

HEINRICH STILLING.

PART II.

HIS

DOMESTIC LIFE, AND YEARS OF TUITION.

TRANSLATED FROM THE GERMAN OF

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HEINRICH STILLING'S
DOMESTIC LIFE.

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CHAP. I.

11. On the 1st of May, 1772, in the afternoon, Stilling proceeded with his Christina, on foot, to Schöenthal, and Mr. Friedenberg accompanied them. All nature was still, the sky was serene, the sun shone over hill and dale, and its warm and genial rays unfolded herbs, and leaves, and flowers. Stilling contemplated his present circumstances and prospects with delight, and felt assured that his sphere of operation would become wide and comprehensive. Christina hoped the same thing, whilst Mr. Friedenberg, sometimes walked on alone, or lingered again behind, smoking his pipe; and when any thing relating to domestic economy occurred to him, he expressed it briefly and emphatically, believing that suchlike practical maxims would be useful to them, being now about to keep house. On arriving at the eminence, from which they could survey the whole of Schöenthal, an

indescribable sensation thrilled through Stilling, which he could not account for ; he was inwardly sorrowful and joyful, and was silent ; he prayed in spirit, and descended the hill with his companions.

This town lies in a very pleasant valley, which runs in a straight line, from east to west, and is intersected by a small river called the Wupper. In summer, the whole valley, for the space of two leagues, to the borders of the Mark, is seen covered with linen yarn, like as with snow, whilst the bustle of a busy and prosperous population is indescribable. The whole valley is filled with single houses ; one garden and orchard borders on the other, and the walk up this valley is enchanting. Stilling dreamed of future happiness, and thus dreaming, he entered the noisy town.

In a few minutes his father-in-law conducted him to the house, which Dinckler and Troost had selected and hired for him ; it stood back a little from the high-road, near the Wupper, and had a small garden attached to it, with a beautiful prospect of the southern hills. The servant girl, who had preceded them a few days, had cleaned every thing thoroughly, and arranged their little stock of household furniture.

After sufficiently surveying and giving his opinion upon every thing, Mr. Friedenberg took leave, with many cordial wishes for their happiness, and walked back again to Rudenheim. The young married couple then stood and looked at each

other with tearful eyes ; their whole stock of furniture, was very limited ; six wooden chairs, a table and bed for themselves, and one for the servant, a couple of dishes, six pewter plates, a few pans for cooking, &c. and then the most needful linen, together with a very bare supply of clothes, was all that could be found in the house, though large ; this furniture was divided hither and thither, and yet it seemed every where indescribably empty. The third story was never thought of, it was void, and continued so.

And then the cash ! It consisted altogether of five rixdollars in ready money, and that was all !

Really, really ! it required great confidence in the paternal providence of God, in order to sleep quietly the first night, and yet Stilling and his consort slept well ; for they did not doubt for a moment, that God would provide for them. His reason, however, occasionally tormented him much ; but he gave no ear to it, and simply *believed*. The next day, he paid his visits, but Christina paid none ; for her intention was to live as unknown and privately as ever propriety would permit. Stilling now found a great difference in the behaviour of his future fellow citizens and neighbours. His pietistic friends, who had formerly received him as an angel of God, and embraced him with the warmest salutations and blessings, stood at a distance, merely bowed and were cold ; but this was no wonder ; for he now wore a wig with a bag to it ; formerly it was only round, and pow.

dered a little, besides, he wore ruffles to his shirt, at the neck and hands, and was therefore become a gentleman, and a man of the world. They attempted occasionally, to speak with him on religion, in their usual way, but he expressed himself in a friendly and serious manner, to the effect, that *he had talked long enough about duties, he would now be silent and practise them*; and as he no longer attended any of their meetings, they regarded him as a backslider, and spoke of him, on every occasion, in an unkind and lamenting tone. How much is this mode of proceeding to be deprecated in these characters, otherwise so worthy and excellent! I willingly confess that the most upright people and the best of christians are to be found amongst them; but they ruin every thing by their love of judging. He that is not precisely of one mind with them, nor trifles and affects religious sensibility with them, is of no value in their eyes, and is regarded as unregenerate; they do not reflect that the mere profession of religion is unavailing, and that the individual must let his light shine by his good works. In short, Stilling was not only entirely forsaken by his old friends, but even *calumniated*; nor did they employ him scarcely in the least as a physician. The majority of the rich merchants received him merely with politeness, as a man who had no property, and whom it is necessary, at first sight, to impress with the idea, “Never have the heart to ask money, help, or support from me; I will reward thy

services, as they deserve, and nothing more." However he likewise found some worthy men, true philanthropists, whose look bespoke a noble mind.

All this, however, had a depressing effect upon Stilling; hitherto he had dined at a table well provided by others, or else had been able to pay for it; the world around him had had little reference to him, and with all his sufferings, his sphere of operation had been inconsiderable; but now, he saw himself all at once placed in a vast, splendid, low-bred, avaricious, mercantile world, with which he did not harmonize in the least, where the learned were only esteemed in proportion to their wealth—where sensibility, reading, and learning, were ludicrous; and where he alone was honored, who made much money. Hence, he was like a very small light, at which no one would think of lingering, much less of warming himself. Stilling therefore began to feel melancholy.

Meanwhile two days, and even three days passed, before any one came, who needed his assistance; and the five rixdollars melted away rapidly. But on the morning of the fourth day, a woman came from Dornfeld, a small town that lies about three quarters of a league to the east of Schöenthal. On entering the door, she cried out with tears in her eyes, "O Doctor, we have heard that you are a very able man, and know a great deal; a very very great misfortune has happened at our house, and we have employed all the doctors far and

near, but none of them can do any thing for him ; I am, therefore, come to you ; O help my poor child !”

Good God ! thought Stilling to himself ; the first patient I get, has put to shame all the experienced physicians ; what shall I, who am so inexperienced, be able to effect ? He asked, however, what was the matter with the child.

The poor woman related, with many tears, the history of her sick child, of which the following circumstances were the principal :—

The boy was eleven years old, and had had the measles about a quarter of a year before ; through the carelessness of his nurse, he had been exposed too soon to the cold air ; the inflammatory matter had retired into the brain, and had produced very singular results. For the last six weeks, the patient had lain in bed without consciousness or feeling ; he did not move a limb of his whole body, with the exception of his right arm, which, day and night, incessantly moved about, like the pendulum of a clock ; his life had been hitherto supported by the injection of thin soups, but besides this, no medicine had been able to produce any effect. The woman concluded her copious account with expressing her suspicion, whether the child might not possibly be bewitched ?

“No,” answered Stilling, “the child is not bewitched ; I will come and see him.” The woman wept again, and said, “O Doctor ! do come !” and with that she went away.

Doctor Stilling paced his room with rapid strides ; “ Good God ! ” thought he, “ who can do any thing in such a case ? There is no doubt that all possible means have been used ; ” for the people were wealthy ; “ what remains, therefore, for a beginner like myself ! ” With these melancholy thoughts, he took up his hat and stick, and set out for Dornfeld. He prayed to God, the whole way, for light, and blessing, and power ; he found the child exactly as its mother had described it ; its eyes were closed, it fetched breath regularly, and the right arm moved, as though it beat time, from the breast towards the right side ; he sat down, saw and considered, inquired into all the circumstances, and on going away, ordered the woman to come to Schöenthal to him in an hour ; he would reflect upon this strange case during the time, and prescribe something ; on his way home, he thought of what he could prescribe that might be useful ; at length it occurred to him, that Mr. Spielman had commended Dippel’s animal oil as a remedy for convulsions ; he was the more glad of this medicament, for he felt assured, that none of the physicians had used it, because it was no longer in fashion. He therefore resolved upon it, and as soon as he came home, he prescribed a mixture, of which this oil was the basis ; the woman came and fetched it. Scarcely had two hours elapsed, when a messenger arrived, who requested Stilling to go immediately to his patient ; he hastened to him, and on entering the house, he saw the boy

sitting up in the bed, happy and well, and was told, that scarcely had the child swallowed a teaspoonful of the mixture, when he opened his eyes, awoke, and asked for something to eat, and the arm had become still, and just like the other. It is impossible to describe how the good doctor felt on this occasion ; the house was full of people, desirous of seeing the miracle ; every one regarded him, with delight, as an angel of God. Every one blessed him, but the child's parents wept tears of joy, and knew not what they should do to the able physician. Stilling thanked God inwardly in his soul, and his eyes were filled with tears of delight ; however he was heartily ashamed of the praise bestowed upon him, which he had so little merited ; for the whole cure was neither the result of plan or reflection, but mere accident, or rather divine and paternal providence.

When reflecting on the whole affair, he could scarcely refrain from laughing aloud, at hearing them speak of his stupendous ability, being conscious how little he had done in the matter ; however, prudence required him to be silent, and to take every thing for granted, although without ascribing vain glory to himself ; he therefore now prescribed purgatives and tonic medicines, and healed the child completely.

Here I cannot restrain the impulse of my heart from communicating to young physicians a warning and an admonition, which is the result of much experience, and which may be likewise use-

ful to the public, who are obliged to confide themselves to such inexperienced persons. When the young man goes to the university, his first idea is, to finish as soon as possible ; for studying costs money, and he would gladly soon be able to support himself ; the most needful auxiliary sciences, such as the knowledge of the Greek and Latin languages, Mathematics, Physics, Chemistry and Natural Philosophy are neglected, or at least, not sufficiently, thoroughly studied ; whilst on the contrary, the time is spent in a variety of subtle and sophistical anatomical disquisitions ; the individual then attends the other lectures mechanically, and immediately hastens to the sick bed. There, however, every thing is found to be very different ; the man knows little or nothing of the secret course of nature, and yet ought to know every thing ; the young doctor is ashamed to confess his ignorance, he therefore talks a great deal of high sounding nonsense, which makes the ears of the experienced practitioner to tingle ; then sits down, and prescribes something according to his fancy. Now if he is still in any degree conscientious, he makes choice of remedies which, at least, cannot injure ; but how often is, by this means, the most important crisis neglected, in which a beneficial effect might have been produced !—and besides all this, the individual often thinks he has prescribed something of a harmless nature, not considering that injury may be nevertheless done by it, because he is ignorant of the disease.

It is therefore imperative upon young students, after attaining a perfect knowledge of the auxiliary sciences, to study Surgery to the very bottom; for the latter contains the most certain principles of knowledge, from whence, by analogy, internal diseases may be ascertained; they ought then to study nature at a sick bed, with the professor of practical medicine, who ought, however, himself to be a good physician, and then at length, enter upon this highly important office, but mark!—*only under the superintendence of an able practitioner!* O God! where is there a greater deficiency, than in the arrangements of the medical establishment, and in the regulations appertaining to it?

This first cure made a great noise; the blind, the lame, the crippled, and incurables of every kind now came; but Dippel's Oil did not avail for all, and Stilling had not yet found any such specific for all diseases; the concourse of people to him, therefore, diminished, but he now came into a regular practice, which procured him a bare subsistence. Meanwhile, his colleagues began to attack him, for they looked upon the cure as a piece of quackery, and made the public suppose, that he was, and would be, a true charlatan. This unfounded report reached the medical board at Rüsselstein, and caused the members of it to entertain prejudicial ideas of him; he was required to appear before them for examination, and was rather severely handled; however, he stood firm,

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notwithstanding all the attempts of chicane, so that no one could have anything against him; he attained therefore the diploma of a privileged physician.

In the beginning of that summer, Stilling made it known, that he would read a lecture on Physiology, to young surgeons. Messieurs Dinckler and Troost attended the lecture diligently, and from that time, he has read lectures almost without interruption. When he spoke in public, he was in his element; in speaking, his ideas developed themselves so fast, that he often could not find words enough to express them all; his whole existence felt reanimated, and became life and delineation. I do not say this for the sake of boasting; God knows, it was he who gave him the talent; Stilling had done nothing towards it; his friends often foreboded he would become a public lecturer. He then sighed within himself, and wished; but saw no way before him, how he might ascend that step.

Scarcely had Stilling spent a few weeks in such occupations, when all at once the heavy hand of the Almighty again drew forth the rod, and wounded him severely. Christina began to grow melancholy and ill; by degrees her dreadful fits returned in all their violence; she became subject to tedious and painful convulsions, which often lasted for hours together, and contracted her poor weak body in such a manner, that it was pitiful to behold; the convulsions often threw her out of bed; during which she shrieked so dreadfully, that she

might have been heard at the distance of several houses in the neighbourhood ; this lasted for some weeks, when her state became evidently more dangerous. Stilling looked upon her as perfectly hectic, for she had really all the symptoms of a consumption ; he now began to despair, and to wrestle with God ; all his powers succumbed, and this new species of sorrow, that of losing a wife, whom he so tenderly loved, inflicted deep wounds on his heart. To this was joined daily, new cares respecting his maintenance in a place of trade, like Schönewald ; he had no credit, besides which, every thing was very dear, and the manner of living expensive ; every morning, on awaking, the question recurred to him with redoubled force, How wilt thou find thy subsistence this day ? for the case was very rare, that he had money enough for two days. His experience and his trials of faith, indeed, stood before his eyes ; but then he daily saw still more pious people, who struggled with the bitterest want, and had scarcely bread enough to satisfy their hunger ; therefore, what else could console him, but an unconditional surrender of himself to the mercy of his heavenly Father, who would not suffer him to be tempted beyond his ability ?

To this was added another circumstance ; he had the maxim, that every christian, and particularly a physician, ought to be benevolent without reflection, merely in confidence upon God ; in consequence of this, he committed the great mis-

take of frequently having medicine made up at the apothecary's on his own account, for those he visited, who were unable to pay, by which he plunged himself into debt, which subsequently caused him much sorrow ; nor was he careful, on such occasions, to reserve the money he had been receiving. I cannot say, that in such instances an inward benevolent impulse guided his actions ! No, there was also a certain thoughtlessness and disregard for money connected with it, of which weakness of character, Stilling at that time was ignorant, but at length became sufficiently acquainted with it, through many grievous trials. It is no wonder, that in this manner, his practice became very extensive ; he had more than enough to do, but his labors brought him in very little. Christina also felt grieved at it, for she was very careful, and he said nothing to her, when he gave away anything, lest she should reproach him, for he felt assured, that God would bless him for it in some other way. In other respects, they were both very moderate in food and raiment ; and contented themselves with that which the extreme of propriety required.

Christina grew worse, and Stilling thought he should certainly lose her. One forenoon, as he sat by her bed and waited upon her, her breath all at once began to cease, she stretched out her arms towards her husband, gave him a piercing look, and breathed out the words, "Farewell—angel—Lord, have mercy upon me—I am dying!"

With that, her eyes were fixed, all the appearance of death shewed itself in her face, her respiration ceased, she was convulsed, and Stilling stood like a poor criminal before his executioner. At length he threw himself upon her, kissed her, and spoke consoling words into her ear; but she was insensible; the moment Stilling was about to call for help, she came again to herself; she was much better, and evidently relieved. Stilling had not yet, by far, sufficient medical experience to know all the parts which this dreadful hysteric evil is wont to act in such weakly and irritable bodies; hence it was, that he was so often alarmed and terrified. Christina therefore did not die, but she remained dangerously ill, and the dreadful paroxysms continued; hence his life was a constant torture, and every day had new torments in readiness for himself and his consort.

Just in this severe time of trial, there came a messenger from a place, which was five leagues distant from Schöenthal, to take him to a rich and respectable individual, who was confined by a lingering illness. As painful as it was to him to leave his own wife in such a melancholy condition, yet he felt as deeply the duties of his office; and as the state of the patient above mentioned was not dangerous, he sent the messenger away again, and promised to come the next day. He therefore arranged his affairs, so as to be able to be absent for a day. At seven o'clock in the evening, he sent out the servant girl to fetch a bottle of

Malaga wine, which was intended for Christina's refreshment ; if she took only a few drops of it, she felt herself invigorated. Christina's younger sister, a girl of thirteen years of age, was at that time there on a visit to her sister, and she went out with the servant to fetch the wine. Stilling seriously enjoined the latter to return immediately, because there were still several things to do, and to prepare for his journey on the morrow ; however, she did not do so ; the fine summer evening seduced the thoughtless girl to take a walk ; it was therefore nine o'clock before she came home. Stilling had consequently his wife's bed to make, and other things to do himself. Both were therefore justly irritated. As the girl entered the door, Stilling began, in a gentle but serious tone, to admonish her, and remind her of her duty ; the girl was silent, and went down stairs with Miss Friedenberg into the kitchen. After a little while, they both heard a hollow, terrible, and dreadful sound, and at the same time, the sister calling out for help. The gloom of the twilight, together with this appalling noise, produced such an effect, that Stilling himself grew cold through his whole frame, whilst his sick wife shrieked out with terror. Meanwhile, Stilling ran down stairs, in order to see what was the matter. He found the servant girl standing by the sink, with dishevelled hair, and, like a lunatic, emitting this horrible sound, whilst foaming at the mouth, and looking like a fury.

Stilling now felt exasperated; he seized the girl by the arm, turned her about, and said to her energetically, "Good God, what are you doing?—what Satan impels you to trouble me thus, in my distressing circumstances?—have you no more human feeling?" But this was pouring oil into the fire; she shrieked convulsively, tore herself loose, and fell into the most dreadful epileptic fits. The same moment, he heard Christina likewise screaming dreadfully; he ran up stairs, and found, in the twilight, his wife in the most appalling condition; she had thrown off all the bed-clothes and bedding, and was rooting, convulsively, in the straw beneath; all recollection was fled, she gnashed her teeth, and the convulsions drew her head backwards to her heels. The waves of affliction now rolled over his head; he ran out to his next neighbours and old friends, and called aloud for help most piteously. Persons of both sexes came, and sought to bring the two sufferers again to themselves; they succeeded first with the servant girl; she came to herself again, and was taken to bed; but Christina remained still for a couple of hours in the same melancholy condition. She then became quiet; her bed was made, and she was put into it; she lay like one asleep, entirely without consciousness, and unable to move herself. The day now dawned; two females from the neighbourhood, together with the sister, continued with Christina, and Stilling rode with the heaviest heart in the world, to visit

his patient. On returning in the evening, he found his wife in the same state of stupefaction, and she only came to herself again the next morning.

He now sent away the malicious servant, and hired another. The storm passed over for this time ; Christina got well again, and it appeared, that all these dreadful fits were the consequences of the commencement of pregnancy. The following autumn, she was again troubled with an ulcerated breast, which was the cause of many painful occurrences ; with this exception, she was very well and cheerful during the time.

CHAP. II.

STILLING's domestic life had therefore commenced painfully and sorrowfully in every respect. There was nothing that was pleasing in the whole of his situation, except the tenderness with which Christina treated him ; both loved each other cordially, and their intercourse with each other was a pattern to married people. However, the excessive affection of his wife, sometimes occasioned him very bitter moments, for it frequently degenerated into jealousy ; this weakness, however, entirely vanished in the course of a year or two. In other respects, Stilling's whole state resembled that of a wanderer, travelling by night through a wood full of robbers and ravenous beasts, who hears them, from time to time, rustling and roaring around him. He was continually tormented by care respecting his daily support ; he had little success in his vocation, little love in the circle in which he

moved, and consequently little comfortable society. No one encouraged him ; for those who could have done it, did not know him, nor he them ; and those that observed and were acquainted with him and his circumstances, despised him, or else were indifferent to him. If he occasionally went to Rosenheim, he did not dare to say anything, lest he should cause anxiety ; for Mr. Friedenberg had become security for the amount his studies had cost ; he was compelled to hide his sorrow from his Christina, for her tender mind would have been unable to bear it with him ; he was even obliged to encourage her, and hold out to her the most pleasing hopes.

It was, on the whole, a singular affair with reference to Stilling's vocation and attending the sick. As long as he labored, unobserved, amongst the poor, and the lower class, he performed excellent cures, and was successful in almost every case ; but no sooner had he to attend one of the higher class, to whom many eyes were directed, than all was in vain ; his sphere of action, therefore continued limited to people who had little to pay with. This circumstance, although it seemed strange, is easy to comprehend ; his whole soul was system, every thing in his ideas ought to be according to rule ; hence he had no disposition for the refined and allowed charlatanry, which is so needful to the practical physician, *who wishes to gain something for himself* ; therefore when he visited a patient, he inquired into his case, then formed a

plan, and acted according to it. If it did not succeed, he was vanquished, his labors were then disagreeable to him, and yet he was unable to help himself. With common and robust constitutions, in which nature works more regularly and simply, his method was the most successful; but where luxury, delicate nerves, perverted sensibility, and imagination were in full play, and where his attention to the patient had to consist of an hundred different kinds of seemingly important employments, Stilling did not feel at home.

All this gradually inspired him with a profound repugnance to the medical profession, and merely the idea, that God had designed him to be a physician, and would therefore gradually render him successful in his vocation, supported his soul, and kept him in unwearied activity. For this reason he formed, the very first summer, the gigantic resolution to study and investigate, until he had attained to mathematical certainty in his vocation. In this tedious undertaking, he hit upon several important tracks, and discovered many new philosophical truths; but the further he sought, the more he found that his misfortunes would increase, the more ground and foundation he discovered in his profession; for he perceived very clearly that the physician can do very little, and consequently can earn very little. This weakened his hopes, and his prospects became dark, just like a wanderer on an unknown and dangerous path, who is overtaken by a thick fog, so that he

cannot see ten steps before him. He therefore cast himself blindly into the paternal arms of God, hoped, where nothing was to be hoped for, and proceeded on his pilgrimage, very melancholy.

Dare I tell you, friends and readers, that Stilling, notwithstanding all this, was a happy man ! What is the object of human life, but a perfecting of existence, in order to be able to spread happiness around us ? Similarity to God and to Christ is the brilliant aim which beams upon a mortal man, like the morning radiance, from his youth up ; but where is the boy, the youth, or the man, in whom religion and reason have so much the ascendancy over sensuality, as to prevent him from wasting his life in gratifying himself, and from forgetting his exalted destiny ? It is therefore an invaluable blessing, when an individual is instructed from his youth up, to place an entire reliance upon God ; and is then placed by providence in a situation, where he is compelled to exercise this confidence. His soul, by this means, becomes pliant, humble, resigned, patient, and unceasingly operative ; it struggles through doing and suffering, and overcomes every thing ; no adversary can essentially injure it, for it strives against them with the weapons of love, which latter no one resists : nay, even Deity itself may be overcome by love ! This was Stilling's case. The wise man must therefore esteem him happy, although scarcely any one would wish himself in his place.

Towards autumn of the year 1772, the two excellent brothers, Vollkraft, of Rüsselstein, came to Schöenthal; the eldest was court chamberlain, and a noble, upright, excellent man; he had a commission to execute at the latter place, which detained him some weeks. His brother, a sentimental, tender, and well-known poet, and at the same time, a man of the best and noblest, and most upright sentiments, accompanied him, in order to be with him in a place, which was so entirely destitute of food for his soul. Doctor Dinckler was very well acquainted with these two worthy characters. At the first visit, he described Stilling to them so advantageously, that they were desirous of becoming acquainted with him. Dinckler gave him a hint, and he hastened to visit them. He went to them for the first time one evening; the chamberlain entered into conversation with him, and was so taken with him, that he saluted and embraced him, and favored him with his entire love and friendship; the same was the case also with the other brother. Both understood him, and he them; their hearts overflowed into each other, and a conversation arose, which is not understood by every one.

Stilling's eyes were continually filled with tears on this occasion. His deep sorrow sought alleviation, but he never mentioned any thing of his situation, for he knew how humbling it is, to confess one's need even to friends. He therefore bore his burden alone; which, however, was much

lightened, from having met with those who understood him, and imparted themselves to him. Besides this, Stilling was of low birth; he had been accustomed from his youth up, to regard persons of rank, and even rich and reputable people, as beings of a superior kind; hence he was always timid and reserved in their presence. This was often construed into stupidity, ignorance, and adherence to his low descent—in a word, he was despised by persons of the common sort, who were destitute of refined feelings; but the brothers Vollkraft were of a very different stamp; they treated him confidentially; he revived in their society, and was able to shew himself in his true colours.

Friedrich Vollkraft, for so was the chamberlain called, asked him at his first visit, if he had written anything. Stilling answered, Yes! for he had sent his history, in lectures, by piecemeal, to the society of Belles Lettres at Strasburg, which existed at that time, and had received the copy of it back again. The two brothers much wished to read it; he brought it, therefore, at the next visit, and read it to them. The style, as well as the declamation, was so unexpected, that they exclaimed aloud, “that is beautiful, incomparable!” They therefore encouraged him to write more, and induced him to furnish something for the “German Mercury,” which was then commencing. He did so, and wrote “Aseneitha, an Oriental Tale;” it appeared in the first part of

the third, and the first part of the fourth volume of that periodical work, and gave general satisfaction.

Through this acquaintanceship, Vollkraft became a support to Stilling, which much relieved him on a very painful occasion. He had now a lodging and a friend, when he travelled to Rüsselstein, who imparted to him, by his correspondence, many a refreshing ray of light. This connection, however, made him still more hated by his fellow townsmen, and particularly by the Pietists; for in Schöenthal, a rigid adhesion to systems of religion universally prevails, and he that varies from them in the smallest degree, as was the case with the brothers Vollkraft, was regarded as Anathema and Maranatha; so that if a person writes any thing, if it be a poem, that is not spiritual, or a romance, however moral, is in their eyes, already tainted with irreligion, and becomes odious. It is true, that all the inhabitants of Schöenthal do not think so, of which, proofs will be given in the sequel; these are, however, the sentiments of the majority, and it is this which gives the *ton*.

Doctor Stilling continued to live thus circumstanced, amidst a variety of changes. At the close of the year 1772, he made a calculation of his expenses; he balanced receipts and payments, or rather, income and expenditure, and found to his great sorrow, that he was two hundred dollars deeper in debt; the reason of which was as follows.

It is the custom in Schöenthal, to carry every thing that is earned, to account; therefore, as no money came in, none could go out; consequently what is wanted, is fetched from the tradespeople, and placed to account. At the end of the year, the accounts are made out and sent, and thus accounts are received and paid. Now, although Stilling had earned as much as he had spent, yet his demands were scattered about in such trifling sums, that he could not possibly collect them all; he was therefore at a stand; the shopkeepers were not paid, and thus his credit sank still more; his grief, on this account, was inexpressible. He met his daily ready money expenses by what he received from patients in the country; but this was so limited, that he had merely what was necessary, and was frequently put to the severest tests; in which, however, Providence never forsook him, but came to his aid, as formerly, in a visible and wonderful manner. The following is an instance amongst many.

In Schöenthal, coals alone are used, both in the kitchen and the parlour stoves; all these coals are brought from the neighbouring province of Mark. Stilling had also his coalman, who, from time to time, brought him a horse load, which, however, he was obliged to pay for on the spot; for the carrier required the money to buy more, and he had been hitherto always provided with the needful. On one occasion, this coalman drove up to the door, one afternoon; the coals

were wanted, and the man could not be sent away. Stilling had not half a gilder in the house, and he did not feel himself at all at liberty to go and borrow of his neighbour. Christina wept, and he prayed ardently to God. All that was required was a couple of Convention dollars; but to him that does not possess them, the payment is as difficult, as to one who has to pay a thousand, and does not possess a hundred. Meanwhile the carrier unloaded his coals, and when that was done, he washed his hands, in order to receive the money; Stilling's heart beat, and he wrestled with God. All at once, a man came to the door with his wife; the good people were from Dornfeld; Stilling had healed the man of a painful disease some weeks before, and had charged him, in his account, for the end of the year. After the customary salutations, the man began; "I have just been receiving money, and as I was passing your door, it occurred to me, I had no need to let my account stand till next year; I therefore wish to settle it now. You, perhaps, may make use of the money." Very well, rejoined Stilling; so saying, he went and fetched the book, made out the account, and received ten rixdollars.

Stilling was frequently met with examples of this kind, by which he was much strengthened in his faith, and encouraged to persevere.

On the 5th of January, 1773, Christina bore him a daughter, and although every thing passed over in the ordinary course of nature, yet there was

again a dreadful period of six hours continuance, in which the fury, Hysterick, used her claws in a terrible manner; the poor woman writhed about like a worm; and such times were always a penetrating and purifying fire for Stilling.

The following spring, as he was riding, one Saturday, to a neighbouring village, which lies at the distance of a league and a half from Schöenthal, in order to visit the sick, and had spent the whole day in going from house to house, and from cottage to cottage: there came in the evening, a poor, young, well-made female, across the street, who was blind, and was obliged to be led by the hand. Stilling was still eminent for curing the diseases of the eye; he stood at the door of the inn, near his horse, and was just about to mount, when the poor woman called out:—

Where is the Doctor?

Stilling. Here! What do you want, good woman?

Woman. O Sir, look at my eyes! I have been blind some years, I have two children, whom I have never seen, and my husband is a day-laborer; I helped formerly, by spinning, to maintain our family; but I cannot do so now, and though my husband is very industrious, yet he cannot support us alone, and therefore it goes ill with us. O look, Sir, and see, whether you can do anything for me!

Stilling looked at her eyes, and said, “It is the cataract; you might, perhaps be healed of it, if

you met with an able man, who could perform the operation."

Woman. Do not you understand it, Doctor?

Stilling. Yes, I understand it, it is true; but I have never yet tried it on any living being.

Woman. O then, try it upon me!

Stilling. No, good woman! that I will not; I am too much afraid of it, it might not succeed, and then you would always continue blind; it would be afterwards impossible to cure you.

Woman. But now, if I will run the risk? You see I am blind, and shall not be blinder than I am now; perhaps the Lord will give his blessing with it, and make it successful; perform the operation upon me!

At these words, Stilling was seized with a fit of trembling; operations were not his business, he therefore threw himself on horseback, and said "Good God! let me alone!—I cannot, I cannot—perform the operation."

Woman. Doctor, you must; it is your duty; God has called you to help the poor and the needy, whenever you can; now you can operate for the cataract; I will be the first to take my chance, and I will accuse you at the day of judgment, if you do not help me!

These words were daggers in Stilling's heart; he felt that the woman was in the right, and yet he had an invincible dread and dislike, to all operations on the human body, for he was, on the

one hand, too tender, and too susceptible, and, on the other, too conscientious also, to risk the happiness of any one in such a manner. He therefore made no further reply, but rode off; he struggled with himself on the way, but the result was the same, not to perform the operation. However the poor woman, did not let the matter rest there; she went to her minister.

Why should I not name him—the worthy man—the one of a thousand—the late Theodore Müller. He was the father, the counsellor of all the members of his church, the prudent, gentle, unweariedly active servant of God, without being a pietist; in short, he was a disciple of Jesus in the full sense of the word. His master soon called him away, assuredly to make him ruler over much. Lavater sang his death, the poor wept over him, and the sick lamented him. Blessed be thy remains, thou seed for the day of retribution!

The poor blind woman came to this worthy man to tell her sorrows, and at the same time accused Doctor Stilling. Müller therefore wrote him a pressing letter, in which he represented to him all the happy results, which this operation would occasion, in the event of its succeeding; and, on the other hand, the inconsiderable consequences, in the event of its being unsuccessful. Stilling ran in the distress of his heart, to his friends Dinckler and Troost. Both advised him seriously to undertake the operation, and the former even promised to accompany him, and assist

him. This encouraged him in some measure, and he resolved upon it with fear and trembling.

There was another circumstance to be added to all this. Stilling had been particularly instructed at Strasburg, by Professor Lobstein, in the extraction of the cataract, and had also procured from Bogner, the instruments for it; for it was his intention, at that time, to unite this excellent and beneficial method of healing to his other remedies for the eyes. But on becoming a practical physician himself, and lamenting to see all the misery that resulted from unsuccessful medical attendance, he grew extremely timid, and did not dare to venture; he consequently lost all desire to operate for the cataract, and this was one of the principal reasons, why he could not perform as much, or at least, did not appear to accomplish as much as others of his colleagues, who undertook every thing, labored on, and though they often made miserable falls, they gathered themselves up again, and, notwithstanding every thing, got forward better than he.

