changes which passed around him and which altered his apparent, and to a certain degree, his real position. A protégé of the celebrated Reinhard, whose supranaturalism, as is well known, did not escape the enfeebling influence of the prevalent spirit of the times, Bretschneider, during the first half of his life, assumed like his master, though less distinctly, a certain conservative attitude. In contrast with the school of Wegscheider, Röhr and Paulus, who contended that human reason constitutes the exclusive source and arbiter of all religious knowledge, thus denying on the one hand the inspiration of the Scriptures, and on the other casting overboard the distinctive doctrines of the Gospel, he might almost appear to occupy high ground. The supernatural character of Christianity he received and defended; and if he claimed that the statements of the Bible must be compared with the decisions of reason and experience, and only those which can pass this test be received as belonging to a revelation from God, it might easily appear to those who looked only upon the surface, that this was just the ground on which the supernatural character of the Christian religion could be best defended against the assaults of a growing and audacious scepticism.

But in 1815-17 the tide began to turn. In the scourge of war, the German people had been humbled beneath the mighty hand of God. The tri-centennial anniversary of the reformation in 1817 led the thoughts of men to the great and solemn truths with which those ancient churches had once resounded. The commanding influence of Schleiermacher was making itself felt in the growing conviction that religion, instead of being the capacity of understanding a series of logical propositions, was a living sense of dependence upon God. This new and deeper feeling, as it spread, manifested itself in different, but always in earnest, forms. But with none of them did Bretschneider sympathize. The critical philosophy which had sprung up before his eyes, and in some of its forms had moulded the theology of most of his contemporaries in Germany, he neither relished nor understood. The pious feeling which gave shape to the theology of others, he comprehended as little and detested more. As years passed on, it became more and more evident that the tide was leaving him. With Neander, Nitsch, Ullmann, and the disciples of Schleiermacher, who rallied around a historical Christianity and a living Redeemer, his whole cast of thought and feeling disqualified him to unite. With those who aimed to reinstate the old orthodoxy in its ancient position, like Hengstenberg and the contributors to the

Evangelical church journals, or even dreamed, like Rudelbach, Gue-rike and their associates, of restoring the ancient Lutheranism, he had still fewer affinities. He regarded them as no better than mystics, fanatics and pietists, who were laboring to bring about a mischievous reaction. They, on their part, very naturally regarded him as the representative of a mutilated and frozen supranaturalism, essentially rationalistic in its spirit and tendency. This was a serious change in the position of Bretschneider, and his autobiography shows that he felt it keenly. Indeed, he does not hesitate to say, that had he foreseen it, he never would have devoted himself to the study of theology. The active antagonism into which he was now thrown with the revived orthodoxy, had the natural effect of rendering his tendency towards rationalism more decided. He had begun with being a rationalistic supranaturalist; he ended with being at most a supranaturalistic rationalist.

Bretschneider was too honest to make any profession of feelings which he did not possess. It is quite significant that in this whole memoir, he makes no allusion, except incidentally, to Christ. On the other hand, he is perfectly frank in disclosing the motives which influenced him in his entrance upon the ministry and his connection with it. With these explanations, the manner in which he expresses himself on several subjects will be readily understood.

In the translation, details relating to members of his own family or to minor matters, which would be of no interest out of the circle of his immediate relatives and friends, have been omitted. In a few instances, where the narrative seemed to be unreasonably diffuse, the substance has been given in a briefer compass. The part of the memoir, also, which relates to other things than those which have a bearing upon theology, has been either wholly omitted or greatly abridged. On the other hand, whatever serves to illustrate the ecclesiastical and religious state, however trivial in itself, has been retained. — Tr.]

I. *Childhood.*

I was born in Gersdorf in Saxony, between Lichtenstein and Hohenstein, on the 11th of February, 1776, the ninth of my father's ten children, and was baptized on the 14th of the same month. I still remember being sent to the village school at Gersdorf, with a new A B C book, and a new catechism, together with a pencil, and receiving a sugar whistle from the schoolmaster, and how I supposed

that I should every day receive such a one; and how surprised I was on the following days at receiving nothing. In the year 1780, my father, after having been seventeen years pastor of the church in Gersdorf, was transferred to Lichtenstein. He would have preferred, as he often said, to remain in Gersdorf; but as the parish was unwilling to build a new parsonage, although it was indispensably necessary, it cost him only a word to the old count in Hartenstein, to effect his removal. In consequence of this, the greater part of my childhood was spent in Lichtenstein.

My father was well situated in Lichtenstein. His income was far more ample than at Gersdorf. He was obliged to preach only once on Sundays and holidays, because a Diaconus resided there; and in addition to this, he was only a quarter of a league from his farm in Callenberg, which had fallen to him on my grandfather's decease. In regard to the personal appearance of my father,—he was short, but stout and vigorous. His face was much marked by the small-pox; a noble countenance and handsome blue eyes, however, he still retained. As a preacher, he had an animated delivery, and a fine voice. His sermons he did not fully write out, but preached from plans, which were very carefully elaborated, even to the minor subdivisions. In performing the service, he was very dignified; and I have still a lively recollection of the impression made upon me, when he administered the rite of baptism, or read the funeral service in the graveyard, and pronounced the benediction. He was held in great esteem by the whole parish. Whenever he took a walk, and this was seldom, he always appeared in shoes and stockings, and either in black clothes or in an iron-grey overcoat with black buttons. Boots he wore only when he went fishing. He had on his own farm five beautiful ponds, besides three more upon the parsonage farm, and a brook with trout and crayfish. He took much pleasure in fishing, and to us, boys, the fishing party was always a great treat. In theology, my father remained true to the school of the celebrated *Crusius*,¹ and hence belonged to the orthodox. Still, he could tole-

¹ Christian August Crusius was born in 1715 and died in 1775, while Professor of Theology in the University of Leipsic. His efforts were directed towards reconciling philosophy with the doctrines of orthodoxy. Regarding the attainment of this an impossibility on the Wolfian system, he endeavored to overthrow it and to substitute a system of his own. The certainty of human knowledge he rested upon an inward necessity of the understanding, and instrumentally upon the Divine veracity; moral responsibility upon the freewill of God. Although he enjoyed the reputation of being an acute philosopher and theologian, and exerted considerable influence for a time by his writings and lectures, he finally

rate more liberal views; and I remember very well, that he once said to a friend, what surprised me, though a boy: "we cannot deny that our proofs for the independent divinity of the Holy Spirit are very weak." Considering the age and circumstances in which he lived, he possessed a more than ordinary knowledge of philosophy. He spoke Latin fluently, and attached much importance to the ability to hold a conversation in it. His thorough knowledge and clear mind, united with a natural fondness for the instruction of youth, made him an excellent teacher. While in Gersdorf, he prepared boys for the higher schools, and aided students and candidates of theology in Hebrew. But in Lichtenstein he devoted himself specially to the instruction of his own children. My elder brother, four years older than myself, he fitted for the Gymnasium, in a superior manner. When I was about ten years old, he took me into the school, one or two hours every day. He was a skilful grammarian, and had composed an outline of his own in Latin, Greek and Hebrew, which we were required to commit to memory. In this way, I perfectly learned the formation of the Latin and Greek substantives, adjectives and verbs. He required me to translate from Latin into German, and *vice versa*, and to read in Latin, *Erasmi Colloquia*, in Greek, the Gospel of John. He also gave me a very extended, and to me very interesting, course of instruction in the history of the Old Testament, which was continued, however, only down to the erecting of the tabernacle in the wilderness. All his children, both girls and boys, were instructed in vocal and instrumental music, and many an evening we spent entirely in singing. Even thorough bass, my father began with me, in the last year of his life; but in this, I made no progress worth mentioning. My father was no less cheerful in his family, than earnest in his official duties. He was no stranger to a hearty laugh; but he also knew how to be angry. He was always strict with us, and we feared him. Being naturally somewhat timid, I was more affected by his sternness than was good for me. I never ventured to contradict him, even when I knew that he was mistaken. This diffidence was of long continuance, and it is only recently that I have been able to overcome it. Our musical entertainments were rendered more pleasant, by what was for that time a remarkably good harpsichord, which my father owned, and to which he had made with his own hands three additional sets of reeds, so that it had the

outlived the refutation of his system. His works are now nearly forgotten. In private life he was distinguished for strict integrity and uncommon piety.—
Tz.

effect of a small organ. My father was a skilful mechanic, a talent of which I have inherited nothing. The family circle continued unbroken until the year 1789. I passed a pleasant childhood, although I was kept constantly busy.