Stilling wrote therefore to Müller, that he would come on a certain day, with Doctor Dinckler, to perform the operation on the poor woman. Accordingly both set off, on the day appointed, and walked to the village; Dinckler gave Stilling every possible encouragement, but it was of little avail. At length they arrived at the village, and went to Müller's house; the latter comforted him, and the woman was then sent for, together with the sur-

geon, who had to hold her head. When every thing was ready, and the woman had taken her seat, Stilling placed himself before her, took the instrument, and introduced it into the eye, at the proper place. But as the patient, as is natural, moved a little, on taking breath, Stilling drew the instrument out again, consequently the watery humour flowed out of the wound, down the cheek, and the anterior eye closed. Stilling therefore took the curved scissors, and penetrated into the wound with the one blade, and then cut regularly the semi-circle below, as customary; but on looking closely, he found that he had also cut the coat of the iris; he was alarmed; but what was to be done? He was silent, and sighed. That moment the lens fell through the wound, down upon the cheek, and the woman exclaimed, in the greatest transport of joy, "O Doctor, I can see your face, I see the black in your eyes!" All present rejoiced. Stilling then bound up the eye, and healed it successfully; she saw extremely well, with one eye. Some weeks after, he performed the operation upon the other eye, with the left hand; all was done regularly, for he had now more courage; he healed this also, and then the woman was again able to see perfectly. This was noised abroad, so that several blind people came, on whom he successfully performed the operation, one after the other; it was seldom that he did not succeed. With all this, it was still singular, that these important cures rarely yielded him any emolument.

Most of the individuals were poor, for he performed the operation on them gratuitously, and it was seldom that any one came, who was able to pay anything; his circumstances were therefore little improved by it. Many even took occasion from it to class him with operators and quack doctors. Only pay attention, said they, he will soon begin to travel from place to place, and enter into some Order.

In September of the following autumn, the lady of one of the principal and most wealthy merchants, or rather men of property, who was at the same time, a very worthy man, was confined for the first time. The labor was a very painful one; the poor woman had already suffered the pains of child-birth for twenty-four hours, and become exhausted, without the slightest hope being manifested of her delivery. Doctor Dinckler, as physician to the family, proposed to call in Stilling to assist; he was therefore sent for; this was in the evening, about six o'clock. After he had duly examined the case, he waited until nine o'clock in the evening; when after sufficiently convincing himself that the child was dead, he opened its head, pressed it together, and the delivery then took place without difficulty.* Every thing afterwards went well; the lady soon became perfectly convalescent. But what heartfelt anxiety, tears,

* The case is described more circumstantially in the original, but for obvious reasons, has been abridged in the translation.

struggles and sympathy such-like employments occasioned our susceptible Stilling, cannot be described. However, he felt it his duty, and was obliged to go, whenever he was sent for. He started, therefore, so that his heart beat, on hearing a knock at his door during the night; and this has interwoven itself so firmly into his nerves, that to the present moment, he shudders whenever any one knocks at his door in the night time, although he is well aware, that he is no longer sent for to act on such occasions.

This affair gained him, for the first time, the esteem of all the inhabitants of Schöenthal. He now saw a number of friendly faces, but it did not last long; for about three weeks afterwards, there came an order from the medical board at Rüsselstein, in which he was commanded to abstain, for the time being, from acting as accoucheur, and to appear before the board, to be examined regarding that department. Stilling stood as if thunder-struck; he did not comprehend a word of it, until at length he learnt, that some one had sent a very unfavorable account of his professional aid in the above mentioned case of child-birth.

He, therefore, set out for Rüsselstein, where he took up his abode with his friend Vollkraft, his worthy lady, who is equalled only by few, and his excellent sisters; and he needed this recreation in his painful circumstances. He then waited upon one of the members of the medical board, who received him very scornfully, with the words, "I

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hear, you have put out people's eyes." "No," answered Stilling; "but I have cured several of the cataract."

"That is not true," said the man insolently, "you say false." "No," rejoined Stilling, with fire in his eyes and burning cheeks, "I do not speak falsely; I can bring witnesses to prove it incontestibly; but was I not aware of the respect I owe you, Sir, as one of my superiors, I would answer you in the same tone. A graduated person, who seeks every where to do his duty, deserves the esteem, even of his superiors." The member of the medical board laughed in his face, and said, "Is that doing your duty, to destroy children?"

Dimness now obscured Stilling's sight; he turned pale, stepped nearer, and rejoined, "Sir, do not say that again!" He felt, however, at the same time, all the horrors of his situation, and his dependance upon this terrible man. He therefore sank back into a chair, and wept like a child; but this availed nothing, except to excite more scorn; he therefore rose up, and went away. In order that his grief might not be too much perceived by the Vollkrafts, he walked awhile up and down the rampart, then entered the house, and seemed more cheerful than he was. The reason why he did not relate all his grievances to Mr. Vollkraft, lay in his nature; for as open hearted as he was with respect to every prosperous circumstance, he was just as silent regarding all he had to suffer. The cause of this was a great degree of self-love,

and a wish to spare his friends. He would, however say every thing, and reveal everything to certain people, who had passed through similar situations; but this phenomenon had a still deeper foundation, which he did not perceive till long after. Rational and acute-thinking people could not, like him, regard everything, as divine guidance; no one doubted that providence was specially leading him to some exalted aim; but whether much that was human had not intervened in the case of his marriage, and in other circumstances that had befallen him, was another question, to which every philosophical reasoner would loudly answer, Yes! Stilling, at that time, could not bear this at all; he thought he knew better, and this was the real cause of his silence. The sequel of this history will shew how far these people were right or wrong. But I return to my subject.

The medical board fixed a time for his examination in Midwifery, and for deciding respecting his treatment of the Schöenthal lady. In his examination, the most captious questions were put to him; but notwithstanding this, he maintained his ground well. The machine with the puppet was now introduced, which latter he had to draw forth; but it was held fast behind the curtain, so that it was impossible to obtain it. Stilling asserted this aloud, but he was laughed to scorn; and thus he did not pass his examination. It was therefore decided, that "though he was pretty correct in the theory, yet he had entirely fallen

short in the practice;" he was therefore only permitted to assist in cases of the utmost extremity.

Notwithstanding all these vexatious circumstances, Stilling could not refrain from laughing aloud, in reading this, and the public laughed with him; he was forbidden to assist at a labour, as an unfit person; but an exception was made in extreme cases; in which the assistance of this unfit person was permitted. With respect to the case of labour above-mentioned, Stilling was declared to have been the cause of the child's death, but the punishment was spared him, a great favor for the poor doctor,—to be allowed to murder unpunished!

This decision, however, pained him to the soul; and he therefore rode, the same afternoon, to Duisburg, in order to try the whole affair before the medical faculty there; the head of which, at that time, was the venerable Leidefrost. There he was declared perfectly innocent, and received a *responsum* which entirely restored his credit. This document, the husband of the lady that had been delivered, published himself at the Schöenthal town-house. But the estimation of the cure suffered much, by the course the matter had taken; and Stilling's enemies took occasion from it, to calumniate him.

Stilling's success in curing the cataract had however caused much sensation, and a certain friend even inserted an account of it in the Frank-

fort newspaper. Now there was at the university of Marburg, a very worthy and able professor of Jurisprudence, of the name of Sorber, who had been three years blind of the cataract, to whom this account in the newspaper was read. He instantly felt impelled to take the long journey to Schöenthal, in order to have the operation performed by Stilling, and to place himself under his care. He therefore arrived at the end of April, 1774, with his lady and two daughters, and Stilling successfully performed the operation in the beginning of May; and his patient recovered in such a manner, that he perfectly regained his sight, and still continues to fill his situation in an honorable manner. During this time, Christina was brought to bed a second time, and bore a son. With the exception of the dreadful hysterical fits from the milk fever, every thing went on favorably.

There was still one thing which lay at Stilling's heart. He wished to see his father again, after so long a lapse of time. As Doctor, he had not yet spoken to him, and his consort was still entirely unacquainted with him; but though he had frequently invited the worthy man, and Wilhelm had often promised to come, yet he always postponed it, and never came. Stilling now, however, did his utmost. He wrote to him to say that he would ride on a certain day, to Meinerzhagen, which was half way, to meet him, and would fetch him from thence. This produced the desired

effect. Wilhelm Stilling therefore, set out at the proper time, and they met at the appointed inn, Meinerzhagen. They ran to each others arms, and the feelings, which assailed the hearts of both, were unspeakable. Wilhelm in single sounds expressed his joy, that his and Doris's son had now attained the object for which he was designed; he wept and laughed alternately, and his son took good care not to discover to him, the smallest thing relative to his painful sufferings, his doubtful success, and the difficulties of his profession; for by this, he would have spoiled all his father's joy. He nevertheless felt his grief the more deeply; it pained him not to be so happy as his father imagined him to be, and he also doubted that he ever would be thus happy; for he always regarded himself as one, whom God had destined to the medical profession, and that he must continue in this vocation, although he had for some time had a dislike to it; because, on the one hand, he found so little footing in this science; and on the other, because if he proceeded with it in an honest manner, it was not sufficient to support him, much less to prove the basis of the prosperity of his family.

The next morning, he placed his father on the horse, and acted the pedestrian at his side on the path; and thus they travelled nine leagues that day, conversing in a most agreeable manner, until they reached Rosenheim, where he introduced his father to the whole of his Christina's

family. Wilhelm was received in a manner worthy of him; he shook every one by the hand, and his honest, characteristic Stilling's-face, inspired every one with reverence. The Doctor now let his father walk on before, accompanied by one of his brothers-in-law, whilst he remained a few minutes longer, in order to give free vent to his feelings in the bosom of Mr. Friedenberg's family; he wept aloud, thanked God, and then hastened after his father. He had never travelled the road from Rosenheim to Schöenthal with such heartfelt delight as on the present occasion; and Wilhelm likewise rejoiced in his God.

On entering the house, Christina flew down stairs to meet the worthy man, and fell upon his neck with tears. Such scenes must be witnessed, and the spectator of them must possess the requisite organs of sensibility, in order to be able to feel them in all their force.

Wilhelm remained a week with his children, and Stilling again accompanied him as far as Meinerzhagen, from whence each pursued his way in peace.

Some weeks after, Stilling was sent for early one morning to an inn, and was told that a strange gentleman who was sick, desired to speak with him. He therefore dressed himself, went thither, and was conducted into the chamber of the stranger. He found his patient with a large cloth wrapped round his neck, and his head enveloped in clothes. The stranger stretched his hand out

of bed, and said with a weak and hollow voice, "Doctor, feel my pulse! I am very weak and poorly." Stilling felt it, and found the pulse very regular and healthy; he expressed himself therefore to that effect, and declared he found nothing wrong, for the pulse went regularly. Whilst saying this Goethe took him round the neck. Stilling's joy was indescribable, and he took him home with him. Christina was also happy to see this friend, and made preparations for dinner. He then led Goethe to an eminence out of the town, in order to shew him the charming view of the town and the extensive valley.

Just at that time, the brothers Vollkraft were again there on business. They had a friend with them, who has rendered himself celebrated by his beautiful writings, but whom Stilling did not like, because of his satirical and sarcastic humour, he therefore seldom visited his friends, for Juvenal (as I will for the present call the man) continually ridiculed him on account of his attachment to religion. During the time that Stilling was taking a walk with Goethe, Mr. Vollkraft the chamberlain rode up to Stilling's door on horseback, and called out to the servant, to tell her master, that he had suddenly set off for Rüsselstein, because Goethe was there. Christina was not present at the moment, to inform him of the true state of the case. Vollkraft therefore, trotted off in haste; when Goethe and Stilling returned home, and the servant related the occurrence to them, they both

regretted the mistake, but it was then too late to alter it.

The peculiar occasion of this journey of Goethe's was the following:—Lavater had been visiting the baths at Ems, and thence he travelled to Mühlheim on the Rhine, to visit a friend there; Goethe had followed him to Ems, and in order to see every thing of a remarkable nature, and to visit some eminent characters, he had accompanied him to Mühlheim. Goethe then left Lavater behind him, and made an excursion, by way of Rüsselstein, to Schöenthal, in order likewise to visit his old friend Stilling; at the same time, he had promised Lavater to return to Mühlheim at a certain time, and accompany him back again. However, during Goethe's absence, Lavater was under the necessity of likewise proceeding to Rüsselstein and from thence to Schöenthal; but of this, Goethe did not know a syllable, consequently, after dining with Stilling, he set out on horseback, on the way to Rüsselstein, with the above mentioned Juvenal, in order to meet the Vollkrafts there. Scarcely were they gone, when Lavater came driving up the street, accompanied by the two Vollkrafts, the celebrated Hasenkamp of Duisburg, and the very remarkable, pious, and learned Doctor Callenbusch. Stilling was informed of this, he therefore flew after the two horsemen, and brought them back again.

Lavater and his attendants, meanwhile, had turned in at a well-known and pious merchant's. Stilling, Goethe, and Juvenal hastened thither also.

Never, perhaps, had a more singularly mixed company met together, than that which now surrounded the large oval table, which, according to the Schönewald fashion, was, at the same time loaded with refreshment. It is worth the while for me to give even a rude sketch of these guests.

Lavater's fame for practical godliness had attracted thither amongst others, an old adherent of Tersteegen's ; he was in every respect a venerable man, unmarried according to the principles of pure mysticism, extremely particular in the choice of his company, very friendly, grave, of a soft featured countenance, composed look, and careful in all his expressions ; all his words were weighed, as it were in gold scales ; in short, he was an excellent man, if I except the single peculiarity, which all persons of this kind so easily assume, that of being intolerant towards all, who do not think as they do. This venerable man, with his round and lively face, round bob-wig and black small-clothes, sat towards the head of the table ; he looked about him with a kind of friendly anxiety, and now and then privately dropped monitory hints, for he scented spirits of very different sentiments.

Next to him sat Vollkraft the chamberlain, a refined man of the world, such as there are few of, in a fashionable riding dress ; his lively disposition shot forth sparks of wit, and his highly rectified philosophical feeling judged always according to the balances of propriety, of right, and of justice.

After him followed his brother, the poet ; from his whole being streamed gentle, pleasing feeling, and benevolence towards God, and man, let them think and believe as they would, if they were only good and worthy people ; his grey flock-hat lay behind him in the window, and his form was covered with a light summer frock.

The landlord sat next him ; he had on his head a coal-black wig with a bag, and a brown chintz morning gown, girded about with a green silk sash ; his large prominent eyes started forth from beneath his broad and lofty forehead, his chin was pointed, and the face on the whole, triangular and meagre, but full of traits of understanding ; he loved rather to hear than to speak, and when he spoke, every thing was previously considered and decreed in the chamber of his brain ; certainly his dove-like simplicity was not wanting in the wisdom of the serpent.

Lavater was next in the row ; his apostle John's face forcibly attracted every heart with veneration and love, and his cheerful and pleasing wit, combined with a lively and amusing humour, made all present its own, who did not think they sinned by wit and humour. Meanwhile his physiognomical feelers were secretly and constantly at work ; for here there was no want of objects. He had an able drawing master with him, who also did not sit with his hands in his bosom.

Near Lavater sat Hasenkamp, a man of about forty years of age, a little bent, thin, and hectic,

with rather a long face, remarkable physiognomy, and an aspect which excited veneration. Every word was a paradox exciting reflection and pleasure, seldom systematic; his spirit sought for liberty, and struggled in its tabernacle after truth, until having soon burst it, he soared aloft with a loud Hallelujah to the source of light and truth. His detached pieces cause orthodox and heterodox christians to shake their heads; but he required to be known; he constantly walked with his perspective glass, in his hand, up and down the land of shadows, and looked over into the region of the plains of light; the dazzling rays of which occasionally dimmed his sight.

Callenbusch followed next, a theological physician or medical divine. His face was as singular as any one's can be; a face, which shook Lavater's whole system; it contained nothing disagreeable, nothing bad. But at the same time, nothing of all that on which he builds greatness of soul; a secret and serene majesty, however, beamed forth through his features, which were disfigured by the small-pox, which was only gradually discovered in associating with him. His eyes, which were struggling with the cataract, and the gutta serena, and his ever open mouth, showing two rows of beautiful white teeth, seemed as if they would attract the truth through worlds of space; and his highly pleasing and agreeable language, connected with a high degree of politeness and modesty, fettered every heart that approached him,

Juvenal then followed. Let the reader imagine to himself a little, young, round-headed mannikin, the head inclining a little to one shoulder, with bright and roguish eyes, and an ever-smiling countenance; he said nothing, but only made his observations; his whole atmosphere was an impenetrable power, which repelled everything that sought to approach him.

Close to him sat a worthy young Schöenthal merchant, a friend of Stilling's, a man full of religion without pietism, and glowing with a hunger after truth; a man who has few that are like him.

Now followed Stilling; he sat there, with a profound and secret grief on his brow, which circumstances for the moment dispelled; he spoke occasionally, and sought to show each one his heart as it was.

Some inconsiderable physiognomies, merely to fill up the vacant space, completed the circle. Goethe could not sit still, he danced about the table, made faces, and shewed everywhere, in his way, how royally the circle of men delighted him. Schöenthal people thought to themselves, "God be gracious to us! the man cannot be right in his head," but Stilling and others, who knew him and his ways better, thought they should burst with laughter, when some one regarded him with a fixed, and as it were compassionating eye, and he then laid him low with a full and piercing look.

This scene lasted, rather tumultuously, scarcely

half-an-hour, when Lavater, Hasenkamp, Callenbusch, the young merchant, and Stilling rose up, and wandered forth in the clear evening sunshine, up the paradisaical valley, in order to visit the excellent Theodore Müller above mentioned. Stilling will never forget that walk ; Lavater became acquainted with him, and he with Lavater ; they spoke much together, and became attached to each other. On arriving at the village, Stilling returned to Schöenthal with his friend ; in the mean time, Goethe and Juvenal had set off for Rüsselstein ; Lavater came next morning to visit Stilling, had his portrait taken for his work on Physiognomy, and then pursued his journey further.

It was necessary to touch upon this remarkable period of Stilling's life, circumstantially ; for although it made no alteration in his situation, yet it laid the foundation for a variety of important changes in his future course of life. One thing more, I have forgotten to observe ; Goethe took with him the manuscript of Stilling's life, in order to be able to read it at home, at his leisure ; we shall find in the sequel, the excellent use which providence made of this apparently trifling circumstance, and of Goethe's visit.

CHAP. III.

IN the autumn of that year, 1772, a Schöenthal merchant brought with him from the Frankfort fair, a merchant of the name of Bauch, from Sonnenburg in Saxony, in the hope that Stilling would be able to cure him. Stilling looked at his eyes; the pupils were broad, but still in some degree moveable; though there was the commencement of the cataract, yet the patient was much too blind for it to proceed solely from this trifling obscurity. Stilling saw clearly, that the beginning of the *gutta serena* was the chief cause of the evil; he mentioned this, but his friends all advised him to attempt the operation; particularly because the patient was notwithstanding incurable, and therefore would lose nothing by the operation; whilst on the other hand, duty required, that every means should be tried. Stilling therefore let himself be prevailed upon, for the patient himself

requested the attempt might be made, and expressed himself to the effect, that this last remedy must be also attempted; the operation was successfully performed, and the cure commenced.

The step was very inconsiderate, and Stilling found sufficient occasion to repent of it. The cure did not succeed, the eyes inflamed, suppurated strongly, the sight was not only irreparably lost, but the eyes had now also an ugly appearance. Stilling wept in solitude, and prayed to God on his face for this man, that he might be healed; but he was not heard. To this, other circumstances were added; Bauch learned that Stilling was needy, and hence he began to believe that he had performed the operation merely in order to gain money. Now though the merchant, his landlord, who had brought him with him, was Stilling's friend, and sought to divest him of his suspicions, yet there were others, who visited the patient, that insinuated distrust enough concerning Stilling's poverty, deficiency in knowledge, and limited abilities. Bauch therefore travelled back to Frankfort, unhappy, and full of vexation and mistrust of Stilling's integrity and attainments; he remained there some weeks, in order to make some new attempts with his eyes, and after that to return home.

During this time, a very worthy and respectable Frankfort patrician, Mr. Von Leesner, heard how Professor Sorber, of Marburg had been cured by Stilling. He himself had been blind for some

years ; he therefore wrote to Sorber for the requisite information, and received the most satisfactory reply ; Mr. Von Leesner consequently had his eyes inspected by several physicians, and, as all of them agreed that the cataract might be cured, he committed the matter to his family physician, the respectable and worthy Doctor Hoffmann, that he might correspond with Stilling upon the subject, and induce him to proceed to Frankfort ; because, being old, blind, and infirm, he did not think himself able to undertake such a journey. Leesner promised to pay Stilling a thousand guilders, whether the operation proved successful or not ; these thousand guilders dazzled Stilling's eyes in his afflicted circumstances, and Christina, however intolerable her husband's absence might seem to her, advised him, very seriously, not to neglect this establishment of his reputation ; the Friedenberg family, and all his friends, also advised him to it. Theodore Müller alone was entirely opposed to it ; he said, " Friend, you will repent of it, and the thousand guilders will cost you dear, I forebode a melancholy result ; remain here ; let him that will not come to you, stay away ; Leesner has money and time ; he will come when he sees that you will not undertake the journey." However, all his advice was fruitless ; Stilling's former impulse to run before providence, again got the ascendency ; he therefore determined to set off for Frankfort, and accordingly promised Mr. Von Leesner that he would come.

Stilling now dreamed of future prosperity and the end of his sufferings. With the thousand guilders, he expected to be able to pay the most urgent demands upon him, and he likewise saw clearly, that the successful cure of such an individual would excite great attention, and procure him an extensive and lucrative practice from far and near. Meanwhile it seemed that Bauch, who was still residing at Frankfort, would ruin the whole affair again; for as soon as he heard that Von Leesner intended to place himself under Stilling's care, he seriously warned him, and depreciated Stilling as much as he could, on account of his needy circumstances and mean acquirements; however, it was of no avail; Von Leesner persisted in his intention. No one could, in reality, blame Bauch for acting thus, for he had no other knowledge of Stilling, and his object in warning Von Leesner against misfortune, was not ignoble.

Goethe, who was still residing at Frankfort with his parents, rejoiced at the prospect of having his friend Stilling with him for a time; his parents invited him, during his abode there, to dine at their table, and hired a handsome apartment for him in their neighbourhood; Goethe also inserted an advertisement in the newspapers, in order that other sufferers might be benefited by him; and thus the whole affair was regulated and agreed upon. Stilling's few friends rejoiced and hoped, others were anxious, and the greater part wished he might not succeed.

In the beginning of the year 1775, in the first week of January, Stilling mounted a hired horse, took a guide with him, and rode one afternoon, in dreadfully rainy weather, to Waldstatt ; there he remained the night. The day following the heavens seemed willing to pour a new deluge over the earth ; all the brooks and streams were immensely swollen, and Stilling more than once, was in the utmost danger of his life. However, he arrived safely at Meinerzhagen, where he passed the night. The third morning he set out again upon his way ; the sky was now pretty clear, large clouds flew over his head, and the sun occasionally shot its gentle rays through them upon his face ; all nature reposed, the forests and bushes were grey and leafless, the fields and meadows half green, the streams murmured, the storm wind whistled from the west, and not a single bird animated the scene.

Towards noon, he came to a solitary inn, in a beautiful and pretty valley, which is called Rose-dale ; here he saw with astonishment and terror, on riding down the hill, that the stream, which was furnished with a strong arched bridge from one hill to the other, had overflowed the whole valley ; so that he imagined he saw the Rhine before him, except that here and there a bush peeped forth. Stilling and his companion mutually expressed their sorrow ; he had also promised his Christina to write from Leindorf, where his father lived ; for his way led him directly through his native province. He knew that Christina would

expect letters on the day appointed, and there was no opportunity of sending them from where he was ; he was therefore obliged to proceed, or be under the apprehension, that from anxiety, she would be seized with fits, and become dangerously ill again.

In this dilemma he perceived that the balustrade, which conducted from the road to the bridge, still projected a foot high above the water ; this gave him courage ; he therefore determined to take his attendant behind him on the horse, and to ride along the paling to the bridge.

It was dinner time when he reached the inn ; here he met with several carriers, who awaited the falling of the water, and all advised him not to venture ; it was in vain, his active and ardent spirit was not disposed for waiting, where working or resting depended solely upon him ; he therefore took his attendant up behind him, entered the flood, and struggled successfully through.

A couple of hours after, Stilling gained the eminence, from which he saw before him the mountains and plains of his native province. There lay the lofty Kindelsberg, south westward before him ; eastward, at its foot, he saw the smoke of the chimnies of Lichthausen, and soon discovered amongst them, which of them belonged to his uncle Johann Stilling ; a sweet thrill pervaded all his limbs, and all the scenes of his youth passed before his soul ; they seemed to him to be golden times. "What have I now attained?" thought

he to himself, "nothing but splendid misery! I am indeed become a man that excels all his forefathers in honor and respectability; but what avails all this? a painted sword hangs by a silken thread over my head; it only need fall, and every thing would vanish like an empty bubble! my debts are growing more and more heavy, and I have reason to fear that my creditors will lay hands on me, take the little I have, and then leave me naked in the street; and besides, I have a delicate wife, who could not bear this, and two children, that cry for bread." The idea was dreadful! it tormented Stilling unceasingly for hours together, so that he could not enjoy a single happy moment. At length he recovered himself again; the great experience he had of the paternal fidelity of God, and the important prospects of his present journey, inspired him with renewed courage, so that he trotted cheerfully and joyfully, into the village of Lichthausen.

He rode first to the house of the son-in-law of Johann Stilling, who was an innkeeper, and had therefore accommodation for his horse. He was received by the friend of his youth, and her husband, with great rejoicing; he then walked, with trembling joy and a beating heart, to his uncle's house. The report of his arrival had already spread through the whole village; every window was full of heads, and as he opened the house-door, the two brothers, Johann and Wilhelm came to meet him; he embraced one after the other,

wept on their necks, and the two grey heads also shed big tears ; " Bless you, bless you, my dear nephew ;" began that truly great man, Johann Stilling, " our joy is unspeakably great on seeing you at the summit of your wishes ; you have ascended to it gloriously, on the footsteps of honor ; you have out-reached us all, you are the pride of our family, &c." Stilling answered nothing more than, " It is solely and wholly God's work, he has done it !" he would gladly have also added, " And still I am not happy ; I am on the brink of a precipice ;" however, he kept his troubles to himself, and went without further ceremony into the parlour.

Here he found all the chairs and benches filled with neighbours and peasants from the village, and the greater part stood crowded together ; all of them had known Stilling when a boy ; as he entered, every hat and cap was thrust under the arms of the wearers, and every one regarded him with respect. Stilling stood and looked round : with tears in his eyes, and a faltering voice, he said, " Welcome, welcome dear people, and friends ! God bless every one of you ! be all of you covered, or I will immediately leave the room ; what I am, is the work of God, and to him alone be the glory !" A murmur of joy now arose ; all of them admired him and blessed him. The two old men and the Doctor now sat down amongst the good people, and every eye was fixed upon his deportment, and every ear was directed to his

words. What father Stilling's sons then felt, cannot be described.

But how came it, that Doctor Stilling excited so much attention, and what was the reason, that his elevation to the rank of Doctor of medicine, which was in every respect something so mediocre, should excite such astonishment! There were many sons of peasants, in his native province, who had become learned and worthy men; and yet no one troubled himself about it. When we consider the thing in its true point of view, we shall find it very natural. Stilling, only nine or ten years before, had been schoolmaster amongst them; he had been universally regarded as a poor and hopeless youth; he had then gone upon his travels; what had occurred to him abroad, he had communicated to his uncle and his father; report had exalted everything that was natural, into something wonderful; and that which was wonderful, into something miraculous; and hence it was, that they sought to see him as a curiosity. But he humbled himself inwardly before God; he knew his situation and circumstances better, and regretted that so much was made of him; however, it still caused him pleasure, that he was not here so mistaken, as it was his daily lot to be in Schöenthal.

The next morning, he set out with his father, on the way to Leindorf. Johann Stilling gave his brother Wilhelm his own saddle-horse, and went beside him on foot; he would not have it other

wise. Before reaching the village, whole groups of youths and men from Leindorf, who had formerly been his scholars, came about a league to meet him ; they surrounded his horse, and accompanied him. The rest of the population of Leindorf stood in the meadow by the water, and the cries of welcome resounded from a distance. He rode with his father in silence, and deeply abased and affected, into the village. Johann Stilling then returned home ; at his father's house, his mother received him very timidly, but his sisters embraced him with many tears of joy. Here all collected together ; father Stilling's daughters came also from Tiefenbach with their sons ; people ran together from all sides, so that the house was filled from top to bottom, and the whole day, and the following night, it was impossible to think of repose. Stilling thus let himself be seen on every side ; he spoke little, for his sensations were too powerful, they continually affected his heart, he therefore hastened away ; the next morning, he mounted his horse surrounded by a hundred people, and rode off in the midst of the shouts and cries of a manifold and often reiterated farewell ! Scarcely had he left the village, when his attendant told him, that his father was running after him ; he therefore turned about ; " I have not yet taken leave, my dear son !" said the old man ; he then took his left hand into his two hands, wept, and stammered out, " The Almighty bless thee !"

Stilling was now again alone, for his attendant

was on the foot-path at one side. He then began to weep aloud; all his feelings streamed forth in floods of tears, and gave vent to his heart, as pleasing as the universal applause, and the affection of his friends, relatives, and countrymen were to him, so deeply did it trouble him in his soul, that all their rejoicing was founded on a false appearance. "Oh! I am not happy! I am not the man I am taken to be! I am nothing wonderful in the science of medicine! no physician made so by God; for I seldom cure any one; if it happen, it is a mere chance! I am just one of the most every-day kind, and the most inexpert of my profession! and what in the end have I become, that is so great? I am doctor of medicine, a graduated person; well! I am therefore one of the middle class! no great light, that excites attention, and deserves no such reception!" These were Stilling's loud and perfectly true thoughts, which continually burst forth, like a flame of fire from his breast, until at length he perceived the town of Salen, and composed himself.

Stilling did not now strive for honor, he thought his station sufficiently respectable; it was only his disgust at his profession, his necessities, and the contempt in which he lived which made him unhappy.

At Salen, Doctor Stilling kept himself incognito; he merely dined there, and rode to Dillenburg, where he arrived rather late in the evening, and took up his quarters with his honest and wor-

thy cousin, Johann Stilling's second son, who was surveyor of the mines there. Both were of the same age, and had been cordial friends from their youth up; it is easy to suppose how he was received there. After a day's rest, he set out again, and travelled by way of Herborn, Wetzlar, Butzbach, and Friedberg, to Frankfort; he arrived there in the evening, and took up his abode with Mr. Goethe's family, who received him with the warmest friendship.

The following morning, he visited Mr. Von Leesner, and found him to be an excellent old man, full of pleasing politeness, united with enlightened religious sentiments. His eyes were fit for the operation; so that Stilling was enabled to give him the best hopes; and the day was fixed for extracting the cataract. Stilling made likewise some other important acquaintances; he visited the old and celebrated Doctor Bungraf, who had grown old, grey, and infirm in the most extensive and successful practice. After this excellent man had observed Stilling a while, he said, "Sir! you are in the right way; I heard of your invitation hither, and imagined to myself a man, who would visit me, dressed in the height of the fashion, and would, as is commonly the case, appear like a charlatan; but I find you just the contrary to this; you are modest in your behaviour, and in your dress, and are therefore such a one as he ought to be, who has to administer aid to those who sigh under the rod of the Almighty. The Lord bless

you! it causes me pleasure still to find at the end of my days, men who give all hopes of becoming what they ought to be." Stilling sighed, and thought to himself, Would to God I were that, which this great man takes me to be!

He then visited the Rev. Mr. Kraft; his whole soul harmonized with this worthy man, and an intimate friendship arose between them, which will continue beyond this present life.

Meanwhile, the time for performing the operation drew near. Stilling performed it quietly, without saying anything to any one, except a couple of surgeons and physicians; who were also present on the occasion, in order that he might, in every case, have experienced men as witnesses. Every thing succeeded according to wish; the patient saw and recognized every one after the operation; the fame of it spread through the whole city, friends wrote to friends at a distance, and Stilling received letters of congratulation from Schöenthal, before he could have answers to his own. The prince of Löwenstein, Wertheim, the duchess of Courland, born princess of Waldeck, who was at that time residing in Frankfort, all the noble families there, and generally speaking, all those of the higher class inquired respecting the result of the operation, and sent every morning to know how the patient was.

Stilling was never more satisfied than at present; he saw how much attention this cure would excite, and what celebrity, applause, respect, and

resort it would cause him; they began already to talk of presenting him with the freedom of Frankfort, in order to induce him to remove thither. In this expectation the good doctor rejoiced beyond measure; for he thought, that there, his sphere of operation would be greater, and the public opinion less narrow-minded than in Schönenthal; that there the concourse of strangers and persons of rank was uninterrupted and great; and that there he could earn something, and then become the man he desired to be from his youth up.

Just at this time, some other blind persons arrived; the first was Doctor Hut, physician and counsellor of state, in Wiesbaden, who by taking cold, had become entirely blind of one eye in one night; he lodged with his brother, counsellor and advocate Herf, of Frankfort. Stilling performed the operation, and healed him successfully. This universally known, and very worthy man became thereby, his constant friend, particularly also, because they were of the same sentiments.

The second was a Jewish Rabbi, dwelling in the Jew's-street, at Frankfort; he had been long blind of both eyes, and requested Stilling to come to him. The latter went, and found an old man of sixty-eight years of age, with a snow-white beard hanging down to his girdle. On hearing that the Doctor was there, he rose from his chair with a tottering step, strove to find him, and said, "Doctor, look at my eyes!" He then made a grinning face, and pulled both his eyes wide open;

meanwhile a multitude of Jewish faces of all kinds crowded into the room, and here and there, a voice was heard, exclaiming, "Silence! what will he say!" Stilling looked at his eyes, and declared, that, with the help of God, he should be able to assist him.

"God's wonder! (resounded from all sides) may the Gemman live a hundred years!"

The Rabbi now began: "Hush!—hear me, Doctor, only one eye,—only one!—for if it does not succeed,—only one!"

"Well!" answered Stilling—"I will come the day after to-morrow; therefore it shall be only one."

The next day, Stilling performed the operation on a poor woman in the Jew's hospital, and the following morning on the Rabbi. The same day, being at Mr. Von Leesner's, he was called to the house door; he there found a poor beggar Jew of about sixty years of age; he was completely blind of both eyes, and therefore sought help; he was led by his son, a good-looking youth, of sixteen years of age. This poor man wept, and said, "Ah, dear Doctor! I and my wife have ten living children, I was an industrious man, have travelled about much, and maintained them honestly; but now, good God! I am a beggar, and all beg, and you know how it is with us Jews." Stilling was inwardly affected; with tears in his eyes, he seized his two hands, pressed them, and said, "With God's help, you shall have your sight again."

The Jew and his son wept aloud, and would have fallen upon their knees, but Stilling did not suffer them, and continued, "Where will you take up your quarters. I will take nothing from you, but you must stay here a fortnight." "Ah, good God!"—answered he, "that will be difficult; many rich Jews reside here, but they do not receive strangers." Stilling rejoined, "Come to-morrow, at nine o'clock, to the Jew's hospital; I will there speak with the managers."

Accordingly, whilst Stilling was binding up the poor woman, the blind man arrived with his son; the whole room was filled with Jews, both high and low, mingled together. The blind man now pleaded his case most piteously, but he found no hearing; these hard-hearted people had no feeling for the extreme wretchedness of their brother. Stilling was silent until he perceived that begging and praying was of no avail; but he now began to speak seriously; he sharply reprovèd them for their unmercifulness, and affirmed before the living God, that he would immediately abandon the Rabbi and the patient he had in hand, and do nothing more for them, unless the poor man was regularly and conveniently lodged for a fortnight, and duly supported. This had its effect; for in less than two hours, the poor Jew had all that he needed, in an inn, near the Jew's-Street.

Stilling now paid him a visit; the Jew, though pleased, shewed an extraordinary degree of apprehension of the operation, so that Stilling began to

fear, it might prove prejudicial to the cure; he therefore took other measures, and said, "I will postpone the operation for a few days, but to-morrow I must rub and brighten the eyes a little; this will not give you pain; we will afterwards see what is to be done;" with which the good man was well satisfied.

The next morning, therefore, he took the surgeon and some friends with him. The Jew was in good spirits, sat down, and opened his eyes widely. Stilling took the instrument and operated on one of his eyes; as soon as the lens was extracted, the Jew exclaimed, "I believe the gentleman has done the job! O God! I see, I see every thing! Joel, Joel, (for so his son was called,) go and kiss his feet!" Joel cried aloud, fell down, and would have kissed them; but he was not permitted.

"Well! well!" continued the Jew; I would I had a million of eyes, I would have them couched, one after the other for sixpence each!" In short the Jew regained his sight perfectly, and on taking his departure, he ran through the streets, with his arms stretched out, and over the Saxonhäuser bridge, exclaiming incessantly, "O good people, thank God for me, I was blind, and am now able to see! God grant long life to the Doctor, that he may be able to cure many blind people!" Stilling performed the operation on seven other persons besides Mr. Von Leesner, and all received their sight; however, none of them were able to pay

him anything, except Doctor Hut, who richly rewarded him for his trouble.

But now the most dreadful period of Stilling's life all at once began, which lasted uninterruptedly for more than seven years. Notwithstanding all his efforts, Mr. Von Leesner did not recover his sight; his eyes began to inflame and to suppurate; several physicians came to his assistance; but all was unavailing; pain, and the fear of incurable blindness dashed every hope to the ground.

Stilling now thought he could not survive it; he wrestled with God for help, but all in vain; every friendly countenance vanished, all drew back, and Stilling continued alone in his sorrow. His friend Goethe and his parents sought to encourage him, but it was of no avail; he saw nothing before him but horrors, sympathy from his friends, which could render him no service, and on the contrary, abundance of scorn and contempt, by which all his further practice would be rendered difficult. He now began to doubt whether God had called him to the medical profession; he feared he had still perhaps followed his own impulse, and would now have to drag during his whole life, at a vocation, which was extremely repugnant to him. His needy circumstances presented themselves again, in a lively manner, to his soul; he trembled, and merely a secret confidence in the paternal providence of God, which was almost imperceptible to himself, supported him, so that he did not entirely fall to the ground.

As he was once sitting with Mr. Von Leesner, and lamenting, with tears, the unsuccessful result of the operation, the worthy man said, "Be satisfied dear Doctor, it was good for me, and therefore, also the will of God, that I should remain blind; but it was necessary I should undertake the thing, and pay you the thousand gilders, that other poor people might be healed." Stilling personally received the thousand gilders; he took them sorrowfully and after a residence of eight weeks, returned back to Schöenthal. Every thing was tranquil there, all his friends compassionated him, and avoided speaking of the matter as much as possible. The worthy Theodore Müller, who had counselled him so faithfully, had during the time, to his great sorrow, entered the eternal world; but the generality of people, and particularly the lower class scoffed at him unceasingly; "I well knew," said they, "how the thing would terminate; the fellow has learnt nothing, and yet he is always striving to rise above others; the coxcomb is rightly served, by thus running his head against the wall."

Now though Stilling was desirous of setting himself above all this, yet it aided in preventing any more resort to him. The families he previously attended, had during his absence, provided themselves with other physicians, and no one seemed inclined to return to him again. In a word, Stilling's practice became very small; people began to forget him; his debts increased, for the

thousand gilders were insufficient to discharge them; consequently his grief was unbounded. He concealed it, indeed, from the whole world, as much as he was able; but it was so much the more difficult for him to bear; even the Friedenberg family began to be cold to him; for his own father-in-law began to believe, that he could not be a good housekeeper; he was obliged to listen to many a grave admonition, and was often reminded, that the sum of fifteen hundred dollars, which had been expended on his studies, and in instruments, necessary books, and the most requisite household furniture, and for which Mr. Friedenberg had become security, must now soon be paid. Stilling had not the smallest prospect of this; it pained him, deep in his soul, that he who gave him his child, whilst he was still without a vocation, and even without bread, who with him had blindly trusted providence, should now begin to totter. Christina also felt this change in her father severely, and therefore began to take an heroic courage, which exceeded every thing; and this was quite requisite, for without this uncommon strength, she must, as one of the weaker sex, have succumbed under it.

Notwithstanding the desperate situation of his affairs, what was needful never failed him; Stilling had never anything beforehand, but when it was required, it was there. This strengthened the faith of both; so that they were enabled still to endure under their sufferings.

In the spring of 1775, Christina again bore a son, who died, however, four weeks afterwards. She suffered extremely in this confinement. One morning, Stilling saw her lying in a state of profound stupor; he was terrified, and asked her what was the matter? She answered, "according to circumstances, I am well; but I have a dreadful conflict within; let me alone, until I have overcome." He waited, with the greatest anxiety, for the time of explanation upon this point. After two melancholy days, she called him to her, fell upon his neck, and said, "Dear husband, I have now overcome, and I will tell thee all! I have struggled for two days with God and myself for my dissolution, and have fervently entreated him to take me to himself, in order that thou mayest be able to marry another wife, that shall be more suitable for thee than I." This scene pierced his very soul; "No, my dear wife," said he, whilst pressing her to his beating heart, "thou shalt not struggle on this account, much less pray for thy death; live, and be only of good courage."

The following summer, Stilling received a letter from his friend Doctor Hofmann of Frankfort, in which it was mentioned in confidence, that Mr. Von Leesner deeply felt his incurable blindness, and sometimes expressed distrust respecting his oculist. Now as he had been paid in such a princely manner, it would be setting the crown upon his good fame, if he would pay Mr. Von Leesner another visit at his own expense, in order

that every thing might be tried. Meanwhile, he, Mr. Hofmann, would again insert his intended visit in the newspapers, and perhaps the expense would be richly repaid him. Stilling felt the nobleness of the plan, if it could be accomplished; even Christina advised him to undertake the journey, but no one besides; every one was against the proposition. However he now followed merely his feeling of justice and propriety; he found a friend, who advanced him an hundred dollars for the journey, and thus he travelled by the stage, once more to Frankfort, where he again took up his residence with Goethe.

Mr. Von Leesner was extremely affected by this unlooked for visit, and it had the desired effect. Several individuals also, who were suffering from the cataract, presented themselves, on all of whom Stilling performed the operation; some recovered their sight; others did not, but none of them were in a condition to repay his expences. This journey therefore plunged him a hundred dollars in debt; he resided also this time, eight melancholy weeks in Frankfort.

During this time Stilling committed an imprudence, of which he often repented, and which caused him much vexation. He found at a friend's house, "The life and opinions of Magister Sebal-dus Nothanker." He took the book and read it through. The bitter satire, the ridicule cast upon the pietists, and even upon truly pious men, pained him to the soul. Although he himself was

not satisfied with the pietists, and had to suffer many things from them, yet he could not bear them to be ridiculed ; for it was his opinion, that faults in religion, must be wept over and lamented, but not held up to scorn and contempt, because, in this manner, religion itself was ridiculed. These sentiments were certainly very correct, but the step which Stilling ventured to take, was not less hasty. He wrote from the impulse of the moment, "The Sling of a shepherd's boy against the scornful Philistine, the author of Sebaldus Nothanker," and without ever once going through the manuscript coolly again, he gave it, glowing hot, to Eichenberg the publisher. His friend Kraft strongly advised him not to print it ; but it was of no avail, it was published.

Scarcely had he returned to Schönewald, before he repented of the step he had taken. He now reflected on what he had done, and what weighty enemies he had made himself by this means ; besides he had not sufficiently developed his principles ; he was also afraid that the public might regard him as stupidly orthodox. He therefore wrote a little tract under the title of "The great Panacea for the disease of Infidelity," this was also printed by the same publisher. In the mean time, a defendant of Sebaldus Nothanker appeared ; for a certain merchant in the Netherlands wrote against "the Sling." This occasioned Stilling to seize the pen once more, and publish "The Shepherd-boy's theory, in rectification and defence of

his sling." In this work, he acted gently ; he begged pardon of the author of Nothanker for his violence, without however recanting the smallest of his principles ; he then sought to impart correct ideas of his sentiments to his opponent, the Netherlands merchant, avoiding, at the same time, all bitterness, as much as was possible, with the exception of a little raillery, which was of no consequence : the whole affair terminated with this.

About this time, two institutions were established in Schönewald, in which Stilling took a prominent part. Many worthy and enlightened men formed a private society, which met on a Wednesday evening, in order mutually to improve themselves by the perusal of useful writings, and by conversation on a variety of subjects. He that had the desire and ability, was also at liberty to read lectures. By means of fixed subscriptions, a library of select books was gradually collected, and the whole institution rendered generally useful. It still exists and flourishes, and is become, since that time, still more numerous and prosperous.

Stilling, who was one of its first members, together with his constant friends, Troost and Dinckler, had here an opportunity of shewing his talents, and of making himself better acquainted with the most excellent of his fellow-townsmen. He read, in the meetings of this private society, a lecture upon Physic, in which he laid "Euler's Letters to a German princess" as the foundation ; by this he

recommended himself uncommonly ; all the members became fond of him, and supported him in a variety of ways. It is true, his debts were not by this means diminished ; on the contrary, the absence of practice increased them daily ; they would however have been still greater, if Stilling had purchased himself all that was presented him by these worthy men.

The second institution had reference to a mineral spring, which had been discovered in the vicinity of Schöenthal. Dinckler, Troost, and Stilling carried on the affair, and the latter was appointed physician to the establishment by the magistracy. He received, indeed, no salary, but his practice was in some degree increased, though not to such an extent, as to enable him to meet his regular expenditure, much less pay his debts.

His participation in these two institutions irritated the pietists against him still more. They saw that he associated more and more with the people of the world, and there was therefore no end to their reasonings and their calumnies. It is lamentable, that this otherwise worthy class of people, so little observe the great precept of Jesus, whom they so highly honor in other respects—"Judge not that ye be not judged." All their good qualities are thereby destroyed, and their judgment, on that day, like the judgment of the pharisees, will be severe. I here solemnly except the noble and upright amongst them, who are the salt of the earth ; they are deserving of respect

love, and forbearance ; and may my end be like theirs !

In the spring of the year 1776, Stilling was under the necessity of removing to another habitation, because his landlord wished to occupy his house himself. Mr. Troost therefore sought and found one for him ; it lay at the lower end of the town, on the way to Rüsselstein, near a number of gardens ; it was enchantingly beautiful and convenient. Stilling rented it, and made preparations for removing into it. But here he had a dreadful trial to sustain ; he had hitherto been able to pay the seventy dollars house-rent regularly every year, but he had not, at that time, a single farthing in hand, and, according to the law, he was not permitted to remove, until the rent was duly paid. The want of credit and money likewise rendered him timid in speaking to his landlord to have a little patience ; there was, however, no other remedy. Oppressed with extreme sorrow, he therefore went to him ; his landlord was a worthy and upright merchant, but punctual and severe ; he besought him to allow him a little more time. The merchant reflected a little, and said, "remove in God's name ; but with the condition that you pay in a fortnight." Stilling, in firm confidence in God, promised after that time had elapsed, to settle every thing, and removed into his new habitation. The cheerfulness of the house, the prospect of the beauties of nature, the convenient accommodation, and in short, every circumstance

certainly contributed much to alleviate his painful feelings ; but the thing itself was not yet removed, and the gnawing worm remained.

The end of the fourteen days drew near, and there was not the slightest appearance of obtaining the seventy dollars. The iron now again entered into poor Stilling's soul ; he often ran up to his chamber, fell upon his face, wept, and entreated help of God, and when his vocation called him away, Christina took his place ; she wept aloud, and prayed with such fervour of spirit, as might have moved a stone ; but there was no trace of obtaining so much money. At length the dreadful Friday arrived, both prayed incessantly, the whole morning,—during their occupations, and their heart-rending anxiety caused ardent ejaculations to ascend continually.

At ten o'clock, the postman entered the door, in one hand he held his receipt book, and in the other a letter, the contents of which were heavy. Stilling took it, full of expectation ; it was Goethe's hand, and under the address was written, " Enclosing one hundred and fifteen rixdollars in gold." He broke open the letter with astonishment, read it, and found, that his friend Goethe, without his knowledge, had caused the commencement of his history to be published under the title of " Stilling's Youth," and this was the sum obtained for the copy-right. Stilling quickly signed the receipt, in order to send the postman away ; the married couple now fell upon each other's neck, wept

aloud, and praised God. During Stilling's last journey to Frankfort, Goethe had received his call to Weimar, and had there procured the publication of Stilling's history.

It cannot be expressed what a powerful effect this visible interference of Divine providence produced on the hearts of Stilling and his consort. They firmly and unshakenly resolved never to waver any more, but to endure every suffering with patience ; they also perceived in the light of truth, that the Father of men led them by the hand, that therefore their path and course were right before God, and that he intended by such trials, to prepare them for higher purposes. O how feeble and disgusting to one, who has had so much experience of this kind, is the sophistry of modern philosophers, when they assert, "that God does not trouble himself with the detail, but merely with the total ; that he has fixed the plan of the world, and that therefore, prayer cannot alter it." O ye daubers with untempered mortar ! how much the ancient abomination glimmers through ! Jesus Christ is the governor of the world ; Stilling called upon him a hundred times, and he was heard by him. He led him up the dark, and dangerous, and precipitous ascent, and—I will not however forestall myself. What avail sophistical cobwebs of correct and logical inferences, where one experience follows the footsteps of another ? In the sequel of this history, still more striking proofs will appear. Stilling's friendship with Goethe, and the visit of

the latter to Schöenthal, was so bitterly spoken against by those who professed to be the elect of God, that they shuddered at him as though he were an infidel, and reviled Stilling, because he associated with him, and yet the thing was according to the plan and arrangement of eternal love, to try its pupil, to convince him of its fidelity, and to promote his advancement. Yet none of those, who thus calumniated him, were feeling enough to assist Stilling with a farthing. Those who are called men of the world, were most frequently the blessed instruments in God's hand, when he intended to aid and instruct Stilling.

I have said and written it a hundred times, and am not weary in repeating it: Let him, that is desirous of being a true servant of God, not separate himself from men, except on account of sin; let him not join any particular society, which has for its object to serve God better than others; for in the consciousness of this *better serving* him they gradually become proud, mean spirited, hypocritical in appearance, and frequently so in reality, and therefore an abomination in the sight of a pure and holy God. I have known many such societies, and yet they always crumbled to the dust with derision, and were a reproach to religion. Young man! wilt thou tread the true path? Distinguish thyself by nothing but purity of life and noble actions; confess Jesus Christ by faithfully following his life and doctrine, and only speak of him, where it is necessary, and where it edifies;

but then, be not ashamed of him. Trust him in every situation of life, and pray to him with confidence ; he will assuredly lead thee to the desired aim.

About this time, Counsellor Eisenhart of Mannheim, a person of great activity and powerfully operative mind, had formed, in the ancient city of Rittersburg, in Austrasen, a society, for the purposes of civil and political science. It consisted of a number of learned and intelligent men, who associated themselves together for the purpose of promoting agriculture, manufactures, and trade, and by this means, rendering both prince and people prosperous. The Elector also had patronized and sanctioned this excellent institution, and had provided it with certain revenues, that it might be able to proceed the more effectually. Now this society had commenced a manufactory of Chamois. Eisenhart was acquainted with Stilling, for the latter had visited him on his way from Strasburg to Schöenthal. As the manufactory, above mentioned, flourished exceedingly at the latter place, Eisenhart wrote to him, and requested him to make himself acquainted with the various modes and processes by which the manufactory might be brought to perfection, and give him information on the subject.

As much as Stilling was pleased with the institution, and as much as he rejoiced at it, yet this commission, which was to make him serve as a spy, seemed dangerous to him ; for he had reason

to fear the Schöenthal people might at length hear of the affair, and then his misery would be boundless. He therefore wrote to Mr. Eisenhart, in a very friendly manner, and represented to him the danger in which he would plunge himself by such a step; but inquired, at the same time, whether he could not be of service to the institution by a variety of useful essays; for he had collected practical experience in the science of political economy. Eisenhart soon replied to him, and assured him, that such-like treatises would be very welcome. Stilling therefore applied himself to the work, and wrote out one treatise after another, and sent them to Mr. Eisenhart the director, who caused them to be read to the society at Rittersburg.

Stilling's labours met with very unexpected approbation, and he was soon honored with a patent, as foreign member of the Electoral Palatine Society of Political Economy. This pleased him uncommonly; for although the whole connection, together with the honor he enjoyed from it, brought him in nothing, yet he experienced a real joy in occupations of this nature, which had such immediate reference to the best interests of mankind.

Stilling was respected on account of the history of his life, and his treatises. He now began to be known as a not altogether unpopular author; he therefore continued the history of his life until he settled in Schöenthal. This also yielded him

something, and thus alleviated his domestic circumstances; but his debts still continued, and were even in some measure increased. But who could have imagined, that this work caused him to be suspected, in Schöenthal, of infidelity. It is incomprehensible, but certainly true; he was called a hero of romance, a fantastical fellow; and principles were pretended to be discovered in the work, which were diametrically opposed to the system of the reformed church; and he was declared to be a man without religion. To obliterate this suspicion, he wrote "The History of Mr. Von Morgenthau." But this availed little or nothing; he continued despised, and a constant object of calumny, which, in the autumn of the year 1777, reached the highest summit of wickedness. Stilling began all at once to perceive, that as he passed along the street, people regarded him with a fixed eye, and observed him awhile; as he walked on they ran to the windows, looked inquisitively at him, and then whispered to one another, "See, there he goes,—good God! &c." This conduct from *every* quarter, was incomprehensible to him, and pierced him through and through; when he spoke with any one, he observed how first one considered him attentively, and how another turned himself sorrowfully away; he therefore went rarely out, grieved profoundly in silence, and seemed to himself to be like an apparition, of which every one is afraid, and tries to escape from. No one can form an idea of this

new species of suffering ; it is too singular, but likewise so intolerable, that it requires very peculiar power to be able to endure it. He now observed also, that scarcely any more patients came to him, and it therefore seemed as if it were entirely over with him. This dreadful state lasted, fourteen days.

At length, one afternoon, his landlord entered the door, sat himself down, looked at Doctor Stilling with fixed and tearful eyes, and said, "Doctor, do not take it amiss ; my regard for you impels me to mention something to you. Only think, the report is spreading in Schöenthal, that last Saturday fortnight in the evening, you became all at once insane ; and although it is not seen outwardly, yet you have completely lost your senses ; therefore all your patients have been warned not to employ you ; but now tell me how it is with you ? I have paid strict attention to you, and have perceived nothing."

Christina covered her face with her apron, wept aloud, and hastened away ; but Stilling stood astonished. Grief, vexation, and innumerable feelings of every kind, ascended so powerfully from his heart to his head, that he might have become insane in reality, if the admixture of his juices and his inward organization had not been so extremely regular.

Tears shot from his eyes, and feelings from his soul, with an indescribable effect,—composed of the supremely ridiculous, and the deepest melan-

choly; and he said, "Certainly no Adramelech could ever have invented such wickedness. It is devilish! Nor could any one have undertaken anything with more satanic cunning, completely to deprive me of my maintenance; but God, my avenger and my provider still lives. He will not let me languish eternally in this hell. He will deliver me, and provide for me! I will give account to no man with regard to my sanity; let myself and my actions be observed, and it will be apparent. The whole affair is so extraordinary, so inhumanly wicked, that there is nothing more to be said upon it." "Do not take it amiss of me, dear Doctor;" continued the landlord, "my fondness for you impelled me to it." "No," rejoined Stilling, "I thank you for it."

The report now gradually disappeared, like some pestiferous monster steals away; but the stench remained, and Stilling and his suffering consort felt the atmosphere of Schöenthal infected; his practice diminished still more, and with it the hope of being able to support himself. Where the horrible report originated, and who had hatched the basilisk, which kills with its look, remains for the great day of revelation. Stilling himself never learned from whence it sprang with certainty; he had however his suspicions, which were founded on the highest probability; but he takes care not to give the slightest hint upon the subject. The whole affair was in general not much taken notice of, for Stilling was

not of sufficient importance; he was no merchant, much less did he possess wealth; hence it was of little consequence what became of him.

My readers will allow me to dwell a little upon this horrible affair, and describe to them the peculiar condition in which Stilling was now placed; for it is necessary that they have a correct idea of his situation.

Stilling and his consort had, as before observed, not the smallest property, and consequently, not the least real credit. Besides his medical practice, he had no vocation, and no means of gaining money; nor had he either ability or disposition for the latter, much less desire; he was not wanting in knowledge, but in the art of turning it to account. To be obliged to found the healing of diseases, where life and death is at stake—and let the reader reflect what is implied in this—on unceasing *suppositions*, and where has the physician, unless he is likewise a surgeon, sure grounds?—did not suit Stilling. He was therefore fit for nothing so little as a practical physician, and yet he was nothing else, and knew of no other means of subsistence. At the same time, it was providence which had led him to this vocation: what a contrast; what a contradiction; what a trial of the steadfastness of faith and confidence! And then reflect also upon the people amongst whom, and by whom he was obliged to live, and who acted towards him in such a manner!

His cures of the cataract indeed continued very

successful; but the most of his patients were poor, and seldom was there one that could pay him anything; and when occasionally a wealthy person came, the operation generally proved unsuccessful.

But was there anything in Stilling's mode of life and conduct, that possibly so degraded him; or was he really no economist, and even a spend-thrift? To this I will reply impartially, and according to truth:—Stilling's whole deportment was free and open, but now universally tinged with melancholy. There was nothing in him which could have offended any one, except his open-heartedness; in consequence of which, he suffered much to flow out of his heart, which he might have kept to himself; and this caused him to be regarded by his colleagues, and those of the same profession, as ambitious, aspiring, and desirous of taking the precedence of them; in reality, however, his soul was devoid of this feature. That which, in other respects, had caused him the most suffering, was a high degree of thoughtlessness; he did not always weigh the consequences of what he did or said; in a word, he had a certain colouring of *etourderie*, or inconsiderateness, and it was this very naughtiness, which paternal providence intended, by such a tedious purification, to banish from his character. With regard to his economy, no one had reasonably anything to object to it, and yet there was a reason why he was so much cramped in his reputation and in his domestic arrangements. Nothing in

the world oppressed him more, than to owe anything to any one, and to have many and burdensome debts. His diligence and activity were unbounded; but he could not urge any one for payment; his character constrained him, even in his own most urgent necessities, to remit the poor man his debt, and to cross out the account of the rich man, who was niggardly or murmured at his charges; too magnanimous, for the sake of money, to spend even an unpleasant word, or to cause pain. In food and clothing, he was cleanly and neat, but very modest and simple; neither had he any hobby-horse, which cost him money; and yet he often expended something without further reflection, which might have been much better applied; in short, he was a learned man, and not a tradesman. Christina, on the contrary, was extremely sparing; she turned every farthing over and over, before she laid it out; however, she did not overlook the whole of the housekeeping; she spared only with that which she had in hand.

It is however true, that if Stilling and his spouse had possessed a tradesman-like spirit, he would have made fewer debts; but in their situation, it was impossible to remain free from debt. This observation I owe to truth.

He that is desirous of forming to himself a lively idea of Stilling's state of mind at that time, must imagine to himself a wanderer on a narrow foot-path, close to a perpendicular range of rocks, on his right hand; further on, an abyss of invis-

ble depth; on his left, steep and rugged rocks, and impending loose masses of stone, which hung over his head; before him, no hope of a better or surer way; on the contrary, the path becomes smaller, and at length it ceases entirely; nothing but precipices are seen all around.

Stilling had only needed to have been a professor of the new-fashioned religion, to have abandoned his wife and children; but the temptation to this never entered his mind, he adhered the more closely to a paternal providence; he believed it was an easy thing for it to find an outlet, where all human providence could not discover any; and therefore he proceeded, in darkness and twilight, step by step, on his narrow path.

In the beginning of the year 1778, he again made up his accounts, and found, to his utter dismay, that he had fallen during the past year, still deeper into debt than before; add to which, some of his creditors began to threaten him, and there now seemed to be an end with him. Besides this, there was another circumstance; he had undertaken to collect the subscriptions for the works of the Society of Political Economy, and had received money; he was therefore indebted to Mr. Eisenhart, twenty eight gilders, which he was unable to pay; "I shall be disgraced, even there," said he to himself. In the greatest anxiety of heart, he ran up to his chamber, threw himself before God, and prayed a long time with unequalled

fervour; he then arose, sat down, and wrote a letter to Eisenhart, in which he disclosed to him his whole situation, and besought to have patience with him, yet a little while. He soon after received an answer. Eisenhart wrote to him, not to mention a word more of the twenty eight gilders; he had thought it went well with him; and that the practice of medicine was a pleasure to him; but since he now saw that the contrary was the case; he proposed to him, if agreeable, to accept a professorship of Agriculture, Technology, Commerce, and the Veterinary art, in the lately established provincial academy at Rittersburg. Two professors were already there, the one of whom taught the auxiliary sciences, Mathematics, Natural History, Physic, and Chemistry; and the other, Civil, Financial, and Political Economy; the stipend was six hundred gilders, and the lecture money might easily amount to two or three hundred gilders more; at Rittersburg, living was cheap, and he was confident that he could easily induce the Elector to appoint him.

Reader, stand still, and cast a look into Stilling's whole being, on reading this letter! Supposing that the wanderer, whose dreadful alpine path, I have described above, met with an open door to the left, where his path had disappeared before him, through which he found an outlet into blooming fields, and saw before him a sumptuous habitation; a home, which was destined for him, how would he feel? and just so was Stilling affected; he

sat like one stupefied ; Christina was terrified, looked over his shoulder and read ; she clapped her hands together, sank upon a chair, wept aloud, and praised God.

At length he recovered himself ; the brilliance of the light had dazzled him ; he now looked with a fixed eye through the opened door, upon the radiant prospect, and reflected, looked, and saw his whole destiny. From his youth up, public speaking, elocution, and declamation had been his greatest delight, and in these he had always enjoyed much approbation ; lungs and voice ;—all were formed for speaking in public. But he had never been able to cherish the most distant hope of ever becoming Professor, although it was his highest wish ; for he had neither success, nor celebrity in the medical profession, and both were requisite for that purpose ; and he knew of no department besides, in which he might have been placed. But what is there, that is impossible to providence ? It created for him a new sphere of action, in which little had been accomplished, and where he found enough to do. He reviewed his attainments in knowledge, and found, to his extreme astonishment, that he had been imperceptibly forming for this vocation from his cradle. Brought up amongst farmers, he had learnt agriculture, and had himself repeatedly performed all its attendant labors. Who can teach better than I ? thought he to himself ; he had lived long in the woods, amongst foresters, charcoal burners, wood cutters, &c. he was

therefore perfectly acquainted with the practical part of these things ; surrounded from his youth up, with miners of every description, with iron, copper, and silver smelters, with bar iron, steel, and spelter founders, and wire drawers, he had become thoroughly acquainted with these important manufactures, and had also himself, had the management for seven years together, at Mr. Spanier's, of estates, and foundries, and at the same time, perfectly understood commerce in all its branches, and practised in all. And in order that he might not be deficient in the fundamental and auxiliary sciences, providence had very wisely directed him to the study of medicine, in which Physic, Chemistry and Natural History, &c. are indispensable. And in reality he had labored through these sciences, and especially Mathematics, with great predilection, better than all the rest ; so that even in Strasburg, he had read a lecture upon Chemistry ; the Veterinary art was also easy to him, as a practical physician. Finally, he had made himself acquainted, in Schöenthal, with all sorts of manufactories ; for an irresistible impulse had always predominated in him, to become thoroughly acquainted with every branch of trade, without knowing why ; besides all this, he had uninterruptedly exercised himself in lecturing ; and it is now the time for me to mention something, of which I could say nothing before, without appearing ridiculous, which is, however, extremely important ; Stilling had been, from his youth up,

extraordinarily fond of history, and had studied it intently ; he had therefore attained a good acquaintance with matters of government. To this add novels, and romances of all sorts, especially, political ones, by which a propensity arose in his soul, which no one discovered, because he was ashamed of it ; it was a desire to rule, an exceedingly powerful hunger to render mankind happy, which impelled him. He had thought he should have been able to do the latter, in the capacity of a practical physician, but nothing satisfied him in that department. The history of Mr. Von Morgenthau, had flowed from this source. Let the reader now imagine to himself a man, of mean birth, of low rank, without the smallest hope of ever being able to fill a civil office, and then this passionate hunger ! But now, this irregular mass melted together into the stream of his future course of life. " No, no ! I would not be myself a ruler," he exclaimed, when he was alone ; " but it was the forming of rulers, and princes' ministers, for the prosperity of the people, and I knew it not." Just as a condemned criminal, on whom the judge pronounces pardon, and raises from the dust, sinks down, and stammers out unutterable thanks ; so sank Stilling before God, and faltered out unspeakable words. Christina was also extremely rejoiced ; she longed to depart from her present situation, and go into a land which she knew not.