[He then gives an account of the breaking up of the family. His father died of apoplexy in June, 1789; his mother in the September following. His brother and sisters were separated. He himself was sent to school at Hohenstein, where his uncle Tag resided. There, although he forgot much of the grammar his father had taught him, he made rapid progress in thorough bass, which was afterwards of use to him as well as a source of much pleasure.]

I also became acquainted in Hohenstein for the first time with belles lettres literature. My uncle Tag belonged to a reading club, from which every fourteen days, he received a package of periodicals and books, mostly romances, together with a sprinkling of history and poetry. Having little to do out of school hours, I seized upon these books with the greatest avidity, and read what came to hand; for example, Campe's *Robinson*, the tales of Musaus, which highly delighted me, and the then fashionable fairy tales; for which, however, I acquired no taste, but was rather offended at the strange transformations they related.

About Easter, I was confirmed in Hohenstein by the pastor Schubert, residing there, whose son Henry (now professor in Munich) has been, from childhood, a dear friend of mine. In the preparatory instruction for this, the Dresden Catechism, then used in the schools, was strictly followed. Although the pastor Schubert was a man of talent, his instructions made upon me no permanent impression; except, that the order of the doctrines, as they were then taught, viz. effectual calling, illumination, repentance, faith, justification, regeneration and conversion, appeared to me very singular; and was so little in accordance with the course of moral education which I saw in others, that I could not regard this order as correct, and said to myself: it is not so! that is not true! Still, in consequence of my diffidence, and the reverence I had for Schubert, I took care not to express my feelings. I have mentioned this circumstance, because it was the first time in which, having my own thoughts upon religion, I questioned the truth of what was advanced; and as an illustration of what may be going on in the minds of many other youth about to be confirmed, without any suspicion of it on the part of the clergyman.

II. School-life in Chemnitz.

At Easter, 1790, I was sent to a learned school. The Lyceum¹ at Chemnitz was selected, which had a good reputation and was tolerably well patronized. The inhabitants were noted for their liberality towards indigent students, and my uncle had facilities for placing me at once in the choir. A very worthy citizen and distant relative of my mother, the button-maker, Theiss, who resided there, was also willing to give me board and lodging, at a very low rate. He belonged to the silent ones in the land, and was a right noble man, without cant or hypocrisy. On fast days there was nothing eaten in his house but water gruel; but in consideration of my belonging to the choir, and hence being obliged to be much in the church, he soon changed this, and had dinner provided as usual. Although the above circumstances had decided my being sent to Chemnitz, this selection was nevertheless unfortunate.

The celebrated Heyne had obtained his gymnasial education here, but the school was now in a sinking condition. The rector, Rothe, was an excellent teacher, and a good Latinist of the Ernesti school, but he did little in Greek, was advanced in years, and was quite too easy. The hour in the afternoon in which we should have recited Homer, was frequently given to us for ourselves. The conrector, Lessing (a brother of the great Lessing), was an extraordinary linguist. He understood not only Latin and Greek, but Hebrew, Arabic, French, Spanish and English. This learning, however, was of little use to us, for he was entirely deficient in the gift of teaching, and the power of commanding respect. He was always making witticisms, and yet had no wit; hence he only rendered himself a laughing stock. He was suspicious and very irritable, and was frequently unjust, from being unwilling to listen to any explanation. In his instructions he was deficient both in good taste and in judgment. Often have I heard him ask the scholars in Secunda:² "now! *est*, what is *est*?" His renderings into German, often made him ridiculous. For instance, he translated *jam stabant Thebas* (Thebes was

¹ Another name for Gymnasium, which nearly corresponds to the college with us. Its principal aim is to prepare students for the professional studies at the university. — Tz.

² The highest class in a German Gymnasium is styled *Prima*, the second, *Secunda*, etc. A student in *Secunda* would be as far advanced as a Sophomore or Junior in an American college. — Tz.

already built), Thebes already stood.¹ It was not, therefore, possible for the man to command our respect, or make us diligent in our studies.

Besides, the Lyceum consisted properly of only *Secunda* and *Prima*, for *Tertia* was rather a Burger school. The rector and con-rector were the only teachers; the first of *Prima*, the second of *Secunda*, and in all public recitations the two classes were combined, and only divided in the two daily, private recitations. How could anything great be done? Mathematics, modern languages, geography, natural philosophy, were not taught at all; one hour a week was devoted to history, and the same time to religion, according to the Latin Compendium of Reichard. In Greek, Lange's Orphan House Grammar was still used; in Latin, the small grammar of Scheller had just been introduced into the school. Hebrew was taught by the rector *privatim*, from a very meagre outline by Biedermann. Bad as the school was in which my preparation for the university was to be made, it had a large number of students, many of whom became afterwards distinguished men. I found there the friend of my youth, Ludwig Pölitz,² who was with me the last year at school, and was afterwards privy-counsellor and professor in Leipsic, where he died. At the same time with myself, or shortly after, came Heinrich Tzschirner³ to the school, who subsequently became an ornament of the University of Leipsic, and died there, alas, too

¹ Schon *Standen* Theben; the blunder, which cannot well be expressed in English, lies in rendering *Stabant* in the plural. — Tr.

² Karl Heinrich Ludwig Pölitz, one of the more prolific writers of the age in the departments of history, political science, and the German language, was born in 1772 and died in 1838. On Reinhard's recommendation, he was appointed Professor of Moral Philosophy and History in the Ritter-Academy in Dresden, and subsequently of Philosophy in Leipsic. Thence he was transferred to Wittenberg, as Professor of Natural and National Law, but in 1815 was again called to Leipsic. His library, containing thirty thousand volumes, he left by will to the city of Leipsic. — Tr.

³ Heinrich Gottlieb Tzschirner, a distinguished theologian and pulpit orator, was born in Saxony in 1778. He commenced the study of theology at the University of Leipsic in 1796 and was appointed ordinary professor of theology there in 1809. On the death of the elder Rosenmüller in 1815, he succeeded him as superintendent, in which capacity his uncommon eloquence as a preacher exhibited itself. Among his most important works are his "Continuation of Schröckh's Church History," and his "Fall of Heathenism." His theological views were similar to those of Bretschneider. He obtained much credit as a bold defender of Protestantism against the encroachments of the Romish church, and the effects of his vigorous language are said to be still felt in Germany. He died of consumption in 1828. — Tr.

early, as professor and superintendent; also Neander,¹ from Lengefeld, now bishop in Berlin; not to mention other worthy men, who now occupy important positions in Saxony.

No introduction to our studies was furnished us; we went to the recitations, studied in our rooms whatever we pleased, and were too much left to chance and our own inclinations. In the first two years I made but little progress; at home, I occupied myself principally with music, of which I copied a great deal, and composed a number of small pieces. I also took lessons on the violin, in which I was very diligent, but made only moderate proficiency. The circulating library I eagerly devoured and read it quite through; but after having finished all the Robinsons, the *Island Felsenburg*, and the romances of Chivalry, I became thoroughly and permanently disgusted with this class of writings, and since then have been unable to read even the most celebrated works of fiction, as, for instance, those of Goethe, Walter Scott and others. This was one result. A second was, that I commenced reading our best poets, as Gellert, Hölty, Voss, Wieland and Bürger, who greatly fascinated me, and whose works I purchased and repeatedly perused. Many songs of Hölty, Voss and Bürger I set to music, with an accompaniment upon the harpsichord. It was not till the third year of my residence in Chemnitz, that I devoted myself with much diligence to the private study of Latin and Greek. The whole of Xenophon's *Memorabilia* I read with a friend, the present upper pastor Schanze of Stauchitz. We also went through the picture of Cebes, and Epictetus's manual. In Latin, I read a part of Cicero, Ovid, Terence and Florus, which were among my books, and especially Cornelius Nepos. The latter I translated into German, and then from German again into Latin, after which I compared the original text with my translation. These exercises were very useful to me, and by means of them I made such rapid progress in Latin and Greek, that at Easter, 1794, the close of the fourth year, the teachers had no hesitation in dismissing me to the university with a good testimonial.² I was not ripe for it, however.

¹ Dan. Amadeus Neander, whose original name was Dan. Gottlieb Newmann, Bishop of the Evangelical Church of Prussia and General Superintendent of the province of Brandenburg, was born in Saxony in 1775. He belongs to the rationalistic school. — TR.

² Of this document, which may be distinctly compared to the diploma conferred on American students on being graduated, the following is a copy:

L. P. S. Fautricem in tribuendis ingenii dotibus naturam nactus est Juvenis Hamanissimus atque ornatissimus

I knew nothing at all of mathematics, and had even forgotten, for the most part, the arithmetic taught in the common schools. Of geography and natural philosophy I knew nothing beyond what I had found in a few books I had read. My pronunciation of French was fundamentally erroneous. My knowledge of history was fragmentary and superficial. Of Greek I was far too ignorant, and in Latin was only decently prepared for the university.

In regard to my religious training, I came to Chemnitz with the ideas acquired from my father and pastor Schubert. The religious instruction at the school was continued in the same spirit, and was made up of doctrinal tenets entirely severed from any practical application. On the other hand, the preaching of the superintendent, Dr. Merkel, was very attractive to me, and I wrote off a large number of his sermons, word for word, which his slow mode of speaking allowed me to do. Merkel was a supporter of the Wolfian philosophy, an excellent logician, and a man of genius and learning. Having a good delivery, he was quite a favorite preacher. He frequently introduced current events into his sermons. I have heard him speak, for instance, of universal equality and freedom, of illumination, and similar topics, and he always knew how to say something to the purpose. Among the books which I read, there were some which might easily

CAROLUS THEOPHILUS BRETSCHNEIDER,
Lichtentstein. Schoenbrg.,

quem utroque Parente orbatum Propinqui Honestissimi paterno amore ac fide prosecuti sunt, et ante hos fere quinque annos ad nos deductum ita in disciplinam nostram dederunt, ut, quibus artibus ac preceptis ista aetas ad humanitatem et pietatem informari deberet, iis institueretur. Ex quo enim tempore scholam nostram frequentavit, eum et ingenii sui dotes magis magisque explicare, et non mediocri optimarum artium amore duci, non sine animi voluptate intelleximus. Atque sic factum est, ut et sanctioris doctrinae praecepta bene preciperet, et in linguis eruditus, latina, graeca et hebraica, itemque in musicis ceterisque quae pertinerunt ad humanitatem studiis eos faceret progressus, qui ipsi ad altiora cum fructu tractanda viam aperire possent. Ad quam studiorum rationem cum etiam probi mores, obsequium, pietas et modestia accesserint, Honestum hunc Iuvenem non solum bono vitae apud nos actae testimonio ornandum censuimus, verum etiam omnes eos, qui bonis ingeniiis favent, ut ipsius inopias ope, auctoritate, consiliis et quibuscunque possint rebus, subveniant, etiam atque rogamus. Deum autem Optimum Maximum, ut eum etiam in posterum favore suo complecti, studia ejus fortunare, commodam ei valetudinem largiri, et propinquorum optimorum nostramque spem de eo conceptam ratam facere velit, religiose veneramur.

P. P. Chemnicii ipsis Non. Februar. A. R. S. MDCCXCIV.

M. IOANNES GOTTFRIED BOTHER.
Rector.

have shaken my purpose to study theology. The corrector Lessing had the impudence to warn us in school against reading the publications of his brother. This excited our curiosity, and the fragments¹ issued by Lessing were circulated among the scholars. I read that part which treats of the Old Testament miracles; but it made no impression upon me, for Christianity did not appear to me to rest upon these miracles in the least. The decision to study theology was in my case merely the result of circumstances. It was my father's wish, and my mother's brothers were all ministers. Of lawyers, I had no good opinion, in consequence of my father's frequent repetition of the proverb: "Juristen böse Christen." So theology carried the day, although of the real nature of this science I had not the slightest conception.

III. *University Life in Leipzig.*

On the 24th of May, 1794, my name was entered as academic citizen in Leipzig, under the rectorate of Professor Eck. I possessed property enough to meet my expenses; for my patrimony amounted, as near as I can recollect, to about twelve hundred thaler (\$840), of which I had spent but little while at school. At the university I lived very economically, spending the first year only a hundred thaler (\$70), the second and third years only a hundred and twenty thaler (\$84), and in the fourth, somewhat more, in consequence of purchasing about fifty thaler's worth of books.

¹ The Wolfenbüttel Fragments, to which reference is here made, produced a sensation at the time they were issued, in 1774-78, equal to that produced by Paine's *Age of Reason* in England and this country, or Strauss's *Life of Jesus*, more recently, in Germany. It is now generally admitted that their real author was Samuel Reimarus, a Hamburg deist. They were published, however, by Lessing (who pretended to have discovered them among the treasures of the Wolfenbüttel library of which he had the charge), as the productions of some old unknown writer. They represent the Evangelists as wilful deceivers. The original design of Jesus, they affirm, was to reform Judaism, throw off the yoke of Rome, and establish an earthly Messianic kingdom. On the failure of this plan, in consequence of the death of Jesus, his followers gave a spiritual signification to the doctrine of the kingdom of God, and invented the history of the resurrection. The several narratives of this event, the writer endeavored to prove, are incredible, and contradictory with each other.

The consequence was, according to the graphic account of Semler, an immediate outbreak of senseless jests and deliberate scoffing, which first spread among the younger part of the educated near, and from them to a wider circle. Many students of a reflecting and serious cast of mind, who had the ministry in view, were thrown into great perplexity by the shock given to their faith, while not a few determined to pursue another profession. — Tr.

My profession was to be theology; but neither of the nature nor extent of the science did I have a clear idea, and knew still less on what plan I ought to study. Hence, like others, I took counsel of older students. My early friend, Pöhlitz, had finished his Triennium when I came to Leipsic, and had just entered his name as university teacher. From him, therefore, I specially sought advice. He counselled me to attend the lectures of Platner¹ on philosophy, of Keil and Beck on theology, and also of the latter on exegesis and dogmatic history. This advice I followed. In the first semester, I attended the lectures of Platner on logic and metaphysics, which followed the order of his printed "Aphorisms," and in order to become better acquainted with the subject, attended the same course in the winter semester following. In spite, however, of the utmost attention on my part, the fruits were quite insignificant. Platner had indeed an excellent delivery, which I adopted as a model, and was really a man of genius; but he was no teacher for youth who knew nothing at all of philosophy, and had not even learned the proper aim of this branch of science. His lectures on logic and metaphysics presupposed an audience of philosophers, which we certainly were not, whatever we might become. He himself had, as his "Aphorisms" show, no settled and thoroughly digested system, but was rather an eclectic. It must certainly be regarded as a matter of prime importance in philosophical instruction, that the student be made acquainted with some thoroughly elaborated and entirely harmonious system; not, of course, that he may always firmly adhere to it, but in order to give him a clear insight into the object and nature of philosophy, and the connection of its principles. Besides, Platner was always attacking in his lectures the Kantian philosophy which had just sprung up, by which he not only wasted much time, but also made us uncertain in our opinions. The consequence was, that though I knew much about philosophical systems, I had, properly speaking, no philosophy. Even at this early period, I learned from experience, the impossibility, for me, of adopting any doctrine, except on condition of its standing fully and clearly developed before me; a peculiarity which has adhered to me during my whole life, and has always preserved me from Mysticism and the theology of feeling. For though I am