As soon as the tumult had subsided in his soul,

and he had become tranquil, all his debts presented themselves to his mind, and scarcely could he control the confusion. How shall I be able to leave this place without paying? This was a hard knot to unloose. However he took courage again; for he was too strongly convinced of his destiny, to doubt in the smallest degree. He wrote therefore to Eisenhart, that the professor's chair in Rittersburg would be very agreeable to him, and that he felt himself competent to the situation; but that his creditors would not suffer him to depart; he therefore inquired whether a certain sum could not be advanced him; he would pledge his income, and pay off yearly a couple of hundred gilders, together with the interest. This however was flatly refused, but Eisenhart consoled him on the other hand with the hope, that his creditors would be contented, if they only saw that he had the means of being able in time to satisfy them. Stilling however knew better; his personal credit was too much weakened; eight hundred gilders must at least be paid, otherwise they would not let him go; he placed however a firm confidence in God, and hoped, where nothing was to be hoped for.

He kept this occurrence by no means concealed, but related it to his friends, and the latter related it again to others; it therefore became the general talk of the town, that Doctor Stilling was to be made Professor; now nothing was more laughable to the people of Schöenthal, than this,—Stilling,

a professor ! How comes he to it ? he does not understand anything ! it is mere rhodomontade, it is all an invention, solely in order to make himself appear great, &c. But during this time, every thing went on in its regular course ; the academical senate at Rittersburg chose Stilling for the regular and public Professor of Agriculture, Technology, Commerce, and the Veterinary art, and proposed him to the Elector ; the confirmation followed, and nothing more was wanting but the formal vocation. It was natural, that whilst all this was transacting, the summer passed away.

He now gradually withdrew himself from the medical profession. With the exception of a few wealthy town-patients, who afforded him his needful support, he scarcely did anything more in physic, and devoted himself entirely to his future engagement, which was so agreeable to him. All his knowledge of political economy lay in his soul like a confused chaos ; but, as future professor, it was necessary for him to bring every thing into a system. Nothing was easier to him than this, for his whole soul was system ; his plan of instruction in those sciences, therefore, developed itself before his eyes without trouble, and he contemplated the beauteous whole with the most inward delight. I refer my readers to his numerous publications, in order not to detain them here with learned dissertations.

In these pleasing employments, the summer passed over, the harvest approached, and he

expected his appointment day after day. But what ensued? The first week of September, he received a letter from Eisenhart, which entirely annihilated the whole affair! On the Elector's proceeding to Bavaria, the project was started of removing the newly established academy to Mannheim, where there were men of every description, who were able to fill the professorships. Eisenhart deplored it, both on his own account and Stilling's; however he could not alter it.

His condition was now perfectly indescribable. He and his poor wife sat together in their chamber, and shed floods of tears; *all* seemed now to be lost; for a long time he could neither bethink himself, nor recover himself, he was so stupefied. At length he cast himself before God, humbled himself under his mighty hand, and committed himself, his wife, and his two children, to the paternal guidance of the Most Merciful, and resolved, without the smallest murmur, to return once more to the practice of medicine, and to endure every thing that providence might ordain respecting him. He now began to go out again, to visit friends and acquaintances, and relate his misfortune to them; his practice again returned, and it had the appearance as if it would go better with him than before. He therefore surrendered himself entirely to the will of God, and was tranquil.

He who is acquainted with the divine procedure, will be aware, without my reminding him

of it, that all this is precisely the method of providence. Stilling had hastened towards his aim with eagerness and impure desire; pride, vanity, and who knows what, had intermingled themselves; in such a state, he would have arrived at Rittersburg, with blustering ambition, and would certainly not have been successful. It is the maxim of eternal love, to render its pupils pliant, and perfectly resigned in their wills, before it advances further with them. Stilling therefore, at that time, believed firmly that he ought and must remain a physician; and his resignation went so far, that he even no longer desired the vocation, but was entirely indifferent to it. It fared with him precisely in the same manner as on former occasions; when he was disgusted with his trade, he hastened eagerly away from Schonberg to Mr. Hochberg's; and I have already described, in his "Wanderings," how miserably he was situated there; he afterwards engaged himself to Mr. Isaac, where he was satisfied, and would gladly have remained at his trade; so that Mr. Spanier was obliged to constrain him to leave his situation.

The Schöenthal people meanwhile again sounded fiercely the alarm; for now it was evident, that the whole affair was Stilling's invention, and solely fabricated from vanity; but this troubled him little, for habit had hardened him; he no longer saw nor heard anything of the kind. Profoundly resigned to the will of God, he hastened from one patient to another, from morning till

evening ; and Christina made preparations for the winter, as she was wont, by preserving a variety of fruits, white-washing, and repairing the house, &c.

A week before Michaelmas his appointment suddenly and unexpectedly arrived. He received it calmly and without the smallest eagerness ; yet he felt inwardly happy ; he and his consort returned God thanks, and they began to prepare for their departure, and their long journey. The academy was continued at Rittersburg, because too many difficulties had occurred in the way of its removal.

I have described the first case Stilling attended, I will now also detail the last, for it is not less remarkable.

A full league beyond Schöenthal, lived a very upright, pious, and wealthy merchant, of the name of Krebs ; his spouse, as regards her head and her heart, belonged to the noblest of her sex, and both of them had often employed Stilling, for they knew and loved him. They had a private teacher for their children, a man of seventy years of age, who was by birth a Saxon, and was called Stoi. This man was one of the most singular characters ; tall, thin, and of a very venerable aspect ; very learned, and imbued with the most exalted virtues, he possessed, as the result of religious principles, a coolness, a resignation, and a submission to the will of God, which is almost unexampled ; every motion and position of his body was decorous ; his whole being was naturally grave, and every thing

he said was weighed in the balances ; each word was a golden apple on a salver of silver ; and that which was so excellent in this worthy man was, his modesty and carefulness in judging ; he never spoke of the faults of others, but concealed them, where he could, and looked merely at himself. Stoi was a pattern for a man and a christian.

This remarkable man was seized with the miliary fever. The course of the disease was natural, and, as commonly, not dangerous. At length the whole of the inflammatory matter settled in his right arm, which became scarlet all over, and burned and itched so intolerably, that he could not endure it any longer. Stoi, in his whole life, had troubled himself about nothing so little as his body ; he considered it as a borrowed tenement ; he was always temperate, and had never been ill ; consequently he knew not the necessity of carefulness, and was ignorant of danger ; he therefore sent for a bucket full of cold water, and plunged his arm into it, to the bottom ; this relieved him, the burning and itching subsided, and with it the redness and eruption ; he drew his arm out again, and, behold ! it was like the other.

Stoi was glad that he had been so easily cured. However he soon perceived, that his arm had lost its sense of feeling ; he pinched the skin, but felt nothing ; he felt the pulse of that arm, and found it was quite still ; he felt it at the neck, and it beat regularly ; in short, he was, in other respects,

perfectly well. If he wished to move his arm, he found that he was unable, for it was as if it were dead; he now began to think all was not right, and therefore sent for a neighbouring physician; the latter was alarmed, as was reasonable, applied blisters to the arm, and scourged it with nettles, but all in vain; it remained insensible. By degrees, the fingers began to rot, and the putrefaction crept gradually up the arm.

Troost and Stilling were now called in. They found the arm swollen up to the elbow, of a blackish hue, and emitting an intolerable stench. As they entered the door, Stoi began, "Gentlemen! I have committed a piece of imprudence; (here he related the whole affair;) do your duty, I am in the hand of God; I am seventy years of age, and shall be well satisfied, whichever way the matter terminates."

The two physicians consulted together; they already perceived that the arm must be amputated; however, they thought they would still attempt some other means previously, by which the operation would be facilitated. Mr. Troost therefore took his instruments, and made a variety of incisions round about, near where the mortification ceased; the patient felt nothing at all from it; they then made applications of the decoction of Peruvian bark, and prescribed this decoction to be taken frequently inwardly.

The next day they were again sent for, and requested to bring their instruments to amputate the

arm. This they did, and set out. On their arrival, they found the patient lying on a field-bed, in the middle of the room; round about, along the walls, stood a number of young people of both sexes, who shed silent tears, and prayed to themselves. Stoi lay very tranquil, and did not manifest the smallest fear. "Gentlemen," he began; "I cannot endure the stench; take off my arm above the elbow, near the shoulder, where it is certainly still sound; whether the stump be afterwards an inch longer, or shorter, is of little consequence. Stilling and Troost found what he said was just, and promised to have finished speedily.

Although all present trembled at the dreadful preparations, yet Stoi did not tremble; he stripped the arm, rolled up the shirt above the shoulder, and pointed out the place where the arm was to be taken off. Stilling and Troost could scarcely forbear smiling; when the latter applied the screw in order to close the pulse vein, he assisted them very quietly and resignedly; he even wished to help them during the operation. Stilling, however, prevented this, and on the contrary, bent himself towards the old man's face, turned it away from the operation, and spoke with him upon other subjects; during this time Troost made the incision through the flesh to the bone. Stoi sighed only once, and continued his speech. The bone was then sawn off, and the stump bound up.

The whole of the case was remarkable. Mr. Troost slackened the screw a little, in order to see

whether the vein would spring or not ; but it did not do so, even when it was entirely removed ; in short, the inflammatory matter had concentrated itself in a swelling in the upper part of the arm, which kept the nerves and veins firmly pressed together ; but this was first discovered after his death.

Appearances were encouraging ; a favorable ulceration succeeded, and the cure was considered certain, when Stilling was again sent for in haste ; he ran thither, and found the good Stoi rattling in his throat, and drawing his breath with great difficulty. "I have committed another imprudence," stammered out the sick man to him. "I rose up, went to the window, a cold north wind blew upon my arm, I began to shiver ; the matter has lodged in my breast. I am dying ; and it is well—however, do your duty, Doctor ; in order that the world may not afterwards slander you." Stilling took off the bandage, and found the wound perfectly dry ; he strewed it with powdered cantharides, and covered the whole stump with a blister ; he then prescribed other appropriate remedies, but they were all unavailing ; Stoi died under his hands.

A full stop now to my medical practice, said Stilling to himself. He accompanied the good Stoi to his grave, and buried him with his profession. However, he resolved to retain the occupation of an oculist, merely because he was so fortunate in it, and the practice was so beneficial ;

but then he made it a law with himself, in future to receive no recompense for it; but by this means, to lay up treasure for the next world.

The period now approached, when he had to leave Schöenthal and remove to Rittersburg. October was already far advanced, the days were short, the weather and the roads bad; and finally, he was under the necessity of commencing his lectures with the beginning of November; however, there was previously still a steep cliff to climb; eight hundred gilders must be paid, before he could remove. Many friends advised him to assign over his goods, and to give up all to his creditors. But this was not according to Stilling's views of propriety. "No, no," said he, "every one shall be paid the uttermost farthing; I promise this in the name of God; he has been my guide, and certainly will not let me be confounded. I will not make myself a knave, and abandon the school of my heavenly Father." "It is all very well," answered they, "but what will you do now? you are unable to pay; and if you are arrested, and your furniture seized, what will you then do?" "I leave all that to God," rejoined he, "and do not trouble myself about it, for it is his affair."

He consequently began to pack up, and forward to Frankfort, what he intended to take with him, and appointed a day for selling the rest by auction. Every thing passed over quietly, and no one stirred; he sent away and received money, without any one interfering; he even took places in the stage



to Rüsselstein, for himself, his wife, and the two children, for the following Sunday, consequently a week beforehand. Meanwhile, he was privately informed, that a couple of his creditors had concerted together to have him arrested; for, as the little household furniture he possessed, was on the whole of such trifling value, they had not troubled themselves about it; but believed, that if they thus hindered him in his course, people would be found to liberate him. Stilling inwardly trembled with anxiety, yet still he firmly trusted in God.

The following Thursday, his friend Troost entered the door, with a cheerful, smiling countenance, and tears in his eyes; his pockets seemed loaded. "Friend," he began, "things go again in Stilling's fashion." So saying, he drew out a linen bag, filled with French dollars, and threw it upon the table. Stilling and Christina looked at each other, and began to weep.

"How is that," said he to his friend Troost. "It is as follows," answered the latter. "I was at a certain merchant's;" whose name he mentioned; "I knew that you owed him sixty dollars, and begged him to remit the debt. The merchant smiled, and said, 'not only so, but I will present him with sixty in addition to it; for I know how much he is straitened.' He paid me, therefore, the money, and there it is; you have now nearly the eighth part of what you need; but I will give you a little advice:—to-morrow you must take leave of all your acquaintances, in order that you

may spend Saturday quietly, and thus prepare for your journey. Be comforted, and see what God will do for you."

Stilling followed this advice, and on the Friday morning began to take leave. The first to whom he went was a rich merchant. As he entered the door, the latter came to meet him, and said, "Doctor, I know you are come to take leave. I have never mistaken your character; you were always a man of integrity; but I could not employ you as a physician, for I was satisfied with my own. God has raised me from the dust, and made me what I am; I acknowledge what I am indebted to him; have the goodness to receive this acknowledgment in his name; do not shame me by a refusal, nor sin through pride." So saying, he embraced and kissed him, and put into his hand a little roll of twenty ducats, consequently a hundred guilders. Stilling was petrified with astonishment, and his noble-minded benefactor hastened away. Amazement seized him by the hair of his head, like the angel did Habakkuk; he was lifted up on high, by the greatness of his joy, and proceeded further.

But, why do I detain my readers; acknowledgments were pressed upon him with the greatest delicacy and consideration; *and in the evening, when he had finished his round and returned home, and counted the money over, how much had he? exactly eight hundred guilders, neither more nor less!*

Such sublime scenes are only weakened by description, and by the most brilliant expressions ; I am silent and adore ! God will remember you, ye secret Schöenthal friends ! I will bring you forward on the day of retribution, and say, “ Lo, O Lord ! these are they that rescued me from my state of helplessness ; reward them immeasurably, according to thy great promises ; ” and He will do it. To thee, thou chosen and unshaken friend, Troost, I say nothing. When eventually we walk, hand in hand, through the plains of yonder world, we will talk the matter over !

I have hitherto, in several places, described the character of the inhabitants of Schöenthal in no very favorable manner ; and it is very possible, that many of my readers may have received a general impression of dislike to that place. I must myself confess, that I cannot divest myself of this impression ; but this has no reference to the noble-minded few, who sigh, even in the striving after wealth, or, together with their vocation, cherish those exalted feelings, which ever have real love to God and man for their inseparable companions. These Schöenthal citizens cannot therefore take it amiss of me, that I write the truth ; for their sakes, the Lord blesses that flourishing place ; and it causes them honor, both in the sight of God and men, that in the midst of so many temptations, they retain their courage, and do not suffer themselves to be carried away with the stream.

But the pietists of that place will, in an especial manner, pronounce a woe upon me, for having so openly represented them in their true colours ; this also has only reference to those amongst them, who have deserved it. Why do they hang out the sign of religion and the fear of God, and yet do not what religion and the fear of God command ? In our time, when christianity is assaulted on all sides, and made the butt of blasphemy, the sincere admirer of religion must work and be silent, except where he must necessarily speak. But why do I stay to excuse myself ? The Lord will take cognizance of it, who judgeth righteously.

It is long since I have mentioned any thing respecting Mr. Friedenberg and his family, or stated how this worthy man and his household acted on the occasion of Stilling's appointment at Rittersburg.

Friedenberg was a manufacturer and merchant. Both he, as well as his wife and children, were extremely industrious, thrifty, and active ; their attachment to religion had preserved them from all dissipation and all the amusements of the great world ; he had begun with nothing, and yet, with the divine blessing, had become a moderately wealthy, though not a rich man ; hence a sentiment prevailed in him and his family, which was unfavorable to Stilling. They had no idea of the character of a learned man, and, generally speaking, learning was little esteemed by them ; that which did not increase their property was very indifferent to them. As men of business,

they were quite in the right ; but it was on this very account they were incapable of forming a correct judgment of Stilling, for the latter strove after the attainment of truth and knowledge ; the unceasing consideration, how every moment something was to be gained or spared, could not possibly fill a mind, whose whole sphere of operation was occupied with higher things. Hence arose a species of coolness, which inexpressibly pained the feeling heart of Stilling. He sought to pourtray the matter in its true form to his father-in-law ; but the result always was, a man must maintain himself honestly ; this is his first duty ; the second is then, certainly, that of being useful to the world. Very correct thought Stilling, no one in the world can think ill of the worthy man for judging thus.

Friedenberg was not merely indifferent to the Rittersburg appointment, but even displeased ; for he regarded his son-in-law once for all, as a bad manager ; he thought a fixed income, would avail him just as little as his practice in Schöenthal ; and since he was become security for his debts, he was afraid he would now have to bear all the burden himself, and perhaps, in the end, be obliged to pay all. Stilling's heart suffered extremely from this circumstance ; he had nothing to say in his defence, but was obliged to lay his hand upon his mouth and be silent : but the most ardent sighs incessantly arose from his oppressed heart for succour to his heavenly Father. His

confidence remained unshaken, and he firmly believed God would gloriously deliver him and crown his faith. However he promised his father-in-law to pay off yearly a couple of hundred gilders, and thus continually lighten the burden. This was agreed upon, and Friedenberg consented to his removal.

On the Saturday, Stilling went with his Christina and the two children to Rosenheim, in order to take leave. The painful feelings, which are customary on such occasions, were now much alleviated by the situation of affairs. Stilling however feared his consort might be unable to bear the assault upon her sensibilities, but he was mistaken; she felt much more deeply than he, how much she and her husband were misapprehended. She was conscious that she had economized to the utmost of her power; that her dress, for a doctor's lady, was extremely moderate, and much beneath the wardrobe of her sisters; and, finally, that neither in eating, nor drinking, nor in furniture, had she done more than she could answer for. She was therefore cheerful and courageous, for she had a good conscience. Hence, when the evening approached, and her whole family were sitting in a circle, mourning, she sent her two children away, after their grandparents had blessed them, and then stepping into the circle, she stood and said:—

“We are about to travel into a foreign land, which we are unacquainted with; we forsake

parents, brothers, sisters, and relations, and we forsake them all willingly ; for there is nothing that renders parting painful to us. The Lord has sent us sufferings and afflictions without number, and no one has helped, refreshed, and consoled us ; the grace of God alone has preserved us, by the aid of strangers, from total ruin. I shall go with joy. Father, mother, brothers, and sisters, live so that I may meet you all again before the throne of God !”

So saying, she kissed one after the other in their turn, and hasted away, without shedding a tear. Stilling now also took leave, but with many tears, and walked after her.

The following morning he placed himself with his wife and children in the stage, and set off.

CHAP. IV.

THE further Stilling removed from the scene of his fiery trial, which had lasted six years and a half, the more his heart expanded ; his whole soul was filled with thankfulness and a high degree of joy. Nothing brings purer pleasure, than the experience which the sufferings we have endured affords us ; we come forth more purified, and more and more glorified from every purifying fire, and this likewise is solely the invaluable desert of the religion of Jesus, which no other ever had ; it teaches us to know sin and suffering. To this was added the more exhilarating prospect of the future ; a destination entirely accordant with his previous guidance and his character ; a vocation which insured him a certain maintenance, and gave hopes for the liquidation of his debts ; and finally, a people, who could not have any prejudices against him. All this infused profound peace into his soul.

At noon, he found a part of the private society of Schönewenthal at an inn, where they had ordered a parting dinner. Here he therefore dined, and enjoyed himself in the company of these excellent men, and then travelled to Rüsselstein. Two of his brothers-in-law accompanied him thus far, and then returned. From Rüsselstein he took conveyance to Cologne, and another from thence to Frankfort. At Coblenz, he visited the celebrated Sophia Von La Roche; he was already known to her by means of the history of his life. He then travelled further, to Frankfort, where he visited his old friends, but especially the Rev. Mr. Kraft, who shewed him extraordinary affection and friendship.

After a day's rest, he went, on account of the great floods, by way of Mayence, Worms, and Frankenthal, to Mannheim, where he was received with open arms. Here he found many friends and well-wishers, in consequence of his history having appeared in print. Favor, friendship, affection, and tenderness, were every where shewn him; and it is indescribable what a pleasing effect this had upon him and his Christina, after having been so long trodden under foot. Eisenhart now gave him several important admonitions. Stilling's history, notwithstanding the favorable reception it had met with, had excited a prejudice of pietism; every one regarded him as a man, who was, after all, a refined enthusiast, and of whom it was necessary to be upon their guard in this respect. He was there-

fore warned not to speak too much of religion, but to let his light shine solely by integrity and good actions; for in a country where the Catholic religion predominated, it was necessary to be prudent. Stilling perceived all this, and therefore he sacredly promised, to observe every thing punctually; however, he was forced to laugh heartily, for at Schöenthal he was an infidel, whilst here he was accounted a pietist; so little truth is there in man's judgment.

He now pursued his journey into the woody and mountainous province of Austrasen. Notwithstanding the rude season of the year, and the dead and leafless scenery, Stilling gazed with pleasure on the precipitous rocks and mountains, the aged forests, and the ruins of old baronial castles every where hanging to the cliffs—every thing reminded him so strongly of his native province. He felt at ease, and soon saw at a distance the wood-crowned Rittersburg, with all its ancient towers; his bosom heaved, and his heart beat more strongly, the nearer he approached the scene of his future life; at length, in the twilight, he drove in at the gates. As the carriage turned to the left, and drove through the narrow street, he heard a man's voice call out, on his right, "Halt!" The coachman stopped. "Is professor Stilling in the coach?" a twofold "Yes," responded from the vehicle. "Well then, alight, my dear and chosen friend and colleague; here you must lodge."

The kind and gentle tone of his voice affected

Stilling and his consort even to tears. They alighted, and fell into the arms of professor Siegfried and his lady; professor Stillenfeld, his other colleague, also soon appeared, whose retired, quiet, and peaceable character, attracted Stilling's attention the most. Stillenfeld was still unmarried, but Siegfried had already one child; he and his spouse were excellent people, full of zeal for religion and all that is good, and at the same time enthusiastically philanthropical; Siegfried was, at the same time, a very learned and deep-thinking philosopher, whose chief inclination was directed to Divinity, which he had formerly studied; but he now taught the laws of nature and of nations, and Civil, Financial, and Political Economy. Stillenfeld, on the contrary, was a very refined, noble minded, upright character, full of system, order, and mathematical exactness; in Mathematics, Natural Philosophy, Natural History, and Chemistry, it was difficult to find his equal. Stilling felt happy with these men, and his wife soon attached herself to professor Siegfried's lady, who gave her information in every thing, and assisted her in the regulation of her household.

The difference between Schöenthal and Rittersburg was certainly great. Old irregular houses, low rooms with beams across and athwart, little windows, with round or hexagonal panes of glass, doors which could not be shut close, stones of dreadful dimensions, on which the marriage of Cana in Galilee, with its twelve stone vessels of

water in bas relief, was edifyingly pourtrayed; then a prospect into nothing but gloomy forests of fir, no where a rushing stream, but a serpentine, creeping, fenny water, &c. All this certainly formed a singular contrast with the above mentioned objects; Christina also had often tears in her eyes; but by degrees we become accustomed to every thing, and thus both habituated themselves to their new situation, and were heartily satisfied with it.

Stilling now wrote both to Rosenheim, to his father-in-law, and to his father at Leindorf, as also to his uncle at Lichthausen, and pictured to these friends, his whole situation according to truth; in doing which, he by no means forgot to dilate upon the excellent prospects he had respecting the future. Johann and Wilhelm Stilling were filled with astonishment, at their Heinrich's new elevation; they looked at each other, and said to one another, "What will he at length become?" Friedenberg, on the contrary, was not particularly pleased; instead of expressions of satisfaction, his answer was full of paternal admonitions upon domestic economy; he had no feeling for the honor done to his son-in-law and his daughter, in his being now professor; on the whole, fame and honor did not affect him.

As the system of Political Economy, which Stilling had formed to himself, lay much on his heart, he appropriated the first winter to the development of it in his manual, and at the same time to

the reading lectures from what he had written. In the spring, this book was printed at Mannheim, under the title of "An Essay on the principles of Statistical Knowledge." It met with much approbation, notwithstanding its faults and imperfections, and Stilling now began to be fully assured of his destiny; he felt himself entirely in the department that was natural to him. Every obligation, which his office laid upon him, was at the same time, his greatest pleasure. It is impossible to conceive a more happy situation, than that in which he now found himself; for even the people, amongst whom he lived, loved, honored, and valued him and his Christina, beyond measure; all calumny and storm was now at an end, and if a storm had not continually threatened him from Schönenthal, on account of his debts, he would have been perfectly happy.

The following summer, he read lectures upon the treatment of woods and forests, in Technology, and on Agriculture; for he did not satisfy himself merely with the sciences to which he was appointed, but he also glowed with desire to expand his system as far as possible in his sphere; and as the treatises in use were not adapted to his plan, he formed the resolution of writing compendia upon all the sciences he was acquainted with, and made preparations for commencing the work.

Stilling had been hitherto in the furnace of his divine founder, and, from the rough, had been wrought into a serviceable instrument; but the

file and the polish were still wanting ; nor were these forgotten ; for things were forming at a distance, which were to put the last hand to the work, and which at length were more painful to him than every thing he had hitherto endured.

The Society of Political Economy, of which he was now a regular member, operated with unspeakable blessing and success for the country, and the Palatinate can never sufficiently thank it for its labors ; this is truth and no compliment. It instituted the statistical academy ; established a manufactory which flourishes greatly, and affords maintenance for many hundred people ; and of all this, Counsellor Eisenhart was the first and last main-spring, the real weight to the clock. They had also bought a farm in the village of Siegelbach, a league and a half from Rittersburg, where they intended to make a variety of new agricultural experiments, and thus to give a good example to the farmers. This farm had been hitherto under the care of managers, but every thing had failed, nothing would succeed, for every circumstance proved unfavorable to success. Now when Stilling came to Rittersburg, the management was committed to him as professor of Agriculture ; he accepted this secondary affair, believing that he was fully competent to it. The steward was therefore dismissed, and the whole business committed to Stilling ; this took place immediately after his entrance upon his professorship.

On arriving at Siegelbach, and after examining

every thing, he found a large and beautiful cow stable, laid with flags, arranged entirely in the new style; there were in it twenty lean skeletons of Swiss cows, which gave altogether, daily, three pails of milk; the true image of Pharaoh's lean kine. There stood there likewise two working horses, with two foals, and outside, in separate sties, a tolerable herd of swine; and, although it was only November, yet all the hay was long ago consumed, as well as the straw for strewing. There was, therefore, a want of milk and butter for housekeeping, and fodder for so many great mouths, throats, and stomachs. This pressed strongly upon the good professor's heart; he therefore applied directly to the society; but there he could not obtain a hearing. Every one told him, he must do as well as he could, for every one was weary of having always to pay. Stilling was now again deficient in needful prudence; he ought immediately to have resigned, and given up the management, however he did not do so, he was too much attached to the whole institution, and believed his honor was most closely connected with its honor, that it was incumbent upon him to proceed with it, and this was his misfortune.

The first thing he undertook was the sale of half of the cattle, for he hoped with the sum he should realize from it, to be able to buy so much straw and fodder, as to provide in a proper manner for the other half. He therefore made arrangements for a public auction, and was

astonished at the concourse of people and the prices, so that he felt assured he should surmount the mighty obstacle. But how was he terrified on learning that most of the buyers were creditors, who had demands on the estate ; whilst the rest, to whom the estate was not indebted, were poor ; he therefore obtained little money, and if he wished to help himself, he must put his hand into his purse, and where that did not suffice, borrow money on his own credit.

He had, it is true, the well-grounded hope, that in the following summer, a large and abundant harvest would be more than sufficient to repay every thing, and that the produce of the large clover-fields and grass-lands would relieve him from the burden, and so far he was excusable ; however, for a man in his circumstances, it was still thoughtless to undertake anything of the kind, particularly, when he learnt the true state of the case ; but, oh how easy it is, after struggling through grievous sufferings, to find out the little outlet, by which we might have escaped ! God be praised for his guidance !

To these threatening clouds, others collected themselves. The ruling persons at Rittersburg were all Roman Catholics, in the coarse sense of the word ; the Franciscans filled the clerical office, and had the care of the souls of the parishioners ; it was therefore of importance to these divines, that stupidity and superstition should be always preserved ; the chief magistrate, in particular,

was their faithful adherent. But the academy of Political Economy had now established itself there, the teachers of which were all Protestants ; the latter even exercised a jurisdiction ; all which was naturally a thorn in their eyes. Now there resided there a certain learned man, of the name of Spässel, a singular character, who was equalled by few ; his dress was very negligent, and even occasionally dirty ; his gait and walk slovenly ; and all his speeches savoured of low wit ; so that he acted the jack-pudding in every company. In secret, he was the spy of one of the superior clergy, who was high in favor with the Elector, and likewise the news-monger and tale-bearer of the chief magistrate ; openly, he was a facetious scoffer at certain usages of his own religion ; but woe to that man that assists him in so doing ; for he had secretly entered into the Franciscan fraternity, to which he faithfully adhered.

It is painful for me to hold up this man to public view. However, as he was an instrument in the hand of providence, I cannot pass him by : if he be still living, and be recognized, and if he be still what he was, he is justly served ; and it is a duty to warn every upright character against him ; but if he be dead, or be not recognized, my description of him will not injure him. As long as an individual is still continued in this land of probation and purification, he is capable of amendment and return ; if Spässel, therefore, become, even according to the principles of his

own church, a worthy, upright, and benevolent character; all those that formerly knew him, exactly as I here describe him, will alter their sentiment—will love him; and there will be more joy in Rittersburg, as well as in heaven, at his return to virtue, than over ninety and nine worthy individuals, who have not had so severe a struggle with disposition and character as he. Then will I also step forward, before the whole world, and say, "Come brother, forgive, as I have forgiven thee; thou art better than I, for thou hast overcome more numerous enemies."

This Spässel had sought, from the commencement, to be made a member of the society of Political Economy, and even to become professor of the Veterinary art; but they were afraid of him, for he was a very dangerous man, who, besides this, did not possess the decorum which is so requisite for a professor; they had consequently been very careful to keep him at a distance. Now as Stilling obtained the Veterinary department along with the rest, he was therefore in his way. There was also something in addition to this; the society had a library, which was open once in the week, from six till eight o'clock in the evening. Stilling voluntarily undertook this lecture gratuitously; partly, in order to increase his knowledge of literature, and partly by this means, to be the more useful to his hearers; the society had also permitted all the literati of the place to make use of their books at this lecture.

Spässel rarely took advantage of this privilege, but towards the spring, he began to come oftener; the management of the farm at Siegelbach, however, caused Stilling to make an alteration in the matter; as he was compelled to go thither every Monday, and being unable to read the customary lecture on that day, he transferred it to the Tuesday evening. This he made known to all the students, and begged them to make it public. Spässel, however, came three Mondays following, and found the door closed; on the third, he sat down and wrote the following note; I insert it just as it was:—

“it Is probablee intended bi Professer Stilling To make A fool of me—but This is to informe Him—That Spässel duz not intend To b majd a fool of !!!—the zosiete ote to instrukt there people in there dooti and devores. Spässel.”