¹ Ernst Platner, distinguished for his knowledge of medicine, physiology and philosophy, was born in Leipsic in 1744 and died in 1818. Spinoza and Rousseau are said to have been favorites with him, and it is understood that he rather prided himself upon entertaining a certain scepticism. His physiological and philosophical lectures procured for him a wide reputation. — Ta.

naturally enthusiastic, and possessed of strong emotions, yet my feelings always refused to attach themselves warmly to anything, which I had not first ascertained to be true, by scientific examination. I also attended the lectures of Platner on aesthetics and philosophical ethics. There was no other philosopher of importance, especially so Kantian, at that time among the instructors in Leipsic, for the gifted Heydenreich,¹ who lectured on the Kantian philosophy, was the nlaid aside by diseases which early removed him. My philosophical education was consequently defective.

In theology, I attached myself principally to Beck, Keil and Burscher; and in Hebrew, to Meisner and Kühnoel. Beck² read, year in, year out, an exegetical course upon the New Testament. This I attended from my entrance into the university to my departure from it. The benefit of Beck's lectures to myself, I cannot rate very highly. They were delivered in Latin, and from hearing this language spoken an hour every day and taking notes in it, my acquaintance with Latin expressions became more familiar and accurate. Besides this, he cited a large number of authors. Wetstein, the commentators on the New Testament who draw illustrations from the classics, and the old grammarians, he was constantly quoting. With these, therefore, I became acquainted, and studied their works; but Beck's exegesis left much to be supplied. He was a pupil of Fischer, and had the same mode of interpretation which prevails in Schleusner's lexicon. I well remember how burdensome the word *πνεῦμα* and *πνεῦμα ἄγιον* became, which he explained as expressing now *sensum Christianum*, now *fervorem animi*, and then again something else. I felt that these explanations were not correct, and consequently could not accept them. The grammatical and philosophical acuteness, which prevails at present in treating the language of the New Testament, did not then exist. The chief benefit I received

¹ Carl Heinrich Heydenreich, born in Saxony in 1764 and appointed ordinary professor of philosophy at Leipsic in 1789, was endowed with brilliant talents, but became the victim of dissolute habits, and died in the prime of life, at the age of thirty-seven. He was first a follower of Spinoza, and then of Kant. His numerous writings are thought to be of unequal value. — Tr.

² Christian Daniel Beck was rather a classical philologist and historian than a theologian. He was born in Leipsic in 1757, and was at different times professor of the Greek and Latin languages and of history in the university in that city. He died in 1832. The number of his works, most of which are in the department of ancient literature, is truly surprising. His work entitled, "*Monogrammata Hermeneutices librorum Novi Foederis*," was published in 1803, several years after Bretschneider had left the university. — Tr.

from Beck's lectures was a knowledge of the helps and principal canons of criticism and hermeneutics.

I derived more satisfaction from the lectures of Professor Keil.¹ He had just taken the place of his teacher Morus, in the theological faculty, and I heard from him lectures on exegesis, New Testament hermeneutics, dogmatic theology and ethics. In exegesis, indeed, like Beck, he was a pupil of the Fischer school, but he held the broad principle, which cuts away a mass of arbitrary interpretation, that the words and phrases of the New Testament must be taken in the sense in which they were demonstrably used by the Jews speaking Greek, and that this use must determine their sense in the New Testament. This principle — the principle of historical interpretation, as Keil termed it — enlightened me perfectly. I adopted it fully, and entered with the greatest zeal upon the study of the Jewish theology and its *usus loquendi*. In consequence of this, a multitude of arbitrary explanations were set aside, and neither for Teller's dictionary nor for other modern interpretations, in which new ideas are attached to the words of the Scriptures, could I acquire the least relish. The efforts to explain away the devil from the Bible, to reduce the passages respecting Christ's preëxistence and higher nature to a moral sense, to make the miracles of the New Testament, by exegetical subtleties, mere natural events, were odious to me, as denials of revealed truth. In his dogmatic lectures, Keil was faithful to his exegetical principle, and consequently did not endeavor to pervert the declarations of the New Testament by exegetical subtleties.

But with all my willingness to recognize the truth of Beck's fundamental principle in *exegesis*, I could not regard his *dogmatic* principle as true and well established, to wit, that all those religious ideas which already existed among the Jews, previous to the age of Christ, do not belong to the Christian revelation, because they were previously common, and consequently that if Jesus and the apostles expressed themselves in accordance with these ideas, this should be regarded as done in accommodation to the views of their contemporaries. Among these, Keil reckoned all the *Messianic* representations, the doctrines of the Logos, the *πνεῦμα*, the fall of Adam and its consequences, the sacrifice of Christ, the devil, demons, the kingdom and the coming of Christ, the resurrection, etc. My sense of truth continually protested against this accommodation hypothesis.

¹ Karl Gottlieb Keil, professor of theology and philosophy at Leipsic was born in 1754, and died in 1818. His principal works are on hermeneutics, and are regarded as in many respects able. — Tr.

I have never regarded it as well-grounded, but even at the university looked upon it as a mere shift; nay, a desperate expedient, in order to reconcile reason and theology, which cannot in this way be harmonized. Keil's theology left me, therefore, entirely unsatisfied. In consequence of this, I turned to another academic teacher, who had the reputation of being rigidly orthodox, Professor Hempel, and began to attend his lectures on dogmatic theology, for I felt the need of gaining possession of the old dogmatic system in its entire connection, and especially of its scientific evidences, and supposed I should accomplish my object with Hempel. I found myself, however, entirely disappointed. His lectures lacked scientific thoroughness, and hence, after attending them some time, I gave them up. There was no one else who lectured on dogmatic theology; for the venerable Rosenmüller¹ read only on exegesis, church history and practical theology. I heard him lecture upon the Gospel of John, but not to my satisfaction. He gave too little of learned exegesis, and too much of practical, with which as yet we had nothing to do.

The senior of the theological faculty, the prelate Burscher, ought to have supplied the great deficiency which I felt, viz. an exhibition of the church creed, supported by learned proofs, since he alone, and that too *jussu principis*, read lectures on symbolik, which all students in theology were required to attend; but how little he was qualified to satisfy reasonable expectations, all who have heard him know. In his lectures he occupied the time in relating the external history of the symbolic books, but had no conception of a systematic comprehension and exhibition of their theological import. When he assailed the Neologists, which he often did, it was unfortunately in a humorous rather than an instructive manner. He was here often more than *naïve*. Thus, for instance, when he came to speak of the fact, that the Neologists refused to acknowledge as valid many proof-texts adduced in the old books on dogmatic theology, I heard him more than once say with a triumphant air: "they to whom these Scripture proofs are not satisfactory, may find others." His opinion was that

¹ John George Rosenmüller, principally known in this country by his "Scholia in Nov. Test.," and his "Historia interpretationis librorum Sacrorum" in five volumes, was born in 1736, settled in the ministry in several places, and at length in 1785 called to Leipsic, after having been for a short time professor in Giessen, as Pastor of the Thomas Church, Superintendent and Professor of Theology. He died in that city in 1815, highly distinguished as a preacher, and as the author of numerous works of a practical character. Ernst Fr. Karl Rosenmüller, Professor of Oriental Literature in Leipsic, and the well known commentator on the Old Testament, who died in 1835, was his eldest son. — Tr.