Stilling sent this note in a letter to counsellor Eisenhart, the Director, and informed him of the circumstances of the case; the latter wrote immediately to Mr. Spässel, and represented the matter in its true light, in a polite and modest manner; but this was pouring oil into the fire; for the honest man came to Stilling, and made use of such malicious and offensive expressions, that the latter broke out into a glowing flame, and marched Mr. Spässel, as quickly as possible, out of the door and down the steps, and then called after him, “Never cross my threshold again, until you are become a better man.”

With this, the matter ended ; but that Spässel kept all this in remembrance, in order eventually to take advantage of it, may be easily supposed.

About this time there appeared another meteor in the horizon of Rittersburg. A certain arrogant Englishman, of the name of Tom, had travelled through many a province, as English language master, made a thousand plans, built castles in the air, but all had failed. In other respects, he was a man of uncommon talents, learned, and, on the whole, a genius, in the real sense of the term. The motive of all his actions was ungovernable pride ; without religion, rigid materialism and blind fate seemed to be his guides. Philanthropy, that offspring of deity, was unknown to him ; he loved nothing but himself ; the name "language-master," was odious to him, although, in reality, he was nothing more, and bore the appellation of professor of English Literature. Poverty was a hell to him, and yet he was extremely poor ; for when formerly he was a wealthy merchant, he had acted the part of a great man, and afterwards, as may easily be supposed, became bankrupt. This individual resided at that time in Mannheim, and as the institution at Rittersburg seemed to him to be just the place where he could support himself and acquire fame, he applied to Eisenhart, to assist him in obtaining a professor's place in the Rittersburg academy. Eisenhart, who knew the ability of the man, but also his dangerous character, and besides all this,

deemed it necessary to economize with the favor of the Elector, always positively refused his request. At length Tom resolved to go thither, without either salary or appointment; he therefore merely applied for permission to reside there and lecture; and this was readily granted him. Eisenhart therefore wrote to Stilling, who had the providing of lodgings and quarters for the students committed to him, to procure a dwelling for professor Tom, at the same time describing the man to him, and stating what kind of a lodging it must be.

Stilling therefore hired a couple of handsome rooms at a merchant's, and awaited Tom's arrival.

At length, one afternoon, the maid servant came from an inn, with the following note, addressed to Stilling:

“Professor Tom is here.”

Ha! thought Stilling—a singular announcement!

As he always made it a maxim, in cases which could not prejudice himself, and the good cause, to take the lowest place, he took up his hat and stick, in order to go to the inn. The same moment, word was sent from the merchant, that he would not permit the English language-master, to enter, until he paid for the first quarter in advance. Very well, thought Stilling! and went to the inn. There he found a respectable looking, well-made man, with a broad and lofty forehead, large staring eyes, thin face, and pointed lips, from whose

features, spirit and craftiness every where looked forth ; near him stood his wife in an Amazonian* dress, whilst grievous care gnawed her heart, which was evident in her swimming eye, and the downward inclining corners of her mouth.

After the exchange of compliments, during which Tom seemed to wish to penetrate deeply with his feelers, into Stilling's soul ; the latter said, " Sir, I have now seen where you alighted, come with me, in order also to see where I live."

" I will," said he, at the same time pointing his lips, and looking very sarcastical. On arriving at Stilling's house, he said to him further, " Sir we are pleased at having so able a man amongst us, and heartily wish it may go well with you."

Tom walked up and down, making all kinds of grimaces, and replied, " I will make the attempt."

Stilling. But I must tell you one thing ; you will not take it amiss of me. I have rented two handsome rooms for you at Mr. R—'s ; but the honest man demands a quarter's rent in advance ; now as you are unknown to us all, the man is not so much to blame.

Tom. So, (he walked hastily up and down,) I will go back again to Mannheim ; I will not let myself be insulted here, either by a professor, or any one else.

Stilling. In God's name ! We will quietly and contentedly suffer you to return.

* *Eng.* A riding-habit.

Tom. What?—why then have I been decoyed here?

Stilling now took him by the arm, looked at him full and seriously in the face, and rejoined, "Sir, you must not seek to act the proud Briton here! none of us, nor any honest German, troubles himself in the least on that account; at your own request, you have been permitted to come hither, and it is altogether in our power, whether we send you out of the gates or not. Now be calm, and observe the respect you owe to one who is your superior, or else depart, if you please. However, I advise you to remain here, and act the part of a man of integrity, and all will go well. Remember that you are an entire stranger here, whom no one knows, and who consequently has not the smallest credit; for a rogue may possess your name, as well as an honest man."

Stilling was now called out; the merchant had taken a view of Mr. Tom's furniture, and sent word, that he would receive the language-master without the advance. This news pacified Mr. Tom, and he took possession of the apartments.

But that I may not waste both time and room in detailing every little event and circumstance, I will only observe in the general, that Spässel and Tom united together, and formed a plan to overthrow Stilling, expel him from his situation, and then divide his office between them. Their preparations were extremely cunning, extensively concerted, and maturely digested, as the result will shew.

The general idea, that Stilling had still some inclination to enthusiasm and pietism, appeared to the two caballers, the weak side, to which they must direct their artillery and make a breach. They walked therefore a long up and down the street before Stilling's house, in the twilight, in order to spy out what they could. Now he was accustomed frequently after dinner to play hymn tunes upon his harpsichord and sing to them, in which his Christina joined; this was spread abroad; it was said, he had family worship, prayer meetings, and the like, and thus the public were gradually prepared. This intelligence Spässel communicated also to the court at Munich, in order that every thing might be complete.

A circumstance was added to this, which fully decided the matter. Stilling had found, at Siegelbach a stock of Swiss cheese, which he took home with him, in order to sell; in consequence of which, a number of tradespeople, women, and girls, came frequently to buy cheese. Now there were some of them who were of a religious turn, and occasionally spoke on the subject with Stilling's consort; one of them invited her, once, to her garden, in order to afford a little change to herself and her children. Christina accepted it without hesitation, and Stilling imagined nothing evil. She went therefore on the day appointed, and after the lecture hours, he walked to the garden also, to fetch his wife and children. Here he found four or five females sitting round his

Christina in the summer-house ; some edifying works lay on the table, between currant cakes and coffee-cups, and all were engaged in religious conversation. Stilling sat down by them, and began to preach circumspection ; he represented to them how dangerous meetings of that kind were in a place where, irrespective of that, every action and movement of the protestants were so minutely observed ; he then clearly and fully proved to them, that religion does not consist in such conversation, but in a devout life, &c.

But who could have imagined that Spässel, at that very time, was standing behind the hedge, and overheard every thing ! Stilling, at least, never dreamt of such a thing. How was he astonished therefore, on receiving letters a week after, containing the most serious, and I may well say the severest, reproaches from his friends in Mannheim and Zweibrücken !—he really knew not what to think of it ; and if the holding a garden conventicle had not been mentioned, he would never have dreamt how this poisonous calumny had originated. He therefore answered the above letters in a manly manner, and according to truth ; and his friends believed him ; but on the whole, there always remained a sensation behind, which was prejudicial to him, at least amongst the catholics.

In Rittersburg itself, the thing created disturbance. The chief magistrate threatened imprisonment, and reasoned very excellently ; but the

protestants murmured and complained that they were not suffered even to hold family worship. Stilling lost nothing in their estimation; on the contrary, they valued him so much the more. The two protestant clergymen, two venerable and excellent men, Mr. W. and Mr. S. also took up the affair; they visited the females in question, admonished them to be prudent, consoled them, and promised them protection; for they knew they were good and worthy people, who cherished no principles, which were contrary to religion. Mr. W. even preached, the following Sunday, upon prudence and duty with respect to family worship; during which, he finally turned towards Stilling, and addressed him openly, by breaking out into the following words:—"But thou, suffering wanderer to the lofty aim of the christian and the truly wise, be of good cheer, endure patiently and walk with circumspection between the snares that adversaries lay for thee! Thou wilt overcome, and God will crown thee with blessings, God will make shame the companion of thy foes, but upon thee shall the crown of the conqueror flourish. Let us accompany each other, hand in hand, through the burning sandy desart, and one shall console the other, when his heart sighs for help, &c." The whole congregation fixed their eyes on Stilling, and blessed him.

Through the efforts of these excellent men, the whole parish was again tranquillized, and as a statement of the affair was transmitted to the

Palatine ecclesiastical board, the chief magistrate received an injunction to talk no more of imprisonment, until really illegal conventicles had been held, and excesses committed under the name of religion. But in the mean time, Tom and Spässel secretly continued their machinations at the court of Munich, and really carried matters so far, that Stilling was on the point of being cashiered. He did not hear of this dangerous storm, until it was happily over; for the divine interference of a superintending providence was also visible in this affair. At the very moment, when the ecclesiastic of high rank seriously urged the Elector to it, and rendered Stilling suspected by him, and when the thing was as good as decided, another ecclesiastic equally respectable, but who was a warm friend of Stilling's, and knew the real state of affairs of Rittersburg, entered the cabinet of the Elector. The latter, on hearing the subject of the conversation, took Stilling's part, and defended it so strikingly and convincingly, that the Elector ordered the intolerant prelate, on the spot, to let the matter rest, and did not withdraw his favor from Stilling. Had not this worthy clergyman come thither accidentally, Stilling's misfortune would have been boundless. He first heard of the whole affair half a year afterwards, just as I have related it.

During this period, he lived quietly, fulfilled his duties, and acted as prudently as possible.

Spässel and Tom, meanwhile, concocted a

variety of extensive plans for a general literary club, a topographical society, &c. But they were themselves at variance on these important affairs, and began to hate each other bitterly. Tom's creditors now made a stir, and as Stilling was at the same time Dean of the academy, and therefore his regular superior, he crept to the cross, came to him, wept, and confessed every thing in which he had co-operated with Spässel to his detriment; he even shewed him the letters and statements which had been sent from thence to Munich. Stilling was perfectly amazed at all the infernal wickedness and extremely artful devices of these men; but as all was now over, and as he learnt, just at that time, how he had been rescued at Munich, he forgave Spässel and Tom every thing, and as the latter was now in painful and needy circumstances, he consoled and supported him, as well as he was able, without infringing upon strict justice; and when at length Tom could no longer remain at Rittersburg, and was desirous of removing to a certain German university, in order to try his fortune there, Stilling provided him with money for the journey, and gave him his hearty blessing.

Tom there tried all his tricks, once more, in order to elevate himself, but he failed. And what did he attempt next? he laid aside his pride; was converted; put on a very modest dress, and became a pietist! God grant that his conversion may be real, and not a mask for wickedness and pride.

—Lamp

However, the way from one extreme to the other is by no means distant or difficult, but very easy and beaten. May the Lord bless him, and give him the opportunity of effecting much good, that so his former catalogue of sins may be blotted out.

Meanwhile, Stilling was highly successful in his situation as professor; he lived entirely in his element. But as I am unwilling to detain my readers with a variety of circumstances, even though of an interesting nature, which have no direct reference to his fate or his guidance, I will merely proceed with the principal course of his history.

The management of the Siegelbach estate went wrong; nothing succeeded; there was everywhere curse instead of blessing; unfaithful servants, thievish neighbours, secret perfidy of the inferior officers; all these stood in Stilling's way, so that at length, unless he were willing to be ruined himself, along with the estate, he was obliged to give up the entire management, and render in his accounts. Though he was delivered, by this means, from this heavy burden, yet he was plunged deeper into debt; for he had attempted and expended much, which he partly could not charge, and which he partly would not, in order not to be suspected of self-interest; and thus he came off with honor, but at the same time with an addition of debt, from the affair.

Misfortunes of every kind now began to gather over his head. Debts had been formed in Rittersburg, and at Schöenthal; the interest was scarcely

paid, much less any liquidation of the principal ; besides this, all kinds of reports were spread abroad, that Stilling kept a coach and horses, lived at an amazing expense, and never thought of his debts. He had six hundred gilders salary, and received from two to three hundred gilders lecture money ; at the same time, the prices of every thing in Rittersburg rose almost double, so that with all economy, scarcely so much remained over as covered the interest ; with what therefore were the debts to be paid ? Almost every post-day, the most tormenting letters arrived from his father-in-law, or from some creditor in Schönnenthal ; Mr. Friedenberg himself was in a very unpleasant situation ; he was security, and was threatened with an action at law by the man, who had formerly so kindly assisted Stilling, from love to God and man. Stilling therefore had every moment to expect, that his benefactor, his father-in-law, would, on his account, be obliged to stop payment. This thought was murder and death to him, and then, under all these dreadful circumstances, to possess not the smallest intimation of help, nor the remotest presentiment of it !

Dreadful ! dreadful was this situation, and to whom could he unburden himself ? To no one but God ; and this he did incessantly ; he strove, without ceasing, with unbelief and mistrust, yet never cast his confidence away. All his letters to his father-in-law were full of submission to Divine providence and consoling ; but they no longer

produced any effect. Counsellor Eisenhart himself, who knew something of his situation, made fruitless attempts to assist him. Stilling wrote "Florentine Von Fahlendorf," and "Theodore Von der Linden," and sought, with what he received from them, to stem the torrent; but it was like the drop of a bucket. He wrote to several great and eminent friends, and stated to them his circumstances; but some were unable to help him, others took a dislike to him, or thus again exhorted him to endure to the end; and a couple assisted him with a drop of refreshment to his parched tongue.

Every thing therefore was in vain, and it thundered, and lightened incessantly down from Schönewald.

During this dreadful period, the Almighty prepared for judgment upon Stilling, in order, at length, to decide his fate.

On the 17th of August, 1781, on a very sultry and thundery day, Christina had lifted a heavy basket upon the head of the servant girl, and in doing so, had felt something crack in her breast, which was soon succeeded by acute pain, with shivering and fever. On Stilling's return from the college, as he entered her room, she came to meet him, deadly pale, and with the air of a culprit, and said, "Be not angry, my dear husband; by lifting a basket, I have done myself an injury in the breast; God be gracious to thee and me! I forebode my death."

Stilling stood stupefied, and like one thunder-struck; weak and worn out with protracted sorrow, he imagined he felt the mortal blow; his head inclined upon his shoulders, and projecting forwards, and holding himself with his hands, his eyes fixed, with a weeping expression of countenance, though not a tear flowed, he stood mute; for he now also foreboded Christina's decease with certainty. At length he recovered himself, comforted her, and brought her to bed. In the twilight of the evening the disease manifested itself in all its virulence. Christina laid herself down, like a lamb for the slaughter, and said, "Lord, do with me as seemeth thee good; I am thy child; if it be thy will that I shall never see my parents and sisters again in this world, I commit them into thy hands; only guide them in such a manner, as that I may eventually see them again, before thy throne."

Christina's first attack was therefore, properly speaking, a pectoral fever, accompanied by hysterical paroxysms, which manifested themselves in a violent cough; several physicians and remedies were employed in order to save her. After the lapse of a fortnight, there was some amendment, and it seemed as if the danger were over. Stilling therefore composed thanksgiving hymns, and wrote the pleasing account of her recovery to his friends; however he was greatly deceived; she did not even leave her bed; on the contrary, her illness settled itself into a regular pulmonary con-

cough

sumption. The waters now entered into Stilling's soul ; the thought of losing so dear a consort was intolerable to him, for she was the best wife in the world ; polite, extremely obliging, whilst the tone of her conversation, and her modesty, captivated every one. Her cleanliness was boundless ; all were happy around her ; neatness and order predominated in her very simple dress, and all that she did, was performed with extreme facility and celerity. Amongst intimate friends, she was mirthful, and witty with due decorum, whilst at the same time, she was eminently devout, and devoid of hypocrisy. She avoided the outward mask of godliness, for experience had warned her against pietism. Stilling knew all this ; he deeply felt her value, and hence he could not bear the thought of losing her. She herself now again desired to live, and consoled herself with the hope of recovery. However, the dreadful paroxysms returned occasionally ; she coughed so violently, that pieces of her lungs, as large as nuts, flew about the room ; she suffered, at the same time, the most dreadful pain. In all this affliction she never murmured, nor was ever impatient, but only exclaimed incessantly with a loud voice, " Lord, spare me according to thy great mercy ! " And when her husband and nurse were perspiring with anxiety, compassion, and fatigue, she looked at them both with an inexpressibly supplicating countenance, and said, " My angel and my all ! My dear Mrs. M— have patience with me, and

forgive me the trouble I cause you." Acquaintances often stood at a distance at the door, as did also poor people, whom she had relieved, for she was very beneficent, and wept aloud.

Stilling struggled for days and nights together ; a corner of his study was rendered smooth by kneeling, and wet with tears ; but heaven was shut against him ; every ardent sigh rebounded back again ; he felt that the paternal heart of God was closed. Christina being unable to bear the sound of footsteps, he went constantly in stockings, and ran in the distress of his heart, from one corner of the room to another, until the feet were worn through, without his being aware of it. During all this time, threatening and insulting letters continued to arrive from Schöenthal. Mr. Friedenberg's heart was broken by the expectation of his daughter's approaching death ; but still his reproaches did not cease. He was now convinced, that Stilling was the cause of all his misfortunes, and all excuse was of no avail. The situation in which the poor susceptible man now found himself, exceeds all description ; but the more his distress increased, the more ardently and earnestly did he cleave to the compassionating love of God.

After some weeks, in the beginning of October, Stilling was standing one evening at the staircase window ; it was already night, and he prayed, according as he was wont, to God in secret ; all at once he felt a profound tranquillity, an

unspeakable peace of soul, and consequent upon this, a deep submission to the will of God; he still felt all his sufferings, but at the same time, strength enough to bear them. He went into the sick-room, and approached the bed; but Christina beckoned to him to remain at a distance; and he then perceived that she was engaged in earnest and silent prayer. At length she called him, motioned him to sit down, and turned herself with difficulty, in order to lay herself on the side next him; she then regarded him with an inexpressible look, and said, "I am dying, dearest angel; take heart, I die gladly; the ten years we have passed in the marriage state, have yielded nothing but suffering; it does not please God that I should see thee delivered out of thy distress, but he will deliver thee; be comforted and calm, God will not forsake thee. I do not commend my two children to thee, thou art their father, and God will provide for them." She then gave several directions, turned herself about, and was quiet. From that time, Stilling often spoke with her concerning death, and of her expectations after death; and did all he possibly could, to prepare her for her end. Hours of anxiety still frequently occurred, and then she wished for an easy death, and that it should happen in the day-time, for she dreaded the night. His colleague, Siegfried, often visited her, (for his consort, on account of sickness, pregnancy, and sympathy, could seldom come, and at length not at all,) and assisted

him in the struggle, and in affording to her consolation..

At length she approached her dissolution. On the 17th of October, in the evening, he perceived the forerunners of death ; towards eleven o'clock he lay down, completely weary, in an anti-room, and reposed in a kind of stupor, till five o'clock in the morning, when he again arose, and found his dear sufferer very composed and cheerful. "I have now overcome!" she exclaimed, as he entered, "I now see the joys of the world to come, vividly before me ; nothing cleaves to me any more—nothing whatever." She then repeated the following verses.

" Amongst the lilies thou shalt feed,
With joy supremely blest ;
Thither, O soul, thy pinions speed,
Like eagles to their nest.
Behold ! for thee the Saviour waits,
To open wide heaven's pearly gates.

" O let me run, and mount, and fly,
To join the heavenly host,
And the seraphic choirs on high,
In adoration lost ;—
With blissful songs surround the throne
Of Jesus, and the great Three-One !

" Dear brother of my soul ! unmoor
My vessel from the strand ;
Give me to reach the peaceful shore,
The safe, the heav'nly land—

There, where thy sheep securely feed,
Afar from sorrow, want, and need.

“ There’s nothing to my heart shall cleave,
Of all the world can give :
Why should I longer mourn and grieve,
Or wish on earth to live ?
I’d burst these fleshly prison walls,
And hasten where my Saviour calls.

“ Belov’d Redeemer ! grant me faith,
A faith that conquers all—
That triumphs over sin and death,
And flies to reach the goal.
For thee, my soul, like some lone dove,
Mourns, till I climb the realms above.

“ How soon canst thou my grief dispel,
My mouth with laughter fill ;
And through the shades of death and hell,
Lead safe to Zion’s hill :
Then shall life’s painful passage seem
But like some empty, transient dream.

“ The curse of sin thou hast for me,
In all its anguish borne ;
Dismay and fear must therefore flee,
Like night before the morn :
The sting of death no more gives pain,
And all my bones shall rise again.

“ Thou Prince of life, with purest flame
My soul shall sing thy praise,
And magnify thy holy name,
Here, and to endless days !

Eternal life to me is given ;
Take me, O Lord ! to thee in heaven."

Stilling's whole soul melted into tears ; he sat down by the bed side and waited the departure of the friend of his soul ; she often pressed his hand, with her customary favorite expression, "my angel and my all!" otherwise she said nothing more. She did not desire to see her children, but only commended them to God. But she frequently repeated the words ;—

"And through the shades of death and hell
Lead safe to Zion's hill."

and rejoiced in the consolation they contained.

Towards ten o'clock she said, "Dear husband, I am very sleepy and feel very comfortable ; should I wake no more and dream myself into eternity, farewell ! She then looked at him once more, with her large black eyes, most expressively, pressed his hand, and fell asleep. In about an hour, she began to be convulsed, she sighed deeply, and shuddered ; her breath now ceased, and the features of death covered her countenance ; her mouth still however inclined itself to a smile. Christina was no more !

A tender husband must have witnessed this scene, otherwise he can form to himself no idea of it. The same moment Siegfried entered, looked towards the bed, fell upon his friend's neck, and both shed gentle tears.

"Thou dear angel!" exclaimed Siegfried, whilst bending over her, "thou hast now endured to the end!" But Stilling kissed her pallid lips once more, and said;—

"Thou unparalleled sufferer, thanks be to thee for thy love and fidelity; enter thou into the joy of thy Lord!"

When Siegfried was gone, the two children were brought into the room, he led them to the corpse, and they cried aloud; he then sat down, took one on each knee, pressed them to his bosom, and all three wept. At length he recollected himself, and made the arrangements which the circumstances required.

On the 21st of October, in the morning twilight, Stilling's Rittersburg friends carried his deceased consort to the burial-ground, and interred her with all quietness. His friends, the two protestant preachers, who sat with him during the time, alleviated this last separation, and supported him by consolatory conversation.

With Christina's death, ended a great and important period in Stilling's history, and one equally important gradually commenced, which gloriously and tranquilly developed the object of the painful trials, through which he had hitherto been led.

CHAP. V.

After the death of Christina, Stilling sought to arrange his solitary mode of life in a proper manner. He took a journey to Zweibrücken, where he had very good and faithful friends ; he there conferred with them respecting where he could best place his children, in order to have them educated in a proper manner. It appeared, that there was in Zweibrücken, as it seemed, a very good opportunity for this purpose ; he therefore settled the matter, travelled back again, and fetched them. His daughter was now nine, and his son seven years old.

But after having disposed of his children, and returned to his solitary and empty dwelling, all his sufferings returned upon him ; with an inexpressibly melancholy feeling he covered his face, wept, and sobbed, so that he could scarcely comfort himself. He had given up his housekeeping,

sent away the maid, and the people with whom he lived, brought him his dinner into his room ; he was therefore like a complete stranger, and quite alone. He almost repented having sent away his children and the servant, but he could not possibly do otherwise, his children must necessarily receive an education, besides which, his vocation took up too much of his time ; and he could not entrust a servant with the housekeeping ; the arrangement he had already made, was certainly the best, but to him intolerable. He was accustomed to walk, hand in hand, with a faithful friend, and her he possessed no longer ; his sufferings were unspeakable. His father, Wilhelm Stilling, sometimes sought to comfort him by letter, and recalled to his recollection the years of his childhood, when he was reminded, how long and painfully he had lamented the loss of his departed Doris, yet time had gradually healed the wound ; and such would be the case with him ; but this availed little ; Stilling was in distress, and saw no outlet, by which he could escape.

To this was added also the gloomy close of Autumn, which, irrespective of this, had much influence on Stilling's spirits. When he looked out of the window, and beheld the leafless scene around him, it seemed to him, as if he were walking solitarily amongst corpses, and saw nothing around him but death and corruption ; in a word, his melancholy was indescribable.

Four weeks after, in the middle of November,

one Saturday afternoon, this sorrowful feeling rose to its height; he ran in and out, and could find rest no where; all at once he began to pray; he shut himself up in his closet, and prayed with the utmost fervour, and with unspeakable confidence to his Heavenly Father, so that he could not leave off. When in the lecturer's chair, his heart continued its supplication, and when again in his chamber, he was again upon his knees, calling and praying aloud. At six o'clock in the evening, after reading his last lecture, and as he had just entered his room, the servant maid came and told him, a young man had just been there to inquire for him. Immediately afterwards, the latter entered; with a friendly and captivating expression of countenance, he said, "I am from R— and hold an appointment in a government office; in accordance with the Electoral regulations, I must study here at least half a year, however inconvenient it may be to me; for though I have no children, yet I have a wife; I am glad however to become acquainted with Stilling. Now I have a request to make to you; I have heard with regret, that your lady is dead, and that you are so solitary and melancholy; how would it suit you, supposing you permitted me and my wife to lodge with you, and dine at the same table? we should then have the benefit of your company, and you would have society and entertainment. I can flatter myself, that you will be pleased with my wife; for she is of a noble mind and disposition."

Stilling's soul revived at these words, and he felt as if some one had all at once taken the burden of his sorrows from his shoulders, and he could scarcely conceal his extreme pleasure. He therefore went with Mr. Kühlenbach to the inn, to pay his respects to his consort, who heard with joy his willingness to receive them. The next day, this excellent and worthy couple removed into Stilling's habitation.

Every thing now went on its regular and cheerful course ; Stilling, it is true, was still always melancholy, but it was a pleasing melancholy, in which he felt comfortable. He was now also enabled to publish his lectures in rotation ; the sums he received for the copyright of which, encouraged him with respect to the liquidation of his debts ; for he saw a boundless field before him, in which he could labor as an author, all his life, and could thus make his income amount yearly to fifteen hundred gilders. He now made a public sale of his superfluous household furniture, and retained nothing more than what he himself required ; and with the money thus obtained, he paid his most urgent debts.

This very tolerable mode of life continued till the end of the winter of the year 1782. Kühlenbach then began to talk of removing ; this caused Stilling anxiety, for he was apprehensive that his horrible melancholy would again return ; he therefore sought to form a variety of plans ; but none of them satisfied him. Just at this period, he

received a letter from Mr Eisenhart, proposing to him to marry again. Stilling clearly perceived, that this would be best for him ; he therefore resolved upon it, after many conflicts, and awaited the intimation and guidance of providence.

His first thoughts fell upon an excellent widow lady, who had a child, some property, the noblest of characters, and who was of very good descent, and respectable family. She had already given great proofs of her domestic management, and knew Stilling. He therefore wrote to her ; the worthy woman answered him, and stated such important reasons, which prevented her from marrying again, that Stilling, as a man of integrity, was obliged entirely to relinquish her. This unsuccessful attempt made him timid, and he resolved upon acting more cautiously.

About this time, a light entered his mind regarding an affair, of which, up to that period, he had not had the smallest idea ; for as he was once taking a walk alone, and viewing his ten years of sorrow in the marriage-state, he investigated whence it came that God had led him through such painful paths, since his marriage was so entirely ordered by providence. But was it really thus ordered ? inquired he ; may not human weakness ; may not impurity of motive have mingled themselves with it ? The scales now seemed to fall from his eyes ; he perceived, in the light of truth, that his father-in-law, his departed Christina, and he himself, had acted at the time, neither according to the precepts

—Example—

of religion, nor of sound reason; for it is the christian's highest duty, *under the guidance of providence*, to examine every step, and particularly the choice of a wife or a husband, according to the rules of sound reason and propriety; and after this has been properly done, expect the Divine blessing. But all this was neglected at that time; Christina was an innocent inexperienced girl; she secretly loved Stilling, clung to this love, prayed to God for the fulfilment of her wishes; and thus religion and affection mingled in her hysteric attacks. Neither her parents nor Stilling knew anything of this; they looked upon it as Divine inspiration and influence, and were obedient to it. The impropriety and imprudence of the thing shewed itself, too late, in the painful consequences. Christina had no property, Stilling much less; he was compelled to study with other people's money, afterwards was unable to economize like a tradesman, and therefore could neither support himself nor pay his debts. Christina, on the contrary, who was brought up in a tradesman's family, expected from her husband the principal regulation of the household, and economized only with that which came to her hand; she would therefore have made any tradesman happy, but never a man of learning.

Stilling, however, clearly recognized with all this, that his ten years of painful probation, as well as the events of his whole life, had been inexpressibly beneficial to his character and his whole

existence. God had made use of his own impurity as soap, in order to purify him more and more ; his dear and beatified Christina had stood the ordeal, and had been perfected in this very path. Stilling therefore broke out in loud thanks to God, that he had done all things so well.

This discovery he also communicated to Mr. Friedenberg ; but the latter took it amiss ; he always believed the thing was from God, that Stilling alone was to blame for every thing, and that *he* ought to amend himself. I sincerely desire my readers not to cherish any bitterness against this worthy man, who has now finished his course. He was upright and pious, and was recognized, loved, and honored, as such, by all men. But how easily may the most upright man mistake ; and what saint in heaven has not erred ! However, what was most repugnant to him was, that Stilling was determined to marry again.

His first attempt to find a consort being unsuccessful, Stilling's inmate, Kühlenbach, began to propose. He was acquainted with an excellent young lady in S— who possessed considerable property, and who, he hoped, would be suitable for Stilling. I must, however, observe, that every one now advised him to take a rich wife, for they concluded that he would be the most easily assisted by so doing, and he himself thought it was the best step he could take. He often shuddered indeed for himself and his children, when he thought of a rich wife, who perhaps had no other

good qualities ; however he placed his trust in God. Kühlenbach left him at Easter, and at Whitsuntide, Stilling travelled to S— to make the second attempt ; but this, together with the third, was fruitless, for both persons were engaged.

Stilling now put a full stop to these endeavors ; it was not at all his business to receive refusals ; he therefore presented himself with a contrite heart before God, and said to him with the most fervent filial confidence, “ My Father ! I resign my destiny entirely to thee ; I have now done what I could. At present I look for thy direction ; if it be thy will that I should marry again, do thou conduct a faithful spouse to me ; but if I am to remain single, do thou tranquillize my heart ! ”

At that time, that excellent lady Sophia Von la Roche, was residing with her husband and her still unmarried children at S—. Stilling had visited her, but as he did not enjoy her intimate friendship, he had told her nothing of his intention.

The first post-day after the above-mentioned prayer and filial resignation to providence, he received, very unexpectedly, a letter from that admirable lady ; he opened it eagerly, and found to his astonishment, amongst other things, the following ;—

“ Your friends here have not been so prudent as you were with me ; for it is here a generally well known affair, that Stilling has made several unsuccessful offers of marriage. This vexes me, and I wish it had not occurred.”

“ Must you necessarily have a lady of property, or would one of my friends suit you, whom I will now describe to you according to truth? She is very virtuous, handsome, and of a noble, ancient, and learned family, and excellent parents. Her father is dead, but her venerable, sickly mother is still alive; she is about twenty-three years of age, and has suffered much; she has been well brought up, exceedingly able in every female employment, a very economical housekeeper; devout, and an angel for your two children; she has not much property, but will receive a regular dowry, &c. If all these qualities, for the truth of which I pledge myself, are an equivalent with you for some thousand gilders, please inform me, I will then mention her to you, and tell you what you have to do, &c.”

Stilling's feelings, on reading this letter, cannot be described; a few days before he had solemnly committed the affair of his marriage to providence, and now a person is pointed out to him, who possessed exactly all the qualities which he desired. The thought certainly occurred to him, but she has no property; will not my torment therefore continue? However, he dared not reason now according to his own principles; she was the object to which the finger of his heavenly leader pointed; he therefore obeyed, and that very willingly. He shewed the letter to Mr. Siegfried and his lady, as also to the Lutheran preacher and his spouse; for these four persons were his most intimate friends.

All of them recognized, in a very lively manner, the intimation of providence, and encouraged him to follow it. He decided therefore to do so in God's name ; sat down, and wrote a very obliging letter to Madame Von la Roche, in which he besought her to make him acquainted with the dear individual, for he would obey the intimation of providence, and follow her advice. A week after he received a reply ; the worthy lady wrote to him that her friend's name was Selma Von St. Florentin, and that she was the sister of the senatorial advocate of that name, who resided there ; that all she had written of her was true ; that she had also shewn her his letter, mentioned something of the affair to her, and she had expressed herself to the effect, that it would not be disagreeable to her to receive a visit from Stilling. Madame Von la Roche advised him therefore to take a journey to Reichenburg, where Selma was at that time residing at the Eagle Inn, because the innkeeper was a relation of hers. Stilling was always rapid and ardent in all his undertakings ; he therefore directly travelled to Reichenburg, which is a day's journey from Rittersburg, and four leagues from S——. He consequently arrived there in the evening, and drove to the inn above-mentioned. But he was now in a dilemma ; he dared not enquire after the lady whom he sought, and without this, his journey might easily have been fruitless ; however he hoped she would make her appearance, and that God would further direct his way. As it was still

very early, he went to an intimate friend, to whom he communicated his intentions, and although this friend had another plan for him, yet he confessed that Selma was all that Madame Von la Roche had described her to be ; nay, that she was even more than less so, but with all this, not rich. Stilling rejoiced in his heart at this testimony, and replied, "Although she is not rich, if she be only a good housekeeper, all will go well."

He now returned to the inn ; but notwithstanding all his observation, he could not hear or see the least of her. At nine o'clock supper was served up ; the company at the table d'hôte was agreeable and select ; he sat as on thorns, for even then Selma did not appear ; he was grieved, and knew not what he should do next. At length when the dessert was placed on the table, a venerable old man, who sat on his left, began as follows ;— "A pretty joke has happened to me. I had resolved to-day to pay my respects to Madame Von la Roche, and as our agreeable dinner companion, Mademoiselle Von St. Florentin (here Stilling pricked up his ears very nimbly) heard that I was returning this evening, she requested I would take her with me, because she wished to visit her brother the advocate. Her company was very agreeable to me ; she therefore rode with me to S——, went to her brother, and I to Madame la Roche. At dinner, she sent to tell me, that she would walk with her brother towards Reichenburg, and would wait for the coach at a certain village,

where she requested I would stop and take her back with me. I therefore mentioned it to the coachman, who however forgot it, and took another way, consequently we are now deprived of her society."

Much was then said in Selma's praise, so that Stilling had enough to listen to ; he now knew what he needed to know ; the object of his desires was in S——. He therefore retired to his chamber as early as he could, not to sleep but to think ; he reflected whether his not meeting with her was not an intimation of providence, in order to draw him away from her. He tormented himself the whole night with this idea, and knew not whether he should return straightway home again, or go first to S——, in order previously to speak with Madame Von la Roche. At length the latter decision predominated ; he therefore rose at four o'clock in the morning, paid his bill, and went on foot to S——, where he arrived on the 25th of June, 1782, at eight o'clock in the morning.

On entering the parlour of Madame Von la Roche, the latter clapped her hands together, and exclaimed with an inexpressibly kind look, "Ha ! Stilling ! where do you come from ?" Stilling replied, "You directed me to Reichenburg, but Selma is not there, she is here."

"Selma is here ? how is that ?"

He then stated the whole affair to her.

"Stilling, this is admirable ! it is the finger of Providence ; I have been reflecting on the subject ;

at the inn at Reichenburg, you would not once have dared to look at her, much less to speak with her ; but here it can be all arranged."

These words quite cheered him, and tranquilized his heart.

Madame Von la Roche now made arrangements for a meeting. Mr. Von St. Florentin's colleague in office, Mr. P—, together with his lady, were very good friends of Madame Von la Roche, as well as of Selma ; she therefore wrote a note to them, in which she informed them, that Stilling was there, and requested them to mention it to Selma and her brother, and beg of them to take a walk, about ten o'clock, in their garden, and that Mr. P— would then call for Stilling to take him thither.

All this accordingly took place ; advocate P—'s lady went to fetch Selma and her brother, and Mr. P—, Stilling.

What his feelings were upon the way, God knows. Mr. P— led him out of the gates, and to the left, by the walls towards the south, into a beautiful shrubbery, with trellis-work, and a handsome summer house. The sun shone in the cloudless sky, and it was a most beautiful summer day.

On entering, he saw Selma there, dressed in an orange coloured silken gown and a black straw hat, walking much disturbed amongst the trees ; she wrung her hands, evidently in extreme mental emotion ; in another place, her brother was walking with the advocate's lady. As Stilling approach-

ed and appeared to them, they all placed themselves in a position to receive him. After he had complimented them generally all round, he stepped up to Selma's brother; this gentleman had a dignified and very handsome figure; he pleased him extremely at first sight; he approached him therefore, and said, "Sir, I am desirous of soon being able to call you brother!" This address, which could only have proceeded from Stilling, must necessarily strike a man of such a refined education and knowledge of the world; he therefore made a bow, smiled, and said, "Your obedient servant, professor Stilling! I shall account it an honor."

Mr. P.— and his lady, with St. Florentin, now hastened into the summer-house, and left Stilling alone with Selma.

He walked towards her, presented her his arm, and led her slowly forwards; just as directly and without circumlocution, he said to her, "Mademoiselle! you know who I am, (for she had read his history,) you know also the object of my journey; I have no property, but a sufficient income, and two children; my character is as I have described it in the history of my life. If you can resolve to become mine, do not leave me long in suspense; I am accustomed to hasten to the object I have in view without circumlocution; I believe if you make choice of me, you will never repent it; I fear God, and will seek to make you happy."

Selma recovered from her confusion, and with an unspeakably grateful expression of countenance, she raised her beaming eyes, elevated her right hand, in which she held a fan, and said, "What is the will of providence, is my will also."

They now arrived at the summer-house, where he was considered, investigated, examined, and exposed to view on all sides. Selma alone cast her eyes down, and did not say a word. Stilling shewed himself unvarnished, just as he was, and did not dissemble. It was then agreed, that Selma and her brother should come in the afternoon, after dinner, to Madame Von la Roche, and that there the matter should be further discussed ; on which, every one went home again.

Sophia asked him, immediately on entering the room, how he had been pleased with her Selma.

Stilling. Admirably ! she is an angel !

Madame Von la Roche. Is she not ! I hope God will bring you together.

After dinner, Selma was eagerly expected, but she did not come. Sophia and Stilling became uneasy ; tears forced their way into the eyes of both ; at length the worthy lady made a proposition, should Selma entirely refuse her consent, which fully shewed her angelic soul, as it really was ; but modesty and other important reasons forbid me to mention it.

At the moment when Stilling's anxiety had reached its height, Mr. Von St. Florentin with his sister entered the room. Sophia took hold of

the advocate's arm, and conducted him into an adjoining room, and Stilling drew Selma near him upon the sofa.

Stilling. Was it indifference, or what was it, he began, that you suffered me to wait so anxiously?

Selma. Not indifference, answered she with tears in her eyes, I was obliged to pay a visit, and was detained ; my feelings are inexpressible.

Stilling. You therefore determine to become mine?

Selma. If my mother consents, I am eternally yours !

Stilling. Yes, but your mother ?—

Selma. Will have no objection to it.

He embraced and kissed her with unspeakable delight, and the same moment Sophia, with the advocate, entered the room. They stopped short, looked, and were amazed.

“Are you as far advanced already ?” exclaimed Sophia, with evident pleasure.

“Yes ! Yes !” said he, and led her arm in arm towards them.

The noble-minded soul now embraced both, lifted up her eyes, and said, with tears, and the most inward emotion, “God bless you, my children ! The beatified Christina will now look down with heavenly delight upon her Stilling, for she has besought this angel as a wife for thee, my son !”

This scene was heart and soul affecting ; Selma's

brother also mingled with the group, wept, blessed them, and swore eternal and fraternal fidelity to Stilling.

Sophia then sat down, took her Selma upon her lap, who hid her face in Sophia's bosom, and bedewed it with tears.

All at length recovered themselves; the attraction Stilling felt to this excellent soul, who was now his betrothed, was unlimited, although he was still unacquainted with the history of her life. She, on the other hand, declared she felt an indescribable esteem and reverence for him, which would soon be changed into cordial love; she then approached him, and said with dignity, "I will take the place of your departed Christina towards your children, in such a manner, as to enable me boldly to present them to her at a future day."

They now separated; Selma rode the same evening to Riechenburg, from whence she intended to travel to Crewtznach, to her mother's sister, and there pass the period before her marriage. When she was gone, Stilling wrote a letter to her, which was sent after her the following day, and then he also travelled back, well pleased and happy, to Rittersburg.

When he was again alone, and minutely reflected upon the whole affair, his many debts recurred to him, and pressed heavily upon his heart; of these he had not mentioned a word to Selma; this was certainly very wrong, and in reality, an unpardonable fault, if that may be

called a fault, which is a moral impossibility. Selma knew Stilling only from his writings and from report; she saw him, for the first time, on the day she promised him marriage; that, which between young people is called love, had no place in it; the whole affair was determination, consideration, and result arising from rational reflection; now if he had said any thing about his debts, she would certainly have drawn back, terror-struck. Stilling felt this fully, but he also felt what the consequences of a discovery of the kind would be, when he could no longer withhold it. He was therefore in a dreadful strife with himself, but found himself too weak to mention the matter.

Meanwhile, he received the first letter from her; he was astonished at the mind that dictated it, and looked forwards for future happiness; liberty of feeling without affectation; correctness and order in her thoughts; well-made and mature resolutions reigned in every line; and every one, to whom he confided the letter for perusal, pronounced him happy.

In the mean time, the consent of Madame Von St. Florentin was received; it was communicated to Stilling, and all was now in order. He therefore travelled to Crewtznach to his betrothed, in order to spend some days with her, and become more intimately acquainted with her. He now learnt to know her in reality, and found how all the painful and tedious sufferings he had hitherto endured, were super-abundantly rewarded by the

everlasting and paternal love of God ; but he found it impossible to make any mention of his debts to her, and therefore prayed unceasingly to God, that he would so order the affair, as that it might have a good end.

Selma's aunt was also a very worthy and pleasant lady, who became very fond of him, and was glad of this addition to the family.

Near this aunt, dwelt a merchant of the name of Schmerz, a man of much taste and knowledge.

This gentleman had read Stilling's history ; he was therefore an object of attention to him ; hence he invited him one evening, with Selma and her aunt, to his beautiful garden, well known to many connoisseurs. It lies on the north-west side of the town ; and includes in it what was previously a part of the old town-ditch. On going out of the town, northwards, through the Linger gate, a door immediately presents itself ; on entering, we arrive at a shrubbery, upwards, on the left, is an eminence, and a little deeper on the right, a grass plat, with a peasant's cottage. A smooth foot-path then leads between the bushes, gradually down into the valley, where a fountain suddenly presents itself to view ; close to which, there is a resting place in a harbour. Upon a tablet, which is hung up in it, the following couplet by the late Superintendent Götz of Winterberg is engraved

This fountain ever flows,
So noiseless through the wood,

Come, wanderer, taste repose,
And from this silent flood,
Learn mutely to do good.

Then turning northwards, directly across the midst of the valley, the path leads between flowers and vegetable beds, through a part of it, and then entirely northwards to a perpendicular, rocky precipice, in which a neat apartment is hewn out, the walls of which are covered with a variety of paintings; it also contains a sofa, with chairs and a table.

On coming out again of this rocky cleft, we enter upon a long and straight walk, which leads through loftier trees and bushes towards the southwest, and terminates, on the ascent, in a cross walk, provided with grassy seats; behind these seats a wood of Lombardy poplars rises very beautifully, ending, on the summit, at the old city wall and a building. In the lower part of the wood, near the grassy seat, an urn hewn out of granite, looks forth from between the bushes. This urn is seen immediately on coming out of the chamber in the rock, and entering the large walk; on the way through this walk, we meet on the left, towards the hill, a monument with benches and inscriptions; to the right, a little foot-path leads to the tub of Diogenes, which is sufficiently large for meditations of every kind. From this place, a steep foot-path leads westward up to a withered hollow oak, in which a hermit, as large as life,

with a long beard, sits at a small table, and makes an obeisance to him that opens the door.

The path then winds about to the left above the poplar wood, between it and the city wall, towards the southern eminence, which, in its declivities, is everywhere overgrown with bushes. On it we meet with flower beds, trellis-work formed into shady arched alleys, an hermitage, a swing, benches and seats of various kinds, &c. &c. There are also two lofty pyramids formed of earth and green turf, each of which has a balcony at the top, to which the ascent is by steps, and from which there is an enchanting view of the town, the Noh-vale, and the river Noh gliding along; at that time a tame and very long-legged stork stalked about round the foot of these pyramids.

To this charming pleasure ground, Schmerz, as mentioned above, had invited Stilling, Selma, and her aunt, to spend an evening. After they had walked about long enough, taken a view of every thing, and it had become dusk, they were conducted into the grotto, when they were served with refreshments until it was quite dark. At length Schmerz entered, and said, "Friends! come once more into the garden, in order to see how the night beautifies every thing." All followed him; Stilling went before, having Schmerz on his left, and Selma on his right; the others followed behind. As they entered the long walk, a sight surprised them with extreme astonishment; the urn above, in the poplar wood, was illuminated

with many little lamps, so that the whole wood glittered like green gold.

Schmerz * had illuminated his urn for Stilling, and near him walked his Salome, † harbinger of future and sublime peace !

Beautiful, charming, and affecting thought !

After they had all finished their joyful expressions of admiration, there commenced behind the urn in the obscurity of the wood, very affecting music, beautifully performed on wind instruments ; it was the charming air from Zemira and Azor, which is sung behind the mirror ; the sky was at the same time overcast with heavy clouds, and it thundered and lightened between. Stilling sobbed and wept ; the scene was too powerful for his soul and his heart ; he kissed and embraced first Schmerz and then his Selma, and he overflowed with sensibility.

He now discovered something new in his intended ; she also felt it all, was affected likewise ; but she continued perfectly tranquil ; her sensations were no precipitous mountain torrent, but a peacefully flowing brook in a meadowy vale.

Two days before his departure from Crewtznach he was sitting in the hall with his Selma, and her aunt, when the postman entered, and presented a letter to Selma ; she took it, broke it open, read it, and turned pale ; she then drew her aunt with her

* Schmerz is the German word for pain.

† Salome, from whence Selma is derived, means peace, the kingdom of peace

into the parlour, soon came out again, and went up stairs into her chamber. The aunt now came, sat down by Stilling, and informed him, that Selma had received a letter from a friend, in which it was stated to her that he was much involved in debt; this had surprized her, she therefore requested him to go up stairs to her immediately and speak with her, in order that she might not withdraw her consent; for there were many worthy men, that had the same misfortune, and anything of this kind ought not to cause a separation, &c. Stilling accordingly went up stairs, with sensations perfectly like those of a poor culprit, who is led up before the judge, in order to receive his sentence.

On entering the room, he found her sitting at a little table, leaning her head upon her hand.

"Pardon me my dearest Selma," he began, "that I have said nothing to you respecting my debts; I could not possibly do so, I should not then have gained your consent; I cannot live without you; my debts have not arisen from a love of splendor or extravagance, but from extreme necessity. I can earn much, and am unwearied in my labors. With regularity in housekeeping, they will be liquidated in a few years; and if I should die, no one can make any demand upon you. You must therefore imagine the matter to yourself, as if you had yearly a few hundred gilders less income; you lose nothing further by it; with a thousand gilders, you can meet the house ex-

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pences, and the residue I will apply to the payment of my debts. However, dear and valued friend ! I now leave you at perfect liberty, and if it were to cost me my life, yet I am incapable of keeping you to your word, as soon as you repent of it."

So saying, he was silent, and awaited his sentence.

She then arose with the most inward emotion, looked at him with a kind and penetrating expression of countenance, and replied, " No, I will not forsake Stilling. God has destined me to assist in bearing your burden. Well ! I will gladly do so, be encouraged, we shall also overcome this, with the help of God."

How Stilling felt, can scarcely be conceived ; he wept, fell upon her neck, and exclaimed, " Angel of God."

They then descended the stairs, hand in hand ; Selma's aunt rejoiced exceedingly at the happy result of this vexatious and dangerous affair, and sweetly comforted both from experience.

How wisely did providence again rule Stilling's destiny ; do not tell me, that prayers are not heard ! an earlier discovery would have ruined every thing, and a later would probably have occasioned vexation. It was then just the right time.

CHAP. VI.

STILLING now travelled back again, quietly and contentedly, to Rittersburg, and made preparations for the celebration of his marriage, which was to take place at Selma's aunt's, in Crewtznach.

The space of time which intervened, I will fill up with the history of

SELMA'S LIFE.

In the middle of the previous century, there lived in France, two brothers, both of whom were of an ancient Italian noble family; they were called knights of St. Florentin de Tansor. One of them became a Huguenot, and was therefore obliged to flee, and leave his property behind him; moneyless, he took refuge in the Hessian dominions, where he settled at Ziegenhain, commenced business, and married a worthy young

woman, of the middle class. One of his sons, or perhaps his only son, studied jurisprudence, became a great, active, and upright man, and Syndic in the imperial city of Worms; there he was under the painful necessity, when this city was destroyed by the French, at the close of the previous century, of emigrating with his wife and many children, and leaving his habitation in ashes. He retired to Frankfort on the Maine, where he again became Syndic, counsellor to many imperial cities, and a man of eminence. Amongst his many sons, there was likewise an able lawyer, who for a period occupied the place of government assessor in Marburg, and afterwards accepted the place of chancery director at Usingen.

One of his sons, of the name of Johann Wilhelm, was the father of Selma; he first of all filled the place of counsellor of finance at W.—and was afterwards appointed finance-director in the principality of Rothingen, in Upper Swabia. He was a man of great penetration, fiery resolve, rapid accomplishment, and incorruptible integrity, and as he always lived at court, he was, at the same time, a very refined man of the world, and his house was the favorite resort of the noblest and the best of men. His consort was likewise noble-minded, kind hearted, and very genteel in her manners.

This couple had five children, two sons and three daughters, all of whom are still living; the whole five need not my commendations: they are

excellent characters. The eldest daughter married a counsellor and magistrate, in the principality of U—; the eldest son is advocate in S—; the second son, counsellor of finance in Rothingen; the second daughter is united to a worthy preacher in Franconia, and the youngest child is Selma.

The finance director, Mr. Von F. Florentin had a moderate income, but he was too conscientious to accumulate wealth. On his sudden death, therefore, in the year 1776, his widow found that he had left little; she received indeed a pension with which she could make ends meet, and all her children were provided for, with the exception of Selma, to whom a variety of offers were made, but she was only in her sixteenth year, and besides this, none of these modes of provision pleased her.

She had formerly a very rich and distant relation, who in her fiftieth year had married a young cavalier of twenty-seven, and at that time residing on her estate in Lower Saxony, in a very handsome mansion. The St. Florentin family knew, meanwhile, nothing but good of this person, and when the lady, who was at the same time Selma's godmother, heard of the finance director's death, she wrote, in the year 1778, to the widow, and requested her to send her Selma to her, for that she would provide for her, and make her happy.

Madame Von St. Florentin found it almost impossible for her to decide upon sending away her dearly beloved daughter, to a distance of

upwards of seventy German miles ; however, as all her friends and children earnestly urged her to it, she at length consented. Selma kneeled down before her, and the venerable woman gave her her blessing, amidst floods of tears. In October of the year 1778, she set off, therefore, under safe convoy, to Lower Saxony, and she was in Frankfort, just at the time when Stilling passed through it with his wife and children, in removing from Schönewald to Rittersburg.

After a long and tedious journey, she at length arrived at the mansion of her godmother, a general's widow, he having gone over to America, where he died. Here she soon perceived that she was disappointed, for she was ill-treated in a variety of ways. This was a school and a hard trial for the good girl. She was well brought up, every one had behaved kindly to her ; but here no one had any feeling for her talents ; it is true, there were people enough that esteemed her, but they could only comfort without being able to help her.

To this something of a different nature was added ; a young cavalier made her serious offers of marriage ; these she accepted, the marriage was agreed upon between the families, on both sides, and she was actually betrothed to him. He then set out on a journey, and on this journey, something occurred, which withdrew him again from Selma, and the affair came to nothing.

I am silent respecting the true reason of his faithlessness ; the great day will develope it.

By degrees, the sufferings of the good and pious soul rose to their height, and at the same time she learnt, that her godmother owed much more than she possessed. She had now no longer any reason for remaining, and determined therefore to return to her mother again.

It would not become me to enter more particularly into the description of her sufferings and her conduct under them; did I dare to tell all, my readers would be astonished. But she is still living, and already blushes at that which, as Stilling's biographer, I must necessarily say.

She grew sickly also at the same time; and it appeared as if her sorrow would have ended in a consumption. However, she undertook the journey, after having endured for two years, the furnace of affliction. On reaching Cassel, she stopped at the house of an excellent, pious, and worthy friend, government counsellor M—; she continued there three quarters of a year, during which time she entirely regained her health.

She then pursued her journey, and arrived at length at her brother's, at S—, where she again resided a considerable time. Here a variety of opportunities presented themselves of providing for herself becomingly; but none of them suited her; for her exalted ideas of virtue, conjugal affection, and of extending her sphere of action, she feared, would be all frustrated by these offers; and she preferred remaining at her mother's.

She now often visited Madame Von la Roche,

and she was also present, when it was mentioned to that venerable lady, that Stilling had made fruitless offers of marriage there ; Selma testified her repugnance at this report, and was surprised when she heard that Stilling resided in the neighbourhood. The idea now occurred to Madame Von la Roche, that Selma would be suitable for Stilling, she was therefore silent, and wrote the first letter to him, to which he immediately replied ; when this answer was received, Selma was at Reichenberg. Sophia therefore handed Stilling's determination to advocate P—'s lady, the mutual friend of both. The latter hastened directly to Reichenberg, and found her friend, in the morning, still in bed ; her eyes were wet with tears, for it was her birthday, and she had been praying and rendering thanks to God.

The advocate's lady now presented her Stilling's letter, together with an epistle from Sophia, in which she gave her maternal advice. Selma did not reject this opportunity, but permitted Stilling to come.

My readers know the rest.

CHAP VII.

EVERY thing being at length duly arranged, Stilling set off for Crewtznach, the 14th of August, 1782, in order to be married to his Selma. On his arrival, he observed the first manifestation of tenderness in her ; she now began not merely to esteem him, but she also really loved him. The day following, being the 16th, the marriage was solemnized in her aunt's house, in the presence of a few friends, by the Rev. Mr W—, Inspector of the District, who was a friend of Stilling's, and in other respects an excellent man. The address which he gave on this occasion, is inserted in the printed collection of his sermons ; notwithstanding which, it is also subjoined here, as in its proper place.

It is verbatim as follows :—

“There are many enjoyments, with which Eternal wisdom has strewed the path of that man's

life, who possesses a mind and feelings for the joys of virtue. Now if we weigh all these enjoyments, one against the other, and let heart and soul decide, which of them deserve the preference, they will immediately and surely pronounce in favor of those, in which the sweet and noble social feelings, which the Creator has implanted in our souls towards our fellow-creatures, find satisfaction. With the possession of a friend, to whom we may open our whole heart, and in whose bosom we can deposit our most secret cares, as in an inviolable sanctuary—who participates in every happy event; sympathizes with our sorrows; incites us by his example to noble and virtuous deeds; by kind admonitions recalls us from the path of error and of stumbling; assists us in prosperous seasons with sage advice; and wipes away our tears in the season of suffering—without such a friend, what would be our life? and yet the enjoyment of the most perfect friendship must yield to that, which the nuptial union with a virtuous woman affords the virtuous man.

“ Since I am to have the happiness this day, of confirming so blissful a bond, by the sacred seal of religion, permit me, my honored auditors, before I lay my hands on the folded hands of my most worthy friend, and the future amiable partner of his life, to detain you with a short description of the pure enjoyments of conjugal and gentle friendship, which is sanctified by the religious

feelings and noble love of virtue, of the couple who are thus united.

“Excellent, and rich in blissful and delightful feelings is the bond, which the pious and noble-minded youth establishes with the lovely companion of his blooming years. In the midst of the bustle of a world, which meets together from childish vanity, and separates again from base self-interest, the feeling youth discovers a beautiful soul, which invites him, by the irresistible attractions of a noble sympathy, to the most inward union, and sweetest brotherly love. A like disposed heart, full of uncorrupted natural feeling; a like inclination for what is beautiful, and good, and noble, and great, brings them together; they behold each other, and friendly confidence glows upon their countenances; they converse with each other, and their thoughts harmonize; their hearts open to each other, and one soul attracts the other to it; they already know each other, and, hand in hand, swear to love each other eternally. But David and Jonathan love in a world, in which connections, which must be holy and venerable to us, often dissolve the sweetest bonds of friendship; often occasion joylessness, or even painful feelings. Jonathan has established the bond of sacred friendship with the artless son of Jesse, and the youth is then more to him than a brother; for he had loved him, as the sacred historian says, as his own soul. Happy Jonathan! couldst thou but impart to thy

king and father, only a small part of thy tender estimation for the favorite of thy heart ! But no, the wrath of Saul persecuted the innocent David ; and the gentle and virtuous heart of the son and friend, strives in vain to combine the sacred duties of filial love with the duties of the most faithful and tender friendship. Who can read the history of the two noble-minded youths, and see them embrace and weep over each other, at the stone Asel, in the bitter parting hour, and not shed tears with them ? and how often is this the lot of the most dignified and magnanimous souls ! Although the bond of their friendship may be founded upon the purest and most virtuous inclinations, they cannot remove the severe restraint of connections, which are sacred to every good and upright human soul. The command of a father ; conflicting family views ; nay, sometimes the same wishes, which, though just, on the part of every one, can only be fulfilled with respect to one, often divide, in this world of imperfection, the most tender friendly alliances, or rend the heart, in order to avoid an anxious separation.

“ Not so with the friendship which is established between noble souls, by the holy and inviolable bond of matrimony ; its genial enjoyments are not subjected to such assaults. Death alone can dissolve the bond, which the flame of the tenderest love has established, and which solemn vows at the holy altar of religion have sealed. The circumstances and intentions, the

wishes and efforts, of the lover and the beloved are one and the same ; the relationship of the husband is the relationship of the wife ; his honor, her honor ; his property, her property.

“The guileless heart of the pious, selected spouse, full of tender and noble emotions, finds in the man that loves God and virtue, a safeguard on the journey of life ; a faithful adviser in perplexing circumstances ; a courageous defender in dangers ; a magnanimous friend, that continues faithful even unto death. What he accomplishes for the good of the world, of his country, and his family, has all a beneficial effect upon the happiness and the joy of the woman to whom he has presented his hand and his heart. Wearied with the labors of the day, he hastens to the sweet companion of his life ; imparts to her the experience and knowledge he has collected ; seeks to develope every shooting blossom of her mind, and prevent every timid wish of her affectionate heart ; willingly forgets the gnawing cares of his vocation, the ingratitude of the world, and the bitter hindrances, which every honest man meets with in the path of incorruptible integrity, in order to live entirely for her happiness ; to give himself wholly to her, who, for his sake, has left father and mother, and friends, and companions ; and who, adorned with every flower, has cast herself into the arms of a single individual, who is all to her heart. How could he be faithless to her, even in idea ; the man that feels the greatness of

the offering she has presented to him, and who knows and believes that there is a rewarder in heaven! and what a valuable treasure he has found in her, who loves God and virtue! Her gentle, heart-constraining society sweetens every hour of his life; her tender sympathy in his fate alleviates his every pain, and gives him doubly to feel each enjoyment of life; her kind discourse translates him often into the blissful feelings of a better world, when his eye, troubled by the miseries of this earthly state, needs the most to be directed upwards. Gladly does she renounce the deceitful glitter of transient amusements, in order, unembittered, to enjoy quiet, domestic happiness—the only happiness which is worthy of being sought and found by noble souls; and knows no joy, of which he does not partake, who is the choice of her heart. To please him; to take charge of the affairs of his house, by good example and love of order; and by meekness and kindness, to maintain that dominion of love over children, and inmates, and domestics, which is the most difficult duty, and the noblest embellishment of her sex; to season her husband's hours of recreation with pleasure; by harmless mirth to cheer his brow, when manly sternness rests upon it; or by gentle words to sooth his cares, when adverse results of well-meant intentions disturb him—this is the endeavor of the day, and this the mighty thought of the spouse who loves God and virtue.

“Such a wife is the most valuable gift of heaven; such a husband, the best blessing wherewith Eternal love rewards a pious and faithful heart. If He who dwells in heaven bless such a marriage with a progeny; what ravishing prospects, what pure delight, what felicity on earth, to see themselves live anew in well-disposed, beloved children; to bring up useful citizens of earth, and blessed inhabitants of heaven; to see a powerful support growing up for our helpless old age; a sensible comfort in our infirmities! O God! what a rich recompense for all the toil, and labor, and care, which we expend on education, and the attention to the inheritors of our names and property; and when, as we may hope, our wishes are fulfilled, of our virtues also! What a goodly lot, to be permitted to hear the sweet name of father and mother.

“All happiness to you, my estimable friend, who to-day enjoy the felicity of being eternally united with a consort! I know her noble-minded and pious heart, which is open to, and warm for, every friendly feeling. I do not need to place before your eyes the duties which such an union imposes upon you; you have practised them; you have thereby become happy; you will become so again; and if the spirits of the blessed learn the fate of their mortal friends, and participate in it, the departed saint, that is in heaven, will look down, with pure and indescribable joy, on this new union, upon which you this day enter with the chosen one of your heart.

“Happiness and the blessing of God be upon you, amiable and virgin bride ! The friend of your heart is the husband of your choice, and worthy of your whole esteem, and of your tenderest affection. You may boldly cast yourself into his outstretched arms ; expect, without apprehension, from him, what the most perfect friendship, nuptial love, and inviolable fidelity can give. He that fears God, fulfils vows, and keeps covenant even unto death ; to him that has passed through rough and solitary paths, warm and heart-felt friendship is like a cordial to the wanderer, who, after roaming through barren deserts, finds a shady spring ; he approaches it with the most fervent gratitude, and every drop of water is sacred to him which pours refreshment into his languishing heart.

“O God, thou hearest our prayer ; do thou bless those whom thy hand has joined together, and bless them with all the felicity of a pure love, which death cannot destroy ! Amen !”

Hereupon followed the priestly benediction ; Stilling’s and Selma’s hearts and hands were inseparably united together, and the Almighty gave his gracious blessing to this union. Mr. Schmerz took much interest in this joyful event ; he provided the marriage-feast, and entertained the new married couple, with their friends who were present, both to dinner and supper.

Schmerz also wished to celebrate the day following, by an excursion into the Rheingau ; two

coaches were therefore ordered, in one of which, Madame Schmerz, the Aunt, and Selma rode, and in the other, Mr. Schmerz, Mr. W—, the inspector, and Stilling; the way led from Crewtznach to Bingen, from whence they crossed the Rhine, thence to Geisenheim, to view the baronial residence of Ostein; and from thence, over against Bingen to Niederwald, which also belongs to the Count of Ostein, and is laid out in the manner of an English park. The whole journey was enchanting; objects every where present themselves, which afforded peculiar food for the eye of a mind susceptible of the beauties of nature and of art; the whole company was consequently extremely well pleased.

They dined in the midst of the Neiderwald, at a forester's house; and after dinner, the afternoon was spent in walking; the various beautiful scenes, prospects, and objects refreshed the eye and the heart. Towards five o'clock, they commenced their return; the coaches with the ladies drove down the hill, and the gentlemen went on foot. The latter now resolved to stop at Rüdesheim, and drink another bottle of the excellent wine of that place, to cement their friendship; meanwhile, the ladies were to cross the river, at the ferry, and wait at Bingen, till they should follow them in a boat. This was accordingly done; but meanwhile a storm arose, the waves were high, and it already began to be dark, particularly as the sky was covered with black clouds. They took their

seats, notwithstanding, in the boat, after emptying the bottle, and passed over the rushing waves, in the midst of the roaring of the storm, and with much danger and anxiety arrived safely at the other side.