dogma *must necessarily* be expressed in the Bible as a part of revelation, and since there were no other proof-texts than those cited, dogma must lie in these, and the theological interpretation be correct. A main point which he often made against the Neologists was, "the Holy Scriptures in the *entire* connection of the entire Old and New Testament," which words he always accompanied with a peculiar movement of both elbows, right and left. But *how* this *entire* connection could do such great things, we did not learn. He constantly charged the Neologists with having no knowledge whatever of the principal works pertaining to dogmatic theology; and then would often earnestly and confidently add, "only come to me, most highly respected gentlemen, *I know all.*" But notwithstanding this boundless vanity, which greatly amused us, he had such a childlike and excellent disposition, and was such a real friend to the students, that we overlooked all his eccentricities and treated him with respect. The lectures from which we derived the most benefit, were those which he delivered upon the history of the Reformation, not because of their spirit and connection, but on account of the multitude of particulars with which he made us acquainted, and the large number of beautiful books, besides Cranach's paintings, which he exhibited to us in the lecture-room; respecting the value and history of which, he gave us useful information. In the history of the Reformation, he treated each year by itself, and brought forward the most important events in an insulated manner, without the least regard to their connection. His only introduction was, "A new point in the year 15 . . ." I once began to attend his lectures on Jewish Antiquities, but soon left him, after he had demonstrated in several lectures "how the tower of Babel *must* have been built." All his demonstrations led, in his own opinion, to results which were entirely beyond question. Accordingly in his assurance "that he knew all," he was entirely serious. Once, after saying this, he himself raised the objection: "but why — most highly respected gentlemen, you will ask me, do you not publish it to the world, so that they *must* believe? — Why if I should, the new gentlemen (the Neologists) would only push my book away and would not read it. I would rather lecture here, most highly respected gentlemen, on the subject, in its *entire* connection."

In Old Testament exegesis I first attended the lectures of Professor Extraordinarius Meisner, which were too diffuse and pedantic: afterwards those of Professor Extraordinarius Kühnoel¹ (subsequently in

¹ Christian Gottlieb Kühnoel, whose commentaries on the Gospels and the Epistle to the Hebrews were at one time considerably used in this country, was

Giessen), who explained the Old Testament, at least with taste and with the brevity requisite for students. I heard from him lectures on Isaiah, the minor prophets, and the Psalms, and became acquainted with the spirit of the Hebrew poetry. The proper Professor of the Oriental languages, Dindorf,¹ who had taken Dathe's place, had so poor an elocution, that no one would attend his lectures.

Church history I heard from Beck; also universal history. Both courses were good, but he generally dwelt so long on the beginning, that he had not time enough at the end, and hence his lectures, in respect to fulness, were extremely unequal. Homiletics I heard from Keil, whose practical exercises also, I attended; he himself, however, was unfortunately a tiresome preacher. Church polity I heard from Professor Weisse, but was driven from his lectures by the wit and satire upon the clergy, in which he was always indulging, in order to please the law-students. I also heard a half year's course on mathematics, from Professor Rothe, though without deriving any special benefit from it, probably from my own fault in not devoting time and attention enough to the subject. I also took private lessons in French, and made sufficient progress to be able to understand a book in the language without much difficulty. Fencing I did not learn at the fencing-school, but from good friends who taught me *privatim*. Hence I made only moderate proficiency. In the latter part of my course I sometimes took riding lessons under the direction of equestrian friends, and became a fearless rider, if nothing more.

My first essay in preaching I made at the close of my second university year, in the village of Lössnig, near Leipsic, where I conducted the afternoon service, in place of the schoolmaster, who was accustomed to read a sermon, and with whom the students were in the habit of arranging the matter, without consulting any one else. I remember that I preached on the duty of gratitude; that I spent fourteen days in committing the sermon to memory, and delivered it without hesitation, except that once, I was obliged to refer to the manuscript, because a dog ran into the church. Some of my friends accompanied me from Leipsic and criticised my discourse, as it hap-

born at Leipsic in 1768, and died at the University of Giessen, in 1841, aged seventy-three. The latest edition of his Commentary on the Gospels (1837) has the reputation of being superior to the earlier editions in grammatical accuracy. — Tr.

¹ Gottlieb Immanuel Dindorf died in 1812, aged fifty-seven. He edited an edition of the Commentary of Morus on the Gospel of John, and on the Acts; also of Ernesti on Hebrews. The eminent classical philologist and critic, Wilhelm Dindorf, is his son. — Tr.

poned, not unfavorably. The whole time of my residence in Leipsic, I was very diligent. I attended all the lectures in their order, and faithfully reviewed them. I also learned Chaldee by myself, from the grammar of the elder Michaelis, on account of the Chaldee passages in the Old Testament. For this reason, I was not satisfied with the three years' course, and remained another year. It also contributed to render me diligent that I had two studious room-mates, Pastor Schanze and afterwards the present Professor Kreyssig. We kept away from beer-houses and drinking clubs. Even at school, I had taken no pleasure in such things, and could never perform the indispensable feat of drinking a whole mug of beer without stopping. My recreations consisted in walking, riding, and playing billiards and ninepins, for trifling sums. At billiards I did a good deal, and passed among my friends for a master-player. Among my associates, both at school and in Leipsic, the spirit of diligence and morality generally prevailed. We established among ourselves a private society for disputing in Latin on an essay which each one in turn was required to write. Its members, besides Schanze, Kreyssig and Facillides (now Superintendent in Oschatz), were Bräuniger, from Lower Lausatia, who died early, the associate rector of Dresden free-school, Neander (now bishop in Berlin), Tschirner, who afterwards became Professor and Superintendent in Leipsic, Winzer (now Professor of Theology), and several others. We disputed with all the fire of youth, and although what we discovered did not amount to much, we still learned something, gained practice, and cherished the love of science. Duels were almost entirely out of fashion in Leipsic, except between the members of different orders. Neither I nor any of the friends above named were ever engaged in a duel. None of us belonged to an Order or a Sectional Association (*Landsmannschaft*); but formed a circle among ourselves. The last summer I spent in Leipsic, some brother members of these societies from the University of Halle, who were on a visit, having become riotous were arrested and imprisoned in the Town House. The Leipsic Orders made arrangements to free them by force, and endeavored one evening to storm the Town House, but were repulsed by the well-armed police, and several of them taken. We Chemnitz students took no part in the matter, and even knew nothing about it, till we heard what had passed, on the following morning. Professor Dindorf, the rector, showed himself a true friend to the students, and brought the matter to a peaceable issue. For this it was resolved to give him a formal *viwat* with torches, which was done, after obtaining permission, on the 7th of September, 1797.

The students were to march, according to their uniforms, in four platoons, and as one of the older students, I was chosen as leader of the third of these. At first I declined the honor, on account of not having four things which were indispensable to a proper equipment, viz. a great three cornered hat, called *Stürmer*, great stiff boots, called *Kanonen*, a back-sword, etc. These, however, were all provided for me, and at last I was obliged to yield. I accordingly undertook the command of the company assigned to me, and led it with honor. This was the only public demonstration in which, while a student, I took part. It came off, however, in good order, and to the credit of the students. The rector Dindorf, at the close of the torch-light procession, gave to the officers a splendid collation, from which I withdrew with my friend Kreyssig in good season; but many who remained later, drank too much of the good wine, and did not get home in as good condition as we.

In the second year of my residence at Leipsic, I fell violently in love with the daughter of a preacher whose acquaintance I made on a tour in vacation. The matter, however, soon passed by, on my learning immediately on my return to Leipsic, that she was already formally betrothed to one of the older students, whom I very well knew, and whom I disliked for his stale jokes. I thought if such a fellow is to her taste, I have lost nothing, and quickly consoled myself. During my whole university life, I maintained a blameless deportment in my intercourse with the other sex. The spectacle of a school-mate at Chemnitz at the point of a horrible death from the effects of debauchery, made a deep and permanent impression upon me, and effectually preserved me against temptation.