All three now stood on the shore at Bingen to receive their beloved friends, who were however still waiting with their coach on the other side. At length they drove into the ferry, and the ferry boat pushed off. But what were their feelings, when the ferry boat, instead of coming across, went down the river ! The stream raged, and scarcely half a quarter of a league further down, the waters roared in the Bingen-loch like distant thunder ; the ferry boat was driving to this dangerous place ; and all this, when it was growing dark. Schmerz, W— and Stilling stood there, as if lamed hand and foot ; they looked like poor criminals, that had just received their sentence ; all Bingen ran together, all was in an uproar, and some sailors put off in a large boat, after the unfortunate people.

Meanwhile, the ferry boat with the coach continued to drift further down, the boat followed them, and at length neither of them could be seen ; besides all this, it grew even darker and more dismaying.

Stilling stood as before the judgment-seat of the Almighty ; he could neither pray, nor think ; his eyes gazed fixedly between the lofty mountains towards the Bingen-loch ; he felt as though he

stood up to the neck in burning sand; his Selma, that excellent gift of God, was lost to him; the horrible cry of the people resounded in his deafened ears on all sides, "The poor people are lost; God be gracious to them! O God! what misery!" and this lasted two hours.

At length, a young man, a clergyman, of the name of Gentli, pressed through the people to the three men. He placed himself, with an angelic expression of countenance, before them, pressed their hands, and said, "Be satisfied, dear Sirs! be not apprehensive; people are not so easily lost; be not disturbed by the foolish talk of the mob; most probably, the ladies are already over. Come, we will go along the shore on this side, I will shew you the way!" This was like a cool dew on their burning hearts; they followed his advice, and he conducted them by the arm down the meadow, and all his words were words of comfort and peace.

As they were walking towards the Mouse tower, having their eyes constantly fixed on the stream, they heard opposite them on the left hand, a rattling and rushing, as if a coach were driving between the hedges; all four looked thither, but it was too dark to see anything. Stilling therefore called aloud, and Selma answered, "We are safe!"

Klopstock's "Come hither, Abaddona to thy Redeemer!" and these words, "We are safe!" produced one and the same effect. Schmerz,

W—, and Stilling fell upon the neck of the good Catholic priest, just as if he himself had been their deliverer, and he rejoiced with them as a brother. O thou messenger of peace, thou real Evangelist, eternal blessings be upon thee!

All three now ran to the coach; Stilling outstripped them, and met, on the way, his Selma, who went before on foot. He was astonished to find her quite composed, undisturbed, and without any sign of having suffered from fear; he could not comprehend this, and asked her respecting this singular phenomenon; she replied with a tender and smiling countenance. *"I thought, God did all things well; if it were his will to tear me from thee again, he must have a good object in view: therefore his will be done!"*

They now again betook themselves to their carriages, and drove quietly and safely, in the night time, to Crewtznach.

The cause of all this terror and grief was merely the drunkenness of the ferry people, who were so intoxicated, that they were unable to stand, much less guide the ferry boat. The sailors, who were sent off with the boat, were the sole cause of their deliverance; they found the ferry close by the Bingen-loch, fastened their boat to it, and with dreadful toil and labor, rowed it across above the rocks and the Mouse tower; as a punishment, the ferrymen were displaced, and imprisoned on bread and water; all which they well deserved.

It is the plan of providence, in all its dealings,

by which it leads him, who lets himself be led by it, to the great and glorious aim, that when bestowing some great felicity upon him, if he cleave passionately to it, it threatens, in a powerful manner, to take it from him again, solely in order entirely to mortify this sensual attachment, which is so extremely opposed to all moral perfection, and to activity for the good of mankind. It is true what the mystics say in this case, that "*God seeks an undivided heart ; it may love and value the gift, but on no account more highly than the giver.*" Stilling has always experienced this, as every attentive reader, who is experienced in the ways of God, will easily perceive.

A few days after, Stilling, with his Selma, accompanied by her aunt, set out for Rittersburg ; they were met half way by the students of that place, who testified their joy, and the interest they took, by presenting a poem, and by music and a ball.

Thus began a new period of his domestic life. Selma sent immediately for the two children from Zweibrücken, and with extreme care, undertook their much neglected education. At the same time, she represented to Stilling the necessity of her having possession of the cash ; for she said, " My dear husband, thy whole soul is engaged in its important vocation, in its high destiny ; domestic arrangements, and domestic cares and expences, whether great or small, are too inferior for thee ; pursue thy course without interruption, and hence-

forth leave to me income and expenditure ; commit to me debts and housekeeping, and let me provide ; thou wilt find thy account in so doing." Stilling most joyfully assented, and soon saw the happy result ; his children, his furniture, his table, were all becomingly and agreeably arranged, so that every one was pleased with it. Every friend was welcome to his table, but never sumptuously treated ; his house was the refuge of the worthiest young men ; many a one was thus preserved from ruin, and others reclaimed from going astray ; but all this took place with such decorum and dignity, that even the most poisonous tongued calumniator did not venture to spread any unbecoming report.

With all this, the money was never entirely expended ; there was always something in hand, and in proportion, even superfluity ; and Selma then also formed a plan for liquidating the debts ; the interest was to be regularly paid, and the Rittersburg debts discharged first. This latter was accomplished in less than three years, and money was then sent to Schöenthal, by which the creditors were rendered more tranquil ; in a word, Stilling's tedious and painful sufferings had an end.

And if, occasionally, tormenting letters still arrived, Selma answered them herself, and that in such a manner, as must necessarily have imparted confidence and satisfaction to every one who was in any measure rational.

However, circumstances gradually occurred,

which greatly limited Stilling's sphere of action. His activity, and the number of his writings, created envy; there were those who sought, as much as possible, to envelope him in obscurity, and to place him in a wrong light; he did much for the general good, but it was not observed; on the contrary, it was not all right; and when the court, or other political bodies were desirous of bestowing a recompence upon him, it was prevented. Add to this, Stilling wished to be able to complete and teach his whole system; but this was impossible in the existing order of things, for his colleagues participated in the system of tuition. Finally, his income was too small to enable him to make provision for his family; and this had become the chief object of his attention, since his debts no more oppressed him.

All this excited in him the determination to accept a more advantageous vocation, as soon as providence should put it in his power. However, he was inwardly cheerful and happy, for all this was not suffering, but merely limiting circumstances.

At length, in the year 1784, the Elector resolved to remove the academy of Political Economy from Rittersburg to Heidelberg, and unite it with the ancient university there. Stilling's situation was improved by it, inasmuch as his sphere of operation was more extensive, and his income, in some measure, increased; but there was still no possibility of making provision for his family, and envy now became still stronger; he found indeed many

powerful friends there, and he gained the affections of the public, because he continued, gratuitously, to practise as an oculist, with much success. However, he was obliged to swallow much of what was painful and vexatious. What consoled him the most, was the universal love of the whole university and its officers, of all the students, and the town; besides which, his fidelity and diligence, notwithstanding every obstacle, penetrated at length to the ears of the Elector, who, without his knowledge, and entirely gratuitously, sent him the patent of Electoral Aulic Counsellor, and assured him of his favor.

About this time, Mr. Friedenbergh died of a pectoral dropsy; Selma had previously convinced him, by a very affecting letter, of Stilling's integrity, and of the certain payment of his debts; and thus he died in peace, and as a christian; for this he was in the full sense of the word. Peace be with his ashes!

Stilling was also accepted as a regular member of the German Society in Mannheim, in consequence of which, he travelled thither every Sunday fortnight, with his friend Counsellor Mieg. These excursions were always a very pleasing recreation, and he felt happy in the circle of so many estimable men. His acquaintance with excellent characters, also became more extensive and useful. To this, another circumstance greatly contributed.

In the year 1786, the University of Heidelberg, celebrated the Jubilee of its fourth centenary, with

great pomp, and amidst the concourse of a great multitude of people from far and near. The solemn Jubilee address, in the name and on the part of the Academy of Civil and Political Economy, was committed to Stilling; he therefore prepared it considerately and calmly, and experienced an effect, of which there are few parallel instances, but to which circumstances contributed not a little, and perhaps the chief part. All the addresses were given in the great hall of the university, in Latin, besides which, it was bitter cold, and all the auditory were weary of the endless Latin speeches, and taking degrees. When it came to Stilling's turn, the whole auditory were conducted into the hall of the statistical academy, which was a beautiful one, and because it was evening, was lighted up and warmed. He now stepped forth, and made an oration in German, with his wonted cheerfulness. The result was unexpected; tears began to flow; a whisper ran through the assembly, and, at length, they began to clap and exclaim, "bravo!" so that he was obliged to cease until the noise was over. This was repeated several times, and when at length he descended from the rostrum, the representative of the Elector, the Minister Von Oberndorf, thanked him very expressively; after which, the grandees of the Palatinate, in their stars and orders, approached to embrace and salute him, which was, also, subsequently done by the principal deputies of the imperial cities and universities. It may easily be conceived what Stil-

ling felt on this occasion. God was with him, and granted him a drop of well-earned, honorable enjoyment, which had been so long unreasonably withheld from him. However, he was fully conscious in all this, how little part he had in deserving this honor. His talent was the gift of God ; that he had been enabled duly to cultivate it, was the consequence of Divine providence ; and that the present effect was so astonishing, was chiefly the result of circumstances. *To God alone be the glory !*

From this time, Stilling enjoyed the love and esteem of all the higher ranks of the Palatinate in an abundant measure ; and it was just at this time also, that providence began to prepare the station for him, to which it had intended, during the last fourteen years, by tedious and painful sufferings, to lead and form him.

The Landgrave of Hesse Cassel, from the time he first assumed the reins of government, had taken the beneficent resolution of placing the university of Marburg in a better condition ; and to this end, had removed thither those celebrated men, Von Lelchow, Baldinger, and others. He now also wished to see the Economical department filled, and for this purpose, several learned men were proposed to him ; but circumstances stood in the way, which hindered their coming. At length, in the year 1786, the late Mr. Leske, of Leipsic, received the appointment, and he proceeded thither, but suffered a dangerous fall on the journey, so that he died a week after his arrival in Marburg.

Now, though Stilling had been often spoken of, yet persons of consequence opposed his appointment; because they believed a man who had written so many novels, was scarcely suitable for such a station. But no man can withstand the plan of providence. Stilling, by a receipt of the Landgrave, was formally and regularly appointed, by the university of Marburg, public and ordinary professor of the Economical, Financial, and Statistical sciences, with a fixed income of 1200 dollars hard cash, or 2130 gilders, current money, and a respectable provision for his wife, in case of his death.

Thanks, ardent and heartfelt thanks to William the Ninth, the prince of the noble and worthy Hessians! He recognized Stilling's honest intentions, and his impulse to be useful, and this was the cause of his being appointed. This he afterwards testified to him, when he was favored with an audience by him; he was requested to relate his history, with which the Landgrave was affected and pleased. He himself thanked God, that he had made use of him, as an instrument, to lay the foundation of Stilling's good fortune; and promised, at the same time, constantly to support him, and to manifest paternal fidelity to him and his family.

Stilling accepted this appointment with the most heartfelt thankfulness to his wise and heavenly guide, and now saw all his wishes fulfilled; for he could now fill up and teach his whole system, and

in his domestic affairs and manner of life, could also lay up something for his children, and consequently make them happy. At that time, he had only three children ; the daughter and son, by the first marriage, were growing up ; the daughter he sent for a year to the relatives of her late mother ; but the son was boarded with a very worthy preacher, in the neighbourhood of Heilbronn. Selma had had three children, but an infant son and daughter had already died in Heidelberg ; the youngest child, a girl of a year old, he therefore took with him to Marburg.

He set out for this his place of destination, at Easter, 1787, with his wife and child. At Frankfurt, he again visited his old and faithful friend Kraft, who heartily rejoiced at the admirable result of his painful trials, and thanked God with him.

At Marburg he was received very cordially and friendly by all the members of the university ; it seemed to him as if he was entering his native land, and coming amongst his friends and acquaintances. Even those who had labored against him, became his best friends, as soon as they learnt to know him, for their intentions were pure and good.

After having courageously entered upon his office, confiding in the divine assistance, and duly established himself, his heart impelled him to see, once more, his aged father, Wilhelm Stilling. The journey was not a great or difficult one for the venerable old man ; for Stilling's native province and birth-place is only a few miles

from Marburg; he wrote to him, therefore, and invited him to come to him, because he himself had not time to undertake the journey. The good old man consented with joy; and Stilling therefore made preparations for fetching him with a horse; all which was provided by the son of Johann Stilling, the mine-surveyor of Dillenburg.

He would gladly also have seen his uncle, Johann Stilling. But the great Father of men had called him away a year before from his daily labor, and removed him to a more extensive sphere of action. In his latter years, he had become surveyor-in-chief of the mines, and had contributed much to the prosperity of his country; his whole life was an unceasing activity for the good of mankind, and an ardent striving after the discovery of new truths; his influence on the life, manners, and conduct of his neighbours, was so great and so powerful, that his whole outward manner of life and conduct is divided amongst the peasants of his village; the one laughs like him, the other has assumed his gait, a third his favorite expressions, &c. His spirit remains distributed amongst his friends, and renders him immortal, even with respect to this world; his memory also, as a servant of the state, is blessed; for his establishments and institutions will afford food and refreshment to the poor in after times, when Johann Stilling's bones are become dust. Rest sweetly, thou worthy son of Eberhard Stilling! thou hast done honor to him, the pious

patriarch ; and now, in his exaltation, he will rejoice over his son, conduct him before the Redeemer's throne, and render thanks unto him.

In the summer of the year 1787, on a fine clear afternoon, as Stilling was upon the rostrum, and lecturing on Technology, some of the young gentlemen who were studying there, all at once entered the lecture-room. One of them exclaimed aloud, "Your father is come; all is now at an end here!" Stilling was mute; a variety of feelings assailed his heart; he tottered down the steps, accompanied by his whole auditory.

At the house door below, Selma had welcomed her good father-in-law with tears; had led him, and his attendant, the mine-surveyor, into the parlour, and was gone to fetch her child; during this time, Stilling entered with his retinue. Immediately opposite the door stood the mine-surveyor, and sideways, to the left, Wilhelm Stilling; he held his hat in his hands, stood bent with age, and in his venerable visage, time, and a variety of afflictions, had graven many and deep furrows. Timid, and with a very peculiar shamefacedness, which leaves no one unaffected, he looked askant in the face of his son, as he approached. The latter stepped up to him with the most heartfelt emotion; behind him stood his numerous auditory, and every one smiled with extreme and sympathetic satisfaction. They first of all looked fixedly at each other for some moments, and then fell into each other's embrace, with a mixture of

sobbing and weeping. After this, they stood again and looked at each other.

Stilling. Father, you have aged very much in the last thirteen years.

Wilhelm. So have you also, my son.

Stilling. Not—you—my venerable father! but *thou*! I am your son, and am proud of being so. Your prayers, and your mode of educating me, have made me the man I am now become; without you, this would not have been the case.

Wilhelm. Well, well, let it be so. God has done it. His name be praised!

Stilling. It seems to me, as if I were standing before my grandfather; you are become very like him, dear father!

Wilhelm. Like in body and soul. I feel the inward peace which he possessed; and, as he acted, I seek also to act.

Stilling. Ah, how hard and stiff your hands are—does it then go hard with you?

He smiled like father Stilling, and said, "I am a peasant, and born to labor; that is my vocation; do not let that trouble thee, my son!—it is difficult for me to earn my bread, but yet I have no want."

He now cordially welcomed the mine-surveyor, on which Selma entered with her little daughter; the old man took it by the hand, and said, with emotion, "The Almighty bless thee, my child!" Selma sat down, contemplated the old man, and shed gentle tears.

The assembly now broke up; the students took their leave; and the Marburg friends then began to visit Stilling's father: as much honor was done him, as if he had been a person of rank. God will reward them for their noble-mindedness; it is worthy of their hearts.

Wilhelm resided, for some days, with his son, and frequently said, "This season has been a foretaste of heaven to me;" pleased and much affected, he then returned with his attendant.

Stilling, therefore, now lives in Marburg, perfectly happy and useful. His marriage-state is daily a source of the most sublime delight, that can be conceived on earth; for Selma loves him with her whole soul, above every thing in the world; her whole heart incessantly inclines towards him; and as his many and long-continued sufferings have made him timid, so that he is always apprehensive of something, without knowing what, her whole endeavors are directed to cheer him, and to wipe away the tears from his eyes, which so easily flow, because their courses and floodgates have become so wide and fluent. She possesses what is called good and agreeable manners, without loving or seeking much society; they have therefore been formed by the company she kept, and rendered pleasing also to persons of rank. Towards the children by the first marriage, she is every thing that Stilling can wish; she is wholly mother and friend. I do not wish to say more of the noble-minded woman; she has read all that pre-

cedes, and reproved me for having praised her; however, I owe more to her and my readers, to the praise of God; I have therefore concealed from her, what I have just said, and what follows. She is rather short, and stiffly formed; has a pleasing and intelligent countenance, and from her blue eyes and smiling looks, a stream of benevolence and philanthropy pours forth towards every noble-minded individual. In all her affairs, even in those which are not directly female, she has a calm and penetrating look, and always a mature and deciding judgment; so that her husband often advises with her; and when his rapid and active spirit is partial, he follows her, and always fares well in so doing. Her religious views are enlightened, and she is warm in her love to God, to her Redeemer, and to man. As sparing as she is, she is equally generous and benevolent, where it is requisite. Her modesty exceeds every thing; she seeks always to be dependent on her husband, and is so, even then, when he follows her advice; she never seeks to shine, and yet she pleases wherever she appears; every worthy character feels happy in her society. I could say still more; but I set bounds to my pen. "Whom God loves, he gives such a wife," says Götz Von Berlichingen of his Maria, and Stilling says the same of his Selma.

Besides all this, his income is large, and all care about his maintenance is entirely vanished; of his usefulness in his vocation, it is not the

place to speak here; the man of integrity and the christian, labors incessantly, commits the success of it to God, and is silent.

He continues to operate for the cataract, at Marburg also, gratuitously, and with much success; more than a hundred blind people, principally of the poor and laboring class, have already received, through him, with God's help, their sight, and with it, the means of again earning their bread. How many a delightful hour does this easy and beneficial aid occasion him; when, after the operation, or at their departure, those who have been so long blind, press his hands, and direct him, for a recompense, to the exceedingly rich inheritance of the future world! For ever blessed be the woman, who formerly constrained him to try this beneficial mode of cure!—without it, he would not have been so fruitful an instrument in the hand of the Father of the poor and the blind. Ever blessed be also the memory of the venerable Molitor! May his spirit enjoy, in the brilliant plains of the paradise of God, all the super-abundant felicity of the friend of man, for having instructed Stilling as an oculist, and laid the first masterly hand on him!

Young man, thou who readest this, watch over every germ of benevolence and philanthropy that springs forth in thy soul; cherish it with supreme care, and nourish it up to a tree of life that bears twelve manner of fruits. If foresight destines thee to an useful vocation, pursue it; but if some

other impulse awake beside, or if providence unfold a prospect to thee, where, without injuring thy peculiar vocation, thou canst disseminate seeds of blessedness, then neglect it not, let it cost thee toil, and arduous labor, if needful ; for nothing conducts us more immediately nearer to God, than beneficence.

But beware of the false activity, which so greatly prevails in the present age, and which I am wont to call bustling affectation. The slave of sensuality, the voluptuary, covers filthiness with the whitewash of philanthropy ; he wishes to do good in all directions, but knows not what is good ; he often assists a poor good-for-nothing to gain a situation, where he does amazing injury, and works, where he ought not to work. In this manner acts also, the proud priest of his own reason, who notwithstanding, makes dreadful mistakes by his childish sophistry in the vale of shadows and *ignis fatui* ; he seeks to be an autocrat in the moral creation, lays unhewn, or even mouldering stones in the building, in the improper place, and plasters up chasms and holes with false mortar.

Young man, first amend thine heart, and let thy understanding be enlightened by the heavenly light of truth ! Be pure in heart, and thou shalt see God ; and when thou beholdest the source of light, thou wilt also discover the straight and narrow way, that leadeth unto life ; then pray every morning to God, that he may give thee opportunity to do good ; and if such present

themselves, seize [them with avidity, be of good courage, God will assist thee; and when thou hast succeeded in a worthy action, thank God fervently in thy closet, and be silent!

Before I conclude, I must cast something off my heart, that oppresses me. It is difficult to write the history of living persons; the individual commits faults, sins, weaknesses, and follies, which cannot be revealed to the public; hence the hero of the tale appears better than he is; just as little can all the good be told that he does, lest he be deprived of his gracious reward.

However, I am not writing Stilling's whole life and conduct, *but the history of providence* in its guidance of him. The great judge will eventually lay his faults on the one, and his little good on the other golden scale of the sanctuary; what is then wanting, O thou Most Merciful! thy eternal love will supply!

STILLING'S HYMN OF PRAISE.

(Imitated from the cxviii Psalm.)

Blest be the Lord! his eye benignant beams,
And from his face divine compassion streams;
His genial breath unfolds the blooming rose;
He gives the troubled spirit sweet repose

Ye saints of his, approach, and praise his grace,
Holy and good through everlasting days ;
Servants of God, rejoice and bless the Lord,
And tread the path prescrib'd you in his word !

Let all that love him to his throne ascend,
And offer grateful praises without end ;
Ascend, ye righteous, who true virtue love !
And let your songs resound to God above.

My path was steep, in twilight and in shade,
And lightnings flash'd o'er my devoted head ;
Sorrows, on every hand, my soul did wound,
But still my prayer to thee admittance found ;

And thou didst hear—didst answer my request,
And bring my suffering heart to peaceful rest ;
Didst let me see sublime and glorious aid,
And sooth'd the grief that on my vitals prey'd.

The Lord is with me ! who can now oppose ?
Or who disturb my inward, calm repose ?
E'en though new sorrows in my path appear,
I fear them now no more ; the Lord is here !

The Lord is ever near to strengthen and sustain ;
He can the rage of every foe restrain.
Of what avails the trust in human aid,
So oft frustrated, and so ill repaid ?

The Lord is good ; his word must be believ'd ;
Who trusts in him shall never be deceiv'd.
How often is the word of princes broke !
The Prince of princes does whate'er he spoke.

Troubles assail'd me, like the busy swarm ;
Fiercely they buzz'd around to do me harm ;
E'en as Jehovah's host, they sharply fought,
And made the arduous conquest dearly bought.

As smoking thorns around and upwards dart,
Causing the brightest eye to feel the smart,
And, hissing, in the heat consume away,
Till root and branch fall to the flames a prey :—

So pierc'd the purging fire through all my frame,
Till chaff and stubble disappear'd in flame ;
Down to the dust sank my dejected eye,
Or upwards look'd, for succour from on high.

But soon Jehovah's breath these foes repell'd,
And graciously the raging flame dispell'd ;
With mighty hand he shew'd his power to save,
And drew me forth, renew'd, as from the grave.

God is my strength, my succour, and my song !
Ye saints, your hallelujahs loud prolong !
From earth to heaven your glorious anthems raise,
Whilst suns, and spheres, and seraphs sound his praise.

The Lord's right hand the victory retains,
And, highly lifted up, its power maintains ;
Jehovah's hand o'ercomes, and though I fall,
I rise again, when on his name I call.

I shall not die, but live, long to declare,
How great and marvellous his mercies are ;
Although he chasten, yet his strength prepares
Me for his service in succeeding years.

Unfold the golden gates, that I may bring
A warm and contrite heart to heaven's great King,
And at the golden altar sing his praise,
Who all my woes with happiness repays !

Blest be the Lord, who brings the lofty low,
And makes my towering spirit humbly bow,
Abases, softens, and with kindness aways,
To fit me for his service and his praise.

The stone, by men, for building thought unfit,
Too tender, or too hard, no place would fit ;
Yet still the Master-builder form'd and hew'd
And shap'd the stone out of the mass so rude.

'Twas God's own work, and wondrous in our eyes;
His people view it now with glad surprise.
This is the joyful day, when we behold
How every hair upon our heads is told.

O Lord, help still ! and further grant success,
And on my soul thine image deep impress !
Blest is the man that comes to praise thy name ;—
Who does thy will, shall ne'er be put to shame.

God is our light ! come and adorn his house,
And at his holy altar pay your vows ;
Let harp and tabret to his honor sound,
Faithful, and kind, and true, for ever found !

Thou art my God ! and I thy goodness praise,
Which wondrously hath led me all my days.
Thou art my God ! when I thy grace review,
I pay the thanks, which justly are thy due.

Hallelujah !

HEINRICH STILLING'S
YEARS OF TUITION.

CHAP. I.

DEAR readers and friends of Stilling ! you can take the title, " Heinrich Stilling's Years of Tuition," in whatever sense you please. He had been hitherto a teacher himself, and had served in every gradation ; he began as village schoolmaster at Zellberg, and ended as professor at Marburg. But he was also a pupil or apprentice in the workshop of the chief master ; whether he will become *journeyman* or no, will soon be seen—further than this, he will certainly not advance, because we have all only *one* master, and *can have* only one.

Stilling now firmly believed, that the professorship of civil and political economy was the vocation for which he had been preparing from his cradle, and that Marburg was the place where he was to live and labor till his end. This conviction afforded him inward tranquillity, and he strove, in his official situation, to do every thing, which was

in the power of man to do ; he wrote his large and copious Manual of Civil and Political Science, his Science of Finance, the Camerale Practicum, the Principles of Political Economy, Heinrich Stilling's Domestic Life, and many other little treatises and pamphlets, during which he continued, uninterruptedly, his ophthalmic practice. He daily read lectures for four and sometimes five hours together, and his correspondence became more and more extensive, so that he was obliged to labor with all his might, in order that he might be able to keep his large and difficult sphere of action in motion ; much however was rendered easy to him by his residing at Marburg.

This ancient city, celebrated of old as being the last abode and burying place of the holy Landgrave Elizabeth of Hesse, lies crookedly, obliquely, and irregularly, below an old castle, on the slope of a hill ; its narrow streets, 'clay houses, &c. leave on the mind of him who only travels through it, or is merely superficially acquainted with it, a prejudicial but in reality an incorrect impression ; for as soon as he becomes acquainted with the internal social life of its inhabitants and the people, in their true character, he finds a cordiality, and such a real friendship, as is seldom met with elsewhere. This is no vain compliment, but a thank-offering and a true testimony, which I owe to the worthy inhabitants of Marburg.

To this must be added, that the vicinity of the city is beautiful and very agreeable, and the whole

scene is animated by the river Lahn ; for though it bears no heavy burdens upon its slender back, yet it labors diligently on all hands, as a porter, and helps the neighbours on every side.

The first family in Marburg, which opened the arms of friendship to Stilling and Selma, was that of the Coings. Doctor Johann Franz Coing was professor of Divinity, and a real christian ; with both these, he united a friendly, gentle, pleasing, and secretly benevolent character. His spouse was likewise devout and pious ; both were descended from the French refugees, and the family name of the professor's lady was Duising. This worthy couple had four grown-up children, three daughters, Eliza, Maria, and Amalia, and a son called Justus, who studied theology ; these four children are the images of their parents, and models of the christian and domestic virtues ; the whole family lives in a very quiet and retired manner.

The reasons why the family of the Coings attached themselves so warmly and friendly to that of the Stillings, were various—parents and children had read Stilling's history—both the men were from the same province, relatives on both sides had intermarried. The Rev. Mr. Kraft in Frankfort, Stilling's old and tried friend, was Coing's brother-in-law ; their wives were own sisters ; and what is still more than all, they were christians on both sides, and this establishes the bond of love and friendship more firmly than any

thing else. Where the spirit of christianity reigns, it unites the hearts, by the bond of perfection, in such a high degree, that all other human connections are not to be compared with it; he is happy, who experiences it !

Selma attached herself particularly to Eliza Coing ; equality of age, and perhaps other causes, which lay in the character of both, laid the foundation for this intimate connection.

Stilling's many and laborious employments, and particularly also a most oppressive spasmodic attack, which greatly tormented him daily, and especially towards evening, operated powerfully on his mind, the first winter he spent in Marburg. He lost his cheerfulness, became melancholy, and so easily excited, that he could not avoid weeping on the slightest occasion. Selma therefore sought to persuade him to undertake a journey, during the Easter vacation, to her relatives in Franconia and Oettingen. With much difficulty she at length induced him to consent ; and he undertook this journey in the spring of 1788. A student from Anspach accompanied him to that place.

It is something peculiar in Stilling's character, that rural scenery makes such a deep and beneficial impression upon him ; whether he be travelling or merely taking a walk, it is with him as with a lover of the arts, when walking about in an excellent picture gallery. Stilling possesses a classical feeling for the beauties of nature.

On the journey through Franconia, he was

incessantly tormented by spasms at the stomach ; he could not bear any kind of food ; but the character of the scenery of that country was strengthening and comforting to him ; there is much grandeur in the views and prospects of Franconia.

At Anspach, Stilling visited Uz, the German Anacreon. He entered, with a kind of timidity, into the apartment of this great lyric poet ; Uz, who is small, but rather corpulent in person, came towards him with a cheerful gravity, and awaited, with reason, the declaration of the stranger, to tell him who he was. This declaration was no sooner made, than the worthy old man embraced and saluted him, saying, " You are therefore Heinrich Stilling ! it rejoices me much to see the man, whom providence so remarkably leads, and who so boldly confesses, and courageously defends the religion of Jesus."

The conversation then turned on poets and poesy, and when they separated, Uz took Stilling once more in his arms, and said, " May God bless, strengthen, and preserve you ! never be weary in defending the cause of religion, and of bearing the reproach of our Redeemer and our head ! The present age needs such men, and the following will need them still more ! we shall eventually see each other again with joy in a better world !"

Stilling felt deeply and inwardly affected and strengthened, and hastened away with his eyes suffused in tears.

Uz, Cramer, and Klopstock, will probably be the Asaph, Heman, and Jeduthun in the temple of the new Jerusalem. We shall see if this be the case, when *scenes in the invisible world* are again unfolded to us.

The next morning Stilling rode five leagues further to the village of Kemmathen, a place not far from Dünkelsbühl. He there drove up to the parsonage house, alighted at the door of the court yard, and waited for it to be opened. The clergyman, a handsome, dark complexioned man, came out of the house, opened the gate, and thought of nothing so little as of seeing his brother-in-law, Stilling; the surprize was great. The clergyman's lady, meanwhile, was otherwise engaged, and in reality, she did not exactly like to be disturbed in her employment by a visitor; however, her husband conducted the visitor to her; she received him politely, as customary; but when he brought her a message from sister Selma, and also called her sister, she sank into his arms.

Stilling spent a few happy days with brother Hohlbach and sister Sophia. Their reciprocal brotherly and sisterly affection is immutable, and will continue beyond the grave.

Sister Sophia accompanied her brother-in-law to Wallerstein, to her brother's. At Oettingen they drove past the church yard, where Selma's and Sophia's father reposes, to whom each devoted some silent tears; this took place also at Baldingen,

at their mother's grave. The brother and his lady rejoiced at the visit.

No sooner had prince Kraft Ernest Von Oettingen Wallerstein heard of Stilling's arrival, than he invited him, as long as he should remain there, to dine and sup at the prince's table; he accepted this offer, but only for dinner, because he wished to spend the evenings in the circle of his friends. This prince's territory belongs to the most pleasant in Germany; for the Riess is a plain, many miles in diameter, which is watered by the Mernitz, and surrounded by lofty mountains. From the moderate eminence, at the foot of which lies Wallerstein, there is a commanding view of this garden of God; near at hand, the imperial city of Nordlingen, and an innumerable multitude of towns and villages.