In the last half year of my residence at the university, at Michaelmas, 1797, I began with the greatest diligence to make ready for the candidate-examination, which I was to meet at Easter, 1798. Dresden was not properly the place for me to present myself for the candidate-examination, because I was from Schönberg, and consequently was to look to Prince Otto of Schönberg for a settlement in the ministry, and he did not like to have his candidates examined abroad, because Schönberg had a consistory of its own in Glaucha. Notwithstanding this, I had concluded to apply for examination in Dresden with the design of seeking a settlement in the city. But unexpectedly I received, in November, an invitation through my brother-in-law to take charge of the education of the two sons of Baron von Kotzau of Oberwiera, near Waldenberg, and to accompany them at Easter, 1798, to the gymnasium at Altenberg. The

Baron was a near relative of the Prince von Schönberg, and hence I now supposed myself certain of a situation in Schönberg. The proposal to accompany the sons to the gymnasium, appeared to offer to me so good an opportunity for further improvement, that I cheerfully abandoned my Dresden plan and accepted the invitation, quickly packed up my effects, obtained the necessary university testimonials, and left Leipsic, on the 3rd of December, 1787, for Oberwiera.

IV. *Candidate Life.*

I had the good fortune to fall into a most excellent family. The Baron von Kotzau was a nobleman in every respect. Upright, honest, benevolent, intelligent, he was highly esteemed by all who knew him. Although he was so much older than myself, being already a sexagenarian, he became a true friend to me, and remained so till his death. The character of his wife was equally estimable. Unfortunately she was an invalid and extremely nervous, so that little things greatly annoyed her. Along with great goodness of heart she possessed much genius, had in her early days been something of a poetess, and still read belles-lettres literature with interest.

All my time from Christmas to Easter was spent in my new employment. I had quite as much as I could do to prepare the two sons for confirmation and for entering the gymnasium. I also commenced the study of Italian, and was soon able to read the *Gerusalemme liberata* of Tasso, which greatly pleased me. The French language, on the contrary, I could never like. Its nasal sounds were always odious to me.

After Easter, 1798, I accompanied my pupils to the gymnasium in Altenberg, where we remained three and a half years. I was obliged to prepare them for the recitations, aid them in their studies, and give them instruction in music and Italian. On the other hand, I did not accompany them to the school, and had the hours of recitation at my own disposal. Theological studies I did not at this time prosecute, but read with diligence the German poets, and even wrote myself a number of poetical pieces. This exercise was exceedingly useful to me in cultivating my taste and imparting to me a good German style, and it was in connection with this, that I studied for the first time the then classical works of Adelung upon the German language, orthography and construction. In the vacations I usually preached in Oberwiera, but nowhere else, nor did I devote any time to the special study of homiletics. In the last year of my residence

in Altenburg, I also began with my pupils to take private lessons in English. The course, however, was soon interrupted by the sickness and death of the teacher, and as the language, on account of the irregularity of its pronunciation was by no means attractive, I have always remained a bungler in it. On the other hand, in the last year of my residence here, I again took hold of theology in earnest, purchased Reinhard's Lectures on Doctrinal Theology, which had just been issued, and studied them with such diligence as to make myself entirely master of their contents. At the same time the Hebrew was very diligently prosecuted, because I felt that I had gone back and forgotten not a little.

In Altenburg I attended church with great constancy. With the sermons of the aged and highly respected general superintendent, Loeber, whom I often heard preach, I was pleased, not so much on account of their beauty, as their richness of thought. I was still better pleased with the Diaconus Schuderoff, afterwards superintendent in Ronneburg, who was then the favorite pulpit orator, and whose sermons in matter and manner equally charmed me. There was soon added another distinguished preacher, Demme, who was appointed general superintendent after Loeber's death in 1799. As the two other preachers were also popular, the churches were always well filled, and I rarely failed of being present with my pupils.

My residence in Altenburg also settled the question in respect to my domestic relations. A young candidate from the University of Jena, named Hauschild, with whom I had become acquainted, invited me to witness from his room the funeral procession at the interment of the general superintendent, Loeber, in 1799. There I met his mother, and her daughter Charlotte, the latter of whom had recently returned home to take charge of the household, on account of the protracted ill health of her mother. She was about twenty years of age, and made upon me the deepest impression. On her mother's death, which occurred soon after, she took the whole care of the family, and as I shortly removed my lodgings to the same house, we became intimately acquainted, and our mutual interest in each other increased. To her younger brothers and sisters, she supplied the place of a mother with so much diligence, propriety and intelligence as to command universal esteem, and fully satisfy me that Charlotte would make an excellent mistress of a family. But though I loved her and was resolved to marry no one else, and was also sure that my feelings were reciprocated, I made no avowal of my attachment, because I held it as a fundamental principle that I ought not to engage

myself to a lady till I was in a condition to marry her. It seemed to me wrong for a candidate like myself, whose future lot was all uncertain, to bind a young lady, and thus oblige her to reject, perhaps, some other offer which might be more advantageous. In Charlotte's case I felt this the more strongly because she had no property, and I therefore allowed the issue to turn upon the question whether, if such an offer should occur, she would refuse it on my account. It actually did occur and was declined, although nothing had ever passed between us which exceeded the limits of a cordial friendship.

At Easter, 1802, my pupils entered the University of Leipsic, the elder devoting himself to the study of law, the other to political economy. With the request of their father that I should accompany them, in the capacity of counsellor and friend, I very willingly complied, because a further residence at the university could not fail to be of service to me in the prosecution of my studies. My removal to Leipsic, however, was the occasion of a serious inward struggle in respect to the question, whether I should not abandon theology and avail myself of the opportunity to study law. In favor of the latter course there were two considerations; first, the poor prospect of a settlement in Schönburg, and secondly, the conviction that the orthodox theology of the symbolical books was in several prominent respects untenable.

Prince Otto of Schönburg, to whom I was to look for a settlement, having died, the appointing power, during the minority of his son, rested principally with the Count of Schönburg-Rochsburg, an upright man, but too much under the influence of his secretary. To the latter, the candidates in quest of a settlement made application, and sometimes at least secured their appointments by sending him presents. This was unquestionably concealed from the Count, for he would not have suffered it, had it come to his knowledge. For my own part, I was firmly resolved not to employ such unworthy means. During the half-year from Michaelmas, 1801, to Easter, 1802, which I spent in Oberwiera, a parish having become vacant, I made application for it to the Count at Rochsburg and was quite graciously received. At the close of the interview I went to the public house to dine. I had been in the house but a short time, when Mr. Secretary came in, and remained nearly half an hour, with the evident design, as I thought, of giving me an opportunity to solicit his patronage. There was something, however, so vulgar and disgusting in the appearance of the man, that I determined on the spot neither to come to Rochsburg again, nor to seek for a settlement there. I therefore took no notice of his presence, and when he saw that I would not

speak, he at last withdrew, but not without casting towards me a dark side-look, to which I felt entirely indifferent. Since it was now necessary for me to apply for a settlement to the Upper Consistory in Dresden, I regretted exceedingly that I had not presented myself for examination as candidate four years before. In consequence of not doing so, four whole years were lost, and so great was the number of candidates that I foresaw that probably enough before my turn should come, I might be forty years old.

Notwithstanding, however, the additional difficulty in respect to the church creed, and the facilities I might now have for the study of law, I had not come to a decision, at the time I went to Leipsic, in March, 1802, to engage lodgings for myself and my pupils. There I called on my old teacher Keil, who not only gave me a hearty welcome, but endeavored to remove my apprehensions in respect to the Dresden examination. He assured me that other things beside the age of the candidate were now regarded in Dresden, earnestly advised me to pass the examination, and promised me his influence. This encouraged me. And then, in addition, I found that the lodgings I had engaged happened to be in the house of Tittmann,¹ the professor of theology, which led me to hope to become better acquainted with him, and through him to be introduced to his father, who was counsellor of the Upper Consistory and superintendent in Dresden.

In regard to the theological difficulty, my scruples were removed by reading the observations on assent to creeds in Reinhard's "Christian Ethics," and also by the thought that so many great and estimable theologians, as Keil, Rosenmüller, Henke and many others, varied widely from the church faith, and that in general society and in the learned world the "*enlightened*" theologians (for the term rationalist was not common then) stood in the highest repute and were regarded with universal respect. This state of things I supposed would be permanent, and I could not then have believed that only a single generation would pass before the enlightened theologians would be assailed with such violence, and be spattered with filth as they now are. Had I been able to foresee this, I should certainly have devoted myself to the study of law. As it was, my decision was taken to abide by theology. I went back to Oberwiera and returned with my pupils to the University of Leipsic on the 22nd of May, 1802.

¹ Several of his essays were translated by Dr. Robinson for the American Biblical Repository. His works are distinguished for simplicity, acuteness and judiciousness. He died in 1831, at the age of fifty-eight. The father, Karl Christian Tittmann, died at Dresden in 1828. — Tz.

My first object was to prepare for the Dresden examination, to be held on the Michaelmas following. This I did with all my might, and in the furtherance of my object, took part in a dogmatic examinatorium which Tittmann held, and which proved of great benefit to me. Tittmann spoke very good Latin, and being truly a man of genius, his society was exceedingly valuable. I made application for examination at Leipsic and was directed to present myself on the 11th of October (1802). As I had made a careful preparation, I set out for Dresden without anxiety, and at the proper time appeared before my judges, of whom Reinhard, on account of his acuteness, wit and readiness in disputation, was regarded with special dread by the candidates. I did not fear him, for I was conscious of being thoroughly equipped. The examination was commenced by Tittmann — on what subject I have now forgotten — only I remember that I passed it very well. Next came Reinhard, who examined on the use of the Old Testament in Christian theology. The part which fell to me related to the prophecies in the Old Testament which refer to Christ, in sustaining which I was required to read the Hebrew of about half a dozen passages, and then to translate and explain them. This was the whole. On church history, symbolik and doctrinal theology, in which I had so carefully prepared myself, not a single question was asked. Now Hebrew was not exactly my forte; but I had so often read the whole of the Messianic prophecies in the original, as to be almost able to repeat them from memory. Hence I passed better than I had expected. I particularly remember that one of the passages I was required to translate was in the second chapter of Isaiah. As the text was perfectly familiar to me, I was able without hesitation to emphasize the Hebrew correctly according to its connection, and then rendered the passage into as elegant Latin as I could. This pleased Reinhard, and in a word, the whole examination passed off so well, that I was sorry it did not last longer. I received the highest testimonial, "ready and skilful," which but few obtained, and was exceedingly rejoiced, especially as I might now hope to be provided with a settlement earlier than others. Two days afterwards, I preached the candidate-sermon before Reinhard, who was satisfied with my discourse and exhorted me to go forward. No one left Dresden more happy than I. A decisive step was taken, and well taken.

After my return to Leipsic I was elected, at Keil's instance, into the *Collegium philobiblicum*, where I read and defended an essay on John 1: 1—5. By this investigation I was led to the study of the

apocryphal books of the Old Testament and the Alexandrian philosophy. Having proposed to myself to write something upon the whole doctrine of the Logos, I studied the Apocrypha with the greatest diligence. I purchased Biel's *Thesaurus* upon the Greek Old Testament, with the additions by Schleusner, and began to collect additions of my own, and to make preparations for a work on the Book of Wisdom.

I was much embarrassed, however, by an inflammation of the eyes, which became so serious in the summer of 1803, that I was obliged to consult a physician. He advised me to try the baths at Lauchstädt, which I did in August. Here the physician strongly urged me to wear woollen stockings. I followed his advice, uncomfortable as they were in the heat of summer, and was gradually relieved, but have never since been able to dispense with them.

After having remained in Leipsic a year and a half with my pupils, I felt more and more, that they no longer needed my help. In their studies I could not aid them, and a longer oversight they did not seem to need, as both were now grown to manhood. I considered the matter in all its bearings, and came to the conclusion to leave Leipsic at Easter, 1804. Where to go, did not long remain doubtful. My early friend, Pöhlitz, who had been for some time Professor Extraordinarius at Leipsic, urged me to settle in Wittenberg as *Privat Docent*, because there were there but few young *Docenten*, and there were also considerable stipendia for young teachers in Wittenberg, while in Leipsic there were none. Tittmann, whom I consulted, seconded this advice. I therefore decided to make Wittenberg my home. Of my patrimony, six or seven hundred thaler (§420—490) still remained, which I hoped would be sufficient to meet the expense of becoming connected with the university and also of supporting me for about two years. What to do after that, was to depend upon my success at the university; for I was still uncertain whether to devote myself finally to a university life, or only to make use of my position there to obtain a better and earlier settlement in the ministry. I knew that Reinhard took pleasure in aiding the young *Docenten*, and therefore felt confident of obtaining a good parish, even if I should not succeed as a teacher.

As soon as my decision was taken, I went actively to work, as I have always done when once resolved upon a thing, to carry it into execution. I wrote to Wittenberg, to inquire what I had to do. First of all, it was necessary to become *Magister* there, which I did in December, 1803. Then I wrote the dissertation I was required to defend in

order to become *Magister legens*, and submitted it to the philosophical faculty for examination. It was approved, and the 14th of March, 1804, was assigned for my public disputation. After buying about a hundred thaler's worth of books, such as would be needful for me in preparing philosophical and theological lectures, I set out for Wittenberg in the early part of the month. My undertaking was not without risk. I had never been in Wittenberg, was not acquainted with a single person there, had no patron nor friend to consult, and did not know how the instructors and students would receive me, or whether I should sustain the public disputation with credit, or make a disgraceful failure.

* On arriving at Wittenberg, I first called, as was required, upon the professors and the two young *Docenten* with whom I was to be associated. The latter were Schundenius (afterwards celebrated under his adopted name Dzondi as Professor of Medicine in Halle) and Lobeck, now Professor of Philosophy in Königsberg, both of whom were to be my opponents in the public disputation. They received me cordially. Of the professors, some gave me a friendly reception; others were cold and indifferent, which was quite natural, since they had no acquaintance with me. The only circumstance in my favor was, that it had become known among the professors and students that I had gained the highest testimonial at the candidate-examination in Dresden. This was an important recommendation. At my call upon Professor Weber, he said to me in his rather coarse and blunt way: "Your undertaking requires a good deal of courage. We have just had a young *Docent* here, who could not sustain himself, and was finally obliged to be off with himself." I smiled, and said nothing. The case gave me no concern.

On the 10th of March I was *nostrificirt*, that is, entered as a student and enrolled in the album of the university, and on the 14th the public disputation took place. It was to occupy both parts of the day, and I had therefore divided my work into two equal parts, by which I should obtain the right to deliver lectures also on philosophy. My subject was the Book of Wisdom. Eichhorn had endeavored to prove that this book was made up of two different compositions. It was the object of my disputation to show further that the *first part*, also, namely, chap. i—xi, was the work of two different authors, in connection with which I treated of the contents, origin and design of the whole book.

At the breakfast, before the dispute, I ate very sparingly, and drank only a single glass of wine. The way which many have, on such

occasions, of raising their courage by drinking, I regarded as quite absurd, because a beclouded mind can never manage a case so well as one which is clear and calm, as a man needs then, above all things, to be. The disputation went off well. I spoke Latin readily, and hence was never at a loss for an answer. Occasionally, where I supposed I should not succeed so well by being serious, I even made a joke. The audience was large (for the students were not yet absent in the vacation) and appeared well satisfied. The first throw was successful; I had disputed with honor and applause, and the students had formed a good opinion of me, on which much depended. At the close of the disputation I returned to Leipsic, packed up my effects, and in the beginning of the month of May, 1804, if I am not mistaken, took up my residence in Wittenberg as *Privat Doцент*.

V. *Teacher in the University.*

I announced two courses of lectures for the summer semester; first, lectures on logic and metaphysics, four a week, and secondly, explanation of the doctrinal proof-texts of the Old Testament, two a week. The admission fee for the first course I fixed at two thaler (\$1,40); the other I delivered gratuitously. I had not supposed that they would be attended, but at the opening lecture I found more hearers in the lecture-room than I had expected. Sixteen subscribed to attend the philosophical lectures, and twenty-five, the Hebrew course. As the latter were unwilling to withdraw, it was necessary that both courses should be given. With burning zeal I now labored in the preparation of my lectures, especially on philosophy; because with this, I did not feel myself sufficiently familiar. In the apprehension of meeting serious difficulties in metaphysics, I hurried through with the preparation of the lectures on logic, in order to gain time for elaborating those on metaphysics.

And this was very well; for I had not yet pursued a thorough and continuous course of philosophical study, and hence it was nothing less than indiscretion in me to propose to lecture on metaphysics. I had, indeed, read many philosophical works and reviews, and was acquainted with the then dominant Kantian philosophy, but as yet had formed no settled judgment of the whole. The Kantian philosophy I deemed not tenable, and Kant's doctrine, that the senses only give subjective knowledge of the external world, and that the human understanding attaches its ideas of fitness to nature, and does not derive them from it, appeared to me to conflict with experience, that is, with

consciousness. The rejection of all evidence for the Divine existence, together with the resting of faith in God and immortality solely upon the categorical imperative, that is, upon the consciousness of the moral law, as *the only thing certain*, seemed to me amazingly one-sided. On the whole, I favored the Eclecticism of Platner.

On commencing, now, the preparation of my lectures, it was necessary to decide at once between metaphysics and ontology. For three whole weeks I studied night and day to reach a decision, and at last, in order to fix my thoughts, seized my pen and wrote down all the ideas I had. This accomplished the result, and I obtained settled philosophical views of my own, which, at least in the main, have not been changed by my later and more thorough studies. With all the confidence imparted by a well-won and rational conviction, and with a clearness secured by these efforts, I led my hearers along the same way which I myself had travelled, and so finished this course to my own satisfaction and theirs.

On the 21st of June, 1804, I became adjunct of the Philosophical Faculty, on which occasion I wrote and defended a disputation.

With my university life, commenced also my literary activity as a writer. I felt impelled to this, partly from the desire of gaining a reputation in the learned world, and partly from the necessity of earning a livelihood. My first literary plan, which was carried into execution, was a "systematic development of all the ideas which occur in Dogmatic Theology, according to the Symbolical books, together with the more modern literature." The suggestion I received from a small treatise of *Schnansahl*, in my possession, entitled "Theologia definitiva," in which the theological definitions were given according to the doctrines of the Wolfian school. I decided to give the definitions in accordance with the Symbolical books, because I knew from my own experience that there was a great deficiency of books adapted to make young students familiar with the theology of the church, and with the literature of Dogmatics. The work was published in November, 1804, by Barth in Leipsic, who gave me four thaler (\$2,80) per sheet. Seven hundred and fifty copies were printed, but being my first production it was very defective. To my surprise, it met with a favorable reception, on account of supplying, however imperfectly, an existing want. In the second edition, I thoroughly revised it, and in the altered form, it had reached in 1841 the fourth edition.

Soon after, in November, 1804, the bookseller Crusius in Leipsic, undertook the printing of the additions which I had made to Biel's

Thesaurus upon the Greek Codex of the Old Testament. These labors, and the lectures which I delivered, fully occupied my first winter in Wittenberg. My next work, on "The Doctrinal Theology of the Old Testament Apocrypha," appeared at Leipsic in 1805. With the firm of Montag and Weiss in Ratisbon, I entered into a contract respecting an edition of the Old Testament Apocrypha, with a commentary, of which only the Book of Sirach was ever published. The further prosecution of the undertaking was entirely abandoned, in consequence of the war of 1806.¹

For the purpose of mastering the text-criticism of the Apocrypha, I had commenced, while in Leipsic, the study of Arabic and Syriac. This I prosecuted with so much diligence in Wittenberg, as to be able at length, with the aid of a lexicon, to use the Syro-Arabic translation of the Old Testament. In consequence, however, of having afterwards given up these critical studies, I have in a great measure forgotten what I once knew of these languages. I also established a Disputatorium of twelve students, which was diligently attended, and proposed further to hold an Examinatorium. For this purpose it was first necessary for me to be made Baccalaureate of theology, which I became on the 9th of September, 1805, after a *Colloquium* with the theological faculty. Proposing now to devote myself exclusively to theology, I lectured on the Interpretation of the New Testament, Logic and Doctrinal Theology, in the last of which branches I had thirty-seven hearers, a large audience for a young

¹ From some of the letters of Reinhard to Bretschneider, it would seem that he was not without apprehensions that his young friend was in some danger of becoming superficial. He strongly dissuaded him from his purpose of making a commentary upon Sirach the work of a single winter, enumerating the kinds and amount of labor to be accomplished in collecting variations from different manuscripts, carefully comparing the ancient translations in Walton's Polyglott, searching out and comparing anew the numerous citations of Sirach in the Fathers, becoming familiar with the Septuagint and the apocryphal writings of the New Testament, together with the theology of the whole of antiquity, including that of Solomon, the Greeks, the Rabbins and the Talmud, and even the Arabic, Persian and Nord mythology. "Excuse me," he adds, "for speaking so frankly. It is my settled belief that a young writer cannot go to work too circumspectly and carefully, when he proposes to publish an important treatise." "Let me entreat you," he says in another letter, "in your praiseworthy industry as a writer, not to neglect the *business of the teacher*. In the appointment to professorships, the first question asked here is, 'whether he is a successful teacher.' This, and with justice as it seems to me, has more influence than the works one has published, because one who fills a professorship ought to be able and willing to teach and thus render himself useful to the university youth." — TR.

Docent, and I also held a complete Examinatorium on Doctrinal Theology, in the Latin language, after Reinhard's work, four hours each week. As besides this I held two weekly exercises in disputing, I was obliged to speak Latin daily, by means of which I acquired great readiness in using it. The lectures upon the Interpretation of the New Testament, which I delivered gratis, and which were very well attended, were the occasion of my publishing, in the autumn of 1805, "the historical-doctrinal exposition of the New Testament," printed by Barth in Leipsic. I dedicated it to my revered teacher, Keil, whose principles I followed in composing it. In the year 1806 appeared also my commentary upon Sirach, which was the last theological work I prepared in Wittenberg. These literary productions, together with the fees from the students, and one of the "Stipendia" for young Docenten which I had obtained, so well covered my expenses, that I might have remained at the university without anxiety in respect to the future, had it not been for the terrible political tempest which was about to burst on Northern Germany.

[To be continued.]

ARTICLE II.

VESTIGES OF CULTURE IN THE EARLY AGES.

By M. P. Case, M. A., Newburyport, Mass.

If reliable histories could be given us of the great nations and events of the world, prior to the time to which authentic accounts now extend, they would find no lack of interested readers. It is at first view a singular fact, that so little of the first half of the world's history has come down to us; and that over full three thousand years of human events, a sea of oblivion has long rolled its waves. Only here and there arises anything out of that sea, which presents definite outlines. Between the early and later ages, there yawns a wide gulf which Revelation only traverses, and that but at a few points. Profane annals fail us, or give place only to legend and tradition, while yet we are midway on our journey to the primitive time. Far be-