Stilling's residence here was beneficial, by his being of service to several persons diseased in the eye; he performed an operation upon president Von Schade, which proved successful, and the worthy man recovered his sight. At this time, the notorious Weckherlin, author of "the Grey Monster," and "the Hyperborean Letters," was in prison in a hill fort in the principality of Wallerstein. He had grossly and in a malicious manner insulted the magistrate of the imperial city of Nordlingen, who sent a requisition to the prince of Wallerstein, in whose territory Weckherlin was residing, demanding satisfaction. The prince therefore had him arrested and conveyed to the

hill fort. The prince's brother, Count Franz Ludwig, would gladly have procured the captive's freedom ; and had made several fruitless attempts to do so ; but on observing that the prince expressed a particular inclination for Stilling, he entreated the latter, to beg that Weckherlin might be set at liberty, for he had already endured a sufficient penance for his petulance.

There are cases, in which the true christian cannot come to a decision with himself ; and this was of that kind. To request the liberty of a man, who had abused it to the prejudice of his fellow creatures, and especially the magistracy, required consideration ; and on the other hand, imprisonment, particularly for such a man as Weckherlin, is a grievous affliction. The recollection that there were still a variety of means to restrain a man that abuses his liberty, outweighed Stilling's scruples ; he therefore ventured, during dinner, to beg of the prince to set Weckherlin at liberty. The prince smiled and rejoined, "if I let him loose, he will go into some other country, and then I shall be attacked ; besides this, he is in want of nothing ; he can take a walk in the castle, and enjoy the free air." However, not long after, the prisoner was released.

After an agreeable residence of ten days, Stilling set out again from Wallerstein. His relatives accompanied him to Dünkelsbühl, to which place sister Sophia also came ; here they continued together a night ; the next morning, Stilling took a

tender leave of them all, and then continued his journey to Frankfort. Here he met his daughter Hannah at his friend Kraft's; she had been for a while with her relatives in the Netherlands, and was now grown up. The father rejoiced over the daughter, and the daughter over the father. Both then rode together to Marburg. Selma accompanied by friend Coing, and her friend Eliza, came as far as Giessen to meet them, and thus they all arrived again, happy and contented at Marburg.

He that imagines Stilling's situation was at that time devoid of sorrow, is much mistaken. There are sufferings, the most painful of all, of which we can complain to the Almighty alone; because they would become perfectly intolerable through the idea, that our most intimate friends had a presentiment of them. I therefore very seriously beg all my readers, by no means to reflect upon this kind of sufferings, lest they fall upon suppositions, which in this case would be sinful. Irrespective of this, Stilling's spasmodic attacks caused him sufficient suffering.

About this time, there came a worthy individual to Marburg. He was governor to two young noblemen, who were to study there under his superintendence; we will here call him Raschmann. He had studied divinity, and professed peculiar abilities; he had a penetrating mind, an extraordinarily quick perception; a very highly cultivated classical feeling, and was possessed of an incom-

parable diligence. But on the other hand, he was also a severe judge of every one with whom he became acquainted ; and this very becoming acquainted with persons, was one of his most favorite and agreeable employments ; in every place, and in every company, he observed, with an eagle's eye, each individual, and their actions, and then decided respecting their character ; practice had, it is true, made an adept of him, but his judgments were not always under the direction of christian love ; nor were the failings always covered with its mantle ; however, he had excellently educated the young Counts, and they still rank amongst the best men I know.

This caused him, notwithstanding, to be esteemed in the eyes of every worthy man.

He had acted a prominent part, in a certain connection, and had there attained his expertness in the knowledge of mankind. In other respects, he loved splendor and a good table ; he drank the best wines, and his food was choice and delicate. In his deportment, he was very precise, captious, and passionate ; and his domestics were harassed and ill-treated. This remarkable man sought Stilling's friendship ; he and his young Counts attended all his lectures, and visited him two or three times a week at his house ; and he dined frequently with him, together with other professors and friends. So much is certain, that Stilling found Raschmann's society agreeable, however much they differed in their religious sen-

timents ; for Raschmann's acquirements were very extensive and refined, and in the company of those who were not beneath him, he was very agreeable, and extremely entertaining.

In the summer of that year (1788,) Counsellor Mieg, of Heidelberg, with his estimable lady, came also to Marburg, in order to visit their friends there, and amongst others, Stilling and Selma. The integrity ; unremitting activity in doing good, and the feeling, benevolent soul of Mieg, had made a pleasing impression on Stilling, so that both were cordial friends ; and the two ladies, likewise, stood in the same connection with each other. This visit tied the knot still more firmly ; but it had, besides this, an important effect on Stilling's mode of thinking and his philosophical system.

Stilling, by means of Leibnitz and Wolf's philosophy, had fallen into the heavy bondage of fatalism. He had struggled, for twenty years together, by prayer and supplication, against this giant, without being able to overcome him. He had, indeed, always maintained, in his writings, the freedom of the will, and of human actions, and had believed in it also, in opposition to all the objections of his reason ; he had, likewise, never ceased praying, although this giant continually whispered in his ear, " Thy prayers avail not ; for what God in his counsels hath decreed, takes place, whether thou pray or not." But notwithstanding this, Stilling continued to believe and

pray, but without light or consolation ; even his answers to prayer did not comfort him, for the giant said, it was mere accident. O God ! This was a dreadful temptation ! All the delights of religion ; its promises of this life and that which is to come ; this only consolation in life, suffering, and death, becomes an illusive phantom, as soon as the individual gives ear to fatalism. Mieg was accidentally Stilling's deliverer from this captivity. He was speaking, on one occasion, of a certain treatise on philosophy, which had pleased him extremely. He then adduced, likewise, the postulate of Kant's moral principles, which is, " Act so, that the maxims of thy intentions may be always an universal law." This excited Stilling's attention. The novelty of this position made a deep impression upon him ; he determined to read Kant's writings ; he had hitherto shuddered at the thought, because the study of a new philosophy, and especially this, seemed an insurmountable object.

He naturally read first, Kant's critique of pure reason. He soon comprehended its meaning, and his struggle with fatalism was all at once at an end. Kant proves from incontrovertible grounds, that human reason knows nothing beyond the limits of the visible world ; and, that in super-sensible things, as often as it judges and decides from its own principles, it always stumbles upon contradictions, that is, it contradicts itself. This book is a commentary on the words of Paul, " The natural man

knoweth nothing of the things of the Spirit of God, for they are foolishness unto him, &c."

Stilling's soul was now as if it had gained wings; it had been hitherto intolerable to him, that human reason, this divine gift, which distinguishes us from the brute creation, should be entirely opposed to that religion, which was supremely dear to him. But he now found every thing appropriate and worthy of God; he found the source of super-sensible truths, in the revelation of God to man, in the bible, and the source of all the truths which appertain to this earthly life, in nature and reason. On one occasion, when Stilling wrote to Kant, he expressed his joy and approbation to this great philosopher. Kant replied, and in his letter stood the never-to-be-forgotten words, "You also do well in seeking your sole consolation in the gospel; for it is the never-failing source of all truth, which, when reason has measured out its whole jurisdiction, can be found nowhere else."

Stilling afterwards read also Kant's "Critique of Practical Reason," and then his "Religion within the Bounds of Reason;" at first he thought he perceived probability in both; but on maturer reflection, he saw that Kant did not seek the source of super-sensible truth in the gospel, but in the moral principle. But can this moral feeling in man, which bids the Mexican offer human sacrifices, the North American scalp the innocent captive, the Otaheitan steal, and the Hindoo

worship a cow, can this be source of super-sensible truth? Or, supposing it was said,—not the *corrupt*, but the *pure* moral principle, which properly expresses his position, is this source; I answer, that the pure moral principle is a mere form, an empty faculty of knowing good and evil. But now shew me anywhere, a man, who is solely under the influence of this moral principle! All are deluded, from their youth up, by a variety of errors, so that they take good for evil, and evil for good. In order that the moral principle may become the true guide of human conduct, that which is truly good and beautiful, must be *given* the individual from a pure and infallible source; but where can such a pure and infallible source be found, out of the bible? *It is a sure and eternal truth, that every axiom of the whole of morality, is an immediate revelation from God;* let any one prove to me the contrary. What the wisest heathens have said, that is beautiful, was imparted to them by means of manifold reflection, from the light of revelation.

Stilling had, however, gained sufficient from Kant's "Critique of Pure reason;" and this book is, and will remain, the only possible philosophy; taking the word in the common acceptation of the term.

Now, as much as Stilling was tranquillized on this side, yet another, still greater danger, threatened him from another; a more subtle, and consequently also, a more dangerous foe sought to

ensnare him. His frequent intercourse with Raschmann gradually imparted to him, without his observing it, a number of ideas, which, singly, did not seem to him at all suspicious; but afterwards, collectively taken together, formed a basis, from whence, in time, nothing else could have resulted, but, first, Socinianism; next, Deism; then, Naturalism; and finally, Atheism; and with it, anti-christianity. But his heavenly guide did not suffer it to come so far with him, as even to make a commencement of this falling away from divine truth; however, it was already bad enough, that the atoning sacrifice of Jesus began to appear to him to be an oriental embellishment of the moral merits of the Saviour in behalf of men.

Raschmann was able to express this with so much warmth and veneration for the Redeemer, and with such a plausible love to him, that Stilling *began* to be persuaded. However, it did not proceed further with him; for his religious ideas, and frequent experience, were much too deeply rooted in his whole being, for him to decline further, or even to begin to do so.

This state of mind lasted about a year, and a certain illustrious and devout lady will still remember a letter of Stilling's at that time, which withdrew her affection and esteem from him for a period; that is, until his mind had again returned to the truth.

Thank God! it did return thither; and he now

observed with astonishment, how much the reproofing grace of God had gradually withdrawn itself from his heart. Sinful sensual impulses, long ago extinguished, already began to shew themselves faintly in his heart, and the inward peace of God in his soul had become a distant glimmer. The good Shepherd restored him, and led him again into the right way; the sequel of this history shews the means used for this purpose.

This aberration however was of utility to Stilling, in causing him to examine more strictly the doctrine of the atonement; and he then apprehended it so firmly, that no power can ever deprive him of it.

CHAP II.

THE following year, in the winter of 1789, the reigning Countess of Stollberg Wernigerode wrote to Stilling to visit her during the Easter vacation. He answered that he could not take the journey merely for the sake of a visit; but as soon as there were any blind people there, to whom he could be serviceable, he would come. This caused the reigning Count to make it known throughout his territory, that an oculist would visit him, and he that desired his assistance, should come to the castle of Wernigerode in the passion week. This excellent arrangement occasioned the ridiculous report, that the Count of Wernigerode had ordered all the blind people in his dominions to appear in the passion week at his castle, on pain of ten rix dollars fine, in order to be operated upon there.

On receiving the intelligence that blind people

would be there, Stilling set out on his journey on Tuesday in the passion week on horseback. The youthful spring was in full activity; the gooseberry bushes were every where unfolding their leaves, and the fecundity of nature filled all things with delight. Stilling had, from the first, always sympathized with nature; therefore he felt highly delighted on this journey. During the whole way, nothing struck him more, than the difference between Osterrode at the foot of the Harz, and Clausthal on its summit; at the former, the spring was blooming; at the latter, only two leagues distant, every thing was stiff with ice, cold, and snow, which lay at least eight feet deep.

On Good Friday evening, Stilling arrived at the castle of Wernigerode, and was received with uncommon kindness and affection by the family of the Count. Here he found eleven persons blind of the cataract, who were quartered at the castle, and who were fed from the kitchen. Stilling performed the operation upon them, on Easter Sunday morning, before service at church, and the surgeon to the Count took charge of the binding-up.

Amongst these blind people was a young woman of twenty-eight years of age, who had almost perished in the snow, on her return home from Andreas-berg to Ilsenburg, on the side of the Brocken; the snow fell so thick and deep that at length, it went over her head, and she could proceed no further; she was found, after lying

twenty four hours in quiet stupefaction. This unfortunate occurrence had injured her health no otherwise, than by leaving her perfectly blind of the cataract ; she now obtained her sight again.

An old man and his aged sister were also amongst the number. Both of them had had the cataract for a series of years, and had not seen each other for at least twenty years. When they were both cured, and came together again, their first sensation was astonishment at each other, and wonder at their aged appearance.

The days, which Stilling here spent, as in the precincts of heaven, will remain ever memorable to him. A week after Easter, he set out again for Marburg.

A few weeks after this, the worthy and noble family of Wernigerode passed through Marburg, on their way to Switzerland. Stilling and Selma were visited by them ; and on this occasion, the Count expressed his intention of being with him again, with his fellow-travellers, on the 12th of September following, and that he would then celebrate his birth-day with him. The nobleman kept his word ; on the 12th of September, which was Stilling's fiftieth birth-day, the whole company again arrived safe, well, and delighted, in Marburg.

A good friend in the suite of the Count, had given Selma a hint of it a few days before. She had therefore prepared a large supper in the evening, to which Raschmann, with his young noble-

men, with other worthy Marburg people, were invited. I scarcely need mention, that the family of the Coings were not forgotten on this occasion. Never had Stilling's birth-day been celebrated in such a manner before. His lecturer's chair was illuminated, and a speech from Raschmann heightened the solemnity. It was however remarkable, that the jubilee* of Stilling's life was solemnized in such a manner, without any one thinking that this was just his fiftieth birth-day; the whole happened naturally; it afterwards occurred to Stilling, and it then was evident, that that evening was a consecration to a new epoch in his life.

Soon afterwards, in the autumn of 1789, the vacation commenced, in which Stilling took a journey into the province of Darmstadt, and from thence to Neuwied, in order to assist the blind. Raschmann, his two young noblemen, and Selma, accompanied him to Frankfort; he then travelled to Rüsselsheim on the Maine, where he couched the Rev. Mr. Sartorius's lady, and spent nine agreeable days in this religious family. This was the place where Stilling, with respect to the doc-

* The Germans pay much more attention than is customary in this country, to the observance of birth-days, anniversaries, &c. and particularly when a space of fifty years have elapsed, which is then called a jubilee. This is also especially the case, when a couple have lived together fifty years in the state of matrimony; the ceremony is then again performed, and this second celebration is called "the golden nuptials."—*Note of the translator.*

trine of the atonement, caught himself on the pale horse; Sartorius was one of the Halle school, or admirers of Franke, and spoke with Stilling on the truths of religion in his style. The conversation was chiefly upon the doctrine of the atonement, and imputed righteousness; without intending it, he fell into a dispute with the pious clergyman upon this subject, and now discovered how far he had already deviated; his return, therefore, commenced here.

In Darmstadt also, Stilling couched several persons who were suffering from the cataract; and there he met with a man, who, up to that time, was the only one he had found laboring under that disease, who was willing to remain blind for the honor of God; for on being informed of Stilling's arrival, and told that, with the help of God, he might now regain his sight; he replied, very resignedly, "The Lord has laid this cross upon me, and I will bear it to his honor!" What a mistaken idea!

From Darmstadt, Stilling journeyed to Mayence, where Count Maximilian Von Degenfeld at that time resided. Both were desirous of travelling together to Neuwied. In the company of this nobleman, he visited Mr. Von Dünwald, celebrated for his musical instrument; they viewed his pretty garden, and then saw and heard the above-mentioned instrument, on which the proprietor played them a whole symphony, with all the accompanying instruments, very naturally and

admirably. I know not what became of this instrument in the wars, and whether it be not for ever untuned.

The next morning they sailed down the Rhine in a covered barge. The voyage was this time more prosperous than in the year 1770, when the yacht upset, on its passage to Strasburg; or in 1771, on the journey home, when Stilling took the same trip in the evening, in a three-boarded boat, and saved himself, with his companion, on board a barge. It was a beautiful morning in autumn, and the purple dawn swelled the sails of the barge in such a manner, that they performed the six leagues, from Mayence to Bingen, in three hours. This water excursion is celebrated, far and wide, for its romantic prospects; but will never be forgotten by Stilling, on account of the unfortunate accidents above-mentioned. At four in the afternoon, they arrived at Neuwied, where they met Raschmann, with the young Counts, and the present vice-chancellor of the university, at that time professor Erxleben. Stilling took up his quarters with this friend at the Rev. Mr. Ming's; the rest were lodged in part at the castle.

This journey of Stilling's to Neuwied is remarkable in his history, from his having, for the first time, become acquainted with a Moravian church in that place, and attended once at their Sunday's worship, when Brother Du Vernoy preached an excellent sermon. The whole made a deep impression upon Stilling, and brought him into closer

contact with the Moravians, to which Raschmann also contributed much ; for, although, he widely differed from them with respect to his religious sentiments, yet he spoke of them with much esteem and enthusiasm. Stilling had always been well disposed towards the Moravians, although he had many prejudices against them, for he had hitherto associated solely with awakened people, who had much to object to the Moravians, and he had previously had no opportunity of examining for himself. Notwithstanding all this, they were very estimable in his opinion, on account of their missionary institutions.

The then reigning Prince, Johann Frederick Alexander, famous for his wisdom and maxims of tolerance, and who was far advanced in years, was with his consort at his country seat, Monrepos, which is two leagues distant from the town, and lies on the summit of a hill, up the valley, from whence there is an incomparable prospect. One beautiful day, he sent his equipage to fetch the two Marburg professors, Erxleben and Stilling ; they dined with this princely pair, and returned in the evening to Neuwied. Here arose an intimate religious acquaintance between the old princess and Stilling, which was maintained by a lively correspondence until her transition into a better life ; she was born Burgravine of Kirchberg ; was a very pious and intelligent lady, and Stilling rejoices at the prospect of her welcoming him in the blissful plains of the kingdom of God.

After Stilling had spent a few days here, also, in ministering to the blind, he set off again for Marburg, in company with his friend and colleague Erxleben.

At Wetzlar, Stilling expected, with certainty, to find a letter from Selma, but he found none. On his entering the parsonage, he observed a kind of embarrassment in his friend Machenhauer and his lady; he immediately asked whether there was not a letter from Selma? "No," answered they, "Selma is not well, yet she is not dangerously ill; we have to mention this to you with her kind remembrances." This was enough for Stilling, he instantly took post horses, and arrived in the afternoon at Marburg.

His daughter Hannah met him quite unexpectedly in the hall; she had been for half a year with Selma's relatives in Swabia, at Kemmathen and Wallerstein. Sister Sophia Hohlbach had shewn her great kindness, but she had been brought very low by a very vexatious disorder, from which she had suffered inexpressibly, and looked very ill. The paternal heart of Stilling was rent, and its wounds bled. From Hannah he learnt that her mother was not dangerously ill.

As he ascended the stairs, he saw Selma, pale and disfigured, standing in the corner on the landing place. She received her husband with a tenderly melancholy look, and smiling through tears, she said, "My dear, be not afraid! there is nothing the matter with me." This

tranquillized him, and he went with her into the room.

Selma, in the spring, had suffered a miscarriage, and was obliged to be delivered prematurely. On this occasion, a sword pierced through Stilling's soul, and he endured a mortal conflict, the cause of which is known to God alone. Selma herself never learnt it. A beautiful boy was brought dead into the world. Selma had also, perhaps, suffered on this occasion—God alone knows! Probably a fall she had had when in danger of fire, was the cause of this miscarriage and its subsequent effects. She was now pregnant again, and Stilling believed that her indisposition proceeded from this source; her recovery really ensued, but a declaration followed on her part, which plunged Stilling's soul, wearied by so many tedious and painful sufferings, into a profound melancholy. Soon after his return from Neuwied, whilst sitting on the sofa with Selma, she took him by the hand, and said:

“Dear husband listen to me calmly, and be not melancholy! I know for a certainty, that I shall die in this confinement. I am no longer fit to accompany thee through life, I have fulfilled that for which God gave me to thee; but in future I should be unsuitable for the situation, in which thou art placed. Now if thou desirest that I should pass the rest of my time quietly and then die cheerfully, thou must promise me, that thou wilt marry my friend Eliza Coing; she will be more suitable for thee than I, and I know that

she will be a good mother for my children, and an excellent consort for thee. Now for once place thyself above what is termed decorum, and promise me this! Do, my dear, promise it me!" The longing look which beamed from her fine blue eyes was indescribable.

My readers may judge themselves, how Stilling felt at that moment. That he could not possibly fulfil her wish, and promise her that he would marry Eliza after her death, may be easily supposed; however he recovered himself, and replied, "Dear child, thou well knowest, that thou hast foreboded thy death in every pregnancy, and yet thou hast always come safely through, I hope it will be also the case this time; and then consider duly, whether it is possible to promise thee what thou requirest of me; for it is opposed to every thing that can be even called propriety. Selma looked embarrassedly around her, and replied, "It is however grievous, that thou canst not place thyself above all this, in order to satisfy me! I know for a certainty, that I shall die; it is now very different with me, to what it was before."

Although Stilling did not place any strong faith in this presentiment of death, yet his mind was oppressed by a deep and foreboding melancholy, and he took the resolution, from that time, daily to pray for Selma's life, which he faithfully fulfilled.

During the whole of the winter, Selma prepared for her death, as for a long journey. It may be

supposed how her husband felt on the occasion ; she sought to arrange every thing, and did it all with cheerfulness and mental serenity. At the same time, she was constantly seeking to induce her husband to marry Eliza, and to make him promise her to do so. In this she went incredibly far ; for one evening it happened that Stilling, Selma, and Eliza, were sitting quite alone at a round table, and supping together ; when they had nearly finished, Selma looked longingly at Eliza, and said, “ Dear Eliza, you will marry my husband when I am dead, will you not ? ” The situation in which Stilling and Eliza felt themselves placed by this speech, is indescribable. Eliza blushed deeply, and said, “ Do not speak so ! God preserve us from such an event ! ” and Stilling gave her a kind reproof for her improper behaviour. When she found that she could not gain her point with her husband, she applied to good friends, who she knew had much influence with Stilling, and entreated them suppliantly, to take care that, after her death, her wishes were fulfilled.

In the spring of 1790, the important period of Selma’s confinement gradually approached ; Stilling’s prayers for her life became more fervent, but she continued always calm. On the eleventh of May, she was happily delivered of a son, and was well, according to circumstances ; Stilling felt very happy, and gave God thanks ; he then tenderly reproached the dear invalid for her presentiment ; but she looked at him seriously, and said very

impressively, "Dear husband, all is not over yet." For five days she was very well, suckled her child, and was cheerful; but on the sixth, an eruption broke out, she grew very ill, and Stilling became greatly alarmed. Her friend Eliza came to wait upon her, in which she was faithfully assisted by Hannah. Mother Coing came also every day, and occasionally relieved her daughter.

Stilling had still hopes of her recovery; but, as he was sitting one afternoon alone by her bed side, he perceived that she began to speak irrationally, and to pull and straighten the bed clothes. He now ran out into the open air, through the Kenthof gate, and then through the beech-wood about the castle-hill, and prayed from his inmost soul, so that it might have penetrated to the very highest heaven—not for Selma's life, for he did not desire a miracle, but for strength for his weary soul, in order to be able to bear this severe stroke.

This prayer was heard; he returned home tranquillized; the peace of God reigned in his breast; he had offered up this great sacrifice to the Lord, who had graciously accepted it. After that time, he only saw Selma twice for a few moments; for his physical nature suffered too much, and it was apprehended she could not bear it. He therefore let himself be advised, and kept at a distance.

On the afternoon of the following day, he went again to her; she had already a locked jaw; Eliza was reposing upon the sofa; Selma lifted up her half closed eyes, looked wistfully at her hus-

band, and then beckoned at Eliza. Stilling cast down his eyes, and departed.

The next morning he went to her bed once more ; he will never forget the sight ! the dawn of eternity beamed on her countenance. " Is it well with thee ? " asked he. She audibly whispered through her closely fastened teeth, " O Yes ! " Stilling tottered away, and saw her no more ; for as strong as his spirit was, yet his physical nature and his heart were shaken ; nor could Eliza bear to see her friend expire ; but Mother Coing closed her eyes. She departed this life the following night, on the 23rd of May, at one o'clock. They came weeping to Stilling's bed to inform him of it ; " Lord, thy will be done ! " was his reply.

CHAP. III.

SELMA dead!—the woman of whom Stilling was proud, dead!—that is saying much! Though profound peace reigned in his soul, yet still his state and condition were indescribable; his frame was dreadfully shaken; the spasmodic complaint, which continually tormented him, had already excited his nervous system to a high degree, and this stroke might have entirely ruined it, if the paternal goodness of God had not supported him; or, to speak in fashionable terms, if he had not had so strong a constitution. Death and silence now environed him. At Christina's departure, he had been so well prepared, by previous wearisome sufferings, that it was a kindness, an alleviation to him; but now it was quite different.

That Selma was in the right, when she said, she was no longer suitable for his mode of life, he began, indeed, clearly to see, and in the sequel,

found it true ; but still, her departure was heart-rending and dreadful to him ; she had been much to him ; and had been a striking instrument in the hand of his heavenly guide, with reference to him ; but now she was no more.

Stilling, when he married Selma, had never been amongst people of high rank. Much still adhered to him from his parentage and education ; in his whole life and deportment, gait and gestures, eating and drinking, and in his mode of address, especially in his intercourse with people of rank, he conducted himself so, that his low origin was immediately observed ; he always did either too much or too little in a thing. Selma, who was an accomplished lady, polished all this away completely ; at least, the observation was never afterwards made, that Stilling was deficient in good breeding ; for it afterwards appeared, that he was destined to associate with persons of the highest class.

But she was, particularly with reference to his debts, an helping angel sent from God. She was an excellent housekeeper ; with a very moderate income, in Lautern and Heidelberg, she had liquidated above two thousand gilders of debt, by which all the creditors were so pacified, that the rest were content, and willingly waited ; but the chief thing was, that immediately after she had married Stilling, she tranquillized his soul, which had been tormented by the miserable, unfeeling, and mercenary spirit of unmerciful creditors, in such a manner, that he knew not what to think

of it; from a storm, which threatened him every moment with shipwreck, she placed him on dry land. "Attend to thy vocation," said she; "trouble thyself about nothing, and commit the care to me;" and she faithfully kept her word. Selma had been therefore, during the nine years in which they lived together in the marriage state, a means of happiness to Stilling.

When she declared that she was no longer a suitable companion for Stilling, though this declaration was perfectly correct, yet I must entreat every reader not to think any evil on that account, nor to imagine any. Selma possessed an extremely noble character; she was an excellent wife; but there are situations and circumstances, for which even the most excellent of mankind are unsuitable.

Stilling's guidance was always systematic; or rather, the place, according to which he was led, was always so manifest, that every acute observer perceived it. Raschmann also saw through it; he often regarded Stilling with astonishment, and said, "Providence must have something peculiar in view with reference to you, for all the trifling, as well as important events, which have befallen you, tend to some great object, which still lies hid in the obscurity of the future." Stilling likewise felt this perceptibly, and it humbled him in the dust; but it gave him also courage and boldness to struggle forward in the path of conflict; and it may easily be supposed, how much such a

guidance promotes true christianity, and faith in the Redeemer of the world.

Selma lay a lifeless corpse. Hannah, a girl of sixteen years and a half old, now seized, with courage and resolution, the helm of the house-keeping, in which she was assisted by a worthy and faithful maid servant, whom Selma had engaged in Lautern, and who, under her instructions, had become an able housekeeper.

Of six children, which Selma had borne, three were still alive : Lisette, Caroline, and the orphan suckling, which she had forsaken. Lisette was four years and a quarter, and Caroline two years and a half old. Selma herself had not completed her thirtieth year when she died, and yet had accomplished so much. It is singular, that in her bridal days, she said to Stilling, "you will not have me long, for I shall not live to be thirty years old ; a remarkable man in Dettingen told me so."

However faithful and well intentioned Hannah was, yet she was not at that time capable of undertaking the bringing up of her little sisters ; but the departed saint had already provided for this ; for she had arranged, that Lisette should be taken to her friend, Madam Mieg, at Heidelberg, until her father had married again, and Caroline was to remain, for the same length of time, with another good friend, who lived some miles distant from Marburg. The first arrangement was carried into effect some weeks after. Stilling sent her, with a maid servant, to Frankfort, to the

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house of his friend Kraft, whence she was fetched by Madame Mieg ; but mother Coing took Caroline ; for she said, "It was hard that two children should be removed, both at once, from their deeply-sorrowing parent, and to such a distance." Stilling was satisfied with this ; for he was convinced Selma would have committed both the children to Eliza, if it had not been contrary to decorum. The latter now enjoined him to withdraw himself a little from the family of the Coings, in whose place, another friend pressed forward with his aid.

The present privy-counsellor and government director, Riess, of Marburg, was at that time government advocate, and commissary in the management of the university estates, to which Stilling had been also appointed treasurer from the beginning ; both knew and loved each other. Scarcely, therefore, had Selma expired, when Riess came, and undertook all the arrangements which circumstances required ; whilst Stilling was taken home to his house, where he continued till all was over. His good consort immediately took away the little suckling, and provided a nurse for it, whilst Riess gave the necessary orders for the interment of the corpse ; so that Stilling had no occasion whatever to trouble himself in the least. The child was baptized in Riess's house ; who, with Coing, Raschmann, and the Counts, who offered themselves, were the sponsors. Such like actions will be eventually highly esteemed ; Riess

and Stilling are friends for eternity, and there the matter may be better spoken of than here.

The first thing that Stilling undertook for his consolation was, to send for his aged father, Wilhelm Stilling. The venerable old man, now seventy-four years of age, and severely tried in the school of affliction, came without delay ; his peace of soul and resignation, imparted consolation also to his son, who resembles him. He remained with him about a fortnight, during which time, Stilling regained in some measure his serenity, to which also Selma's last will contributed much. That he must marry again, was a matter of course, for he required some one to bring up his children, and keep his house ; because it was not proper that Hannah should trifle away her prospects of happiness for the sake of her father's housekeeping. How beneficial therefore it was, that the legitimate possessor of his heart, should have appointed her successor, and that in such a manner that Stilling himself would have made no other choice !

He that has not experienced it, cannot believe how consolatory it is to a widower to know, that his departed consort approves of his choice ; and here was more than approbation.

After the period had elapsed, which decorum determines, and the laws prescribe, Stilling paid his addresses to Eliza ; whose parents, as well as herself, made him again happy by their affectionate consent. The gracious good pleasure of God in this union ; the accomplished will of the departed

Selma ; and the kind wishes and approbation of all good men, imparted to his soul a peace, which cannot be described. From that time, Eliza undertook Caroline's education ; she also visited Hannah, and assisted her with her advice, and Stilling had now a friend, with whom he could converse from heart to heart.

The twelfth of September, which had been so brilliantly celebrated the previous autumn, now again approached ; Stilling had, since then, struggled through a year of painful suffering. The hereditary prince of Hesse was at that time studying in Marburg, to whom Stilling imparted instruction four times a week ; the latter invited him to dinner on his birth-day, together with father Coing ; it was celebrated in the evening at the house of the Coings.

The nineteenth of November, the day of the holy Elizabeth, had always been observed in the family of the Duisings, the ladies of which also generally bore that name. With respect to Eliza, it was likewise particularly remarkable, because she is properly thrice called Elizabeth ; she was born on the 9th of May, 1756, and had three sponsors at her baptism, such as probably few persons have had. These were, her grandmother Duising, the mother of the latter, Vulteius, and her mother, consequently Eliza's great-great-grandmother, Madame Von Hamm ; these three matrons, her grandmother, great-grandmother, and great-great-grandmother were present at the

baptism, and the latter, Madame Von Hamm, presided at the christening dinner. All the three ladies bore the name of Elizabeth. This Elizabeth-day was fixed for Stilling's and Eliza's nuptials. He first read his four lectures, instructed the prince for an hour, and then proceeded to the house of the Coings, where the marriage ceremony was to be performed. The Elector of Hesse expressed his high approbation of this fidelity to the duties of his office, although he likewise reproached him severely for marrying again so soon.

Eliza's parents had invited several friends to the marriage supper; and the reformed minister, Schlarbaum, a sure and tried friend of Stilling's, performed the ceremony. He and his family were very beneficial companions to Stilling on his path, during his residence at Marburg.

Between the ceremony and the supper, Stilling played on the piano-forte the following verses; and Hannah sang them with her silver voice.

Ascend, my spirit, to the throne
Of him who rules above;
Who visibly hath led thee on,
With all a parent's love.

Father of all created things,
In air, or earth, or sky,
To thee my heart its tribute brings,
Thou author of its joy!

The radiance of the morning light
Beam'd on my flowery way,
And with a flood of new delight,
Thou crown'dst each passing day.

Selma, thy gift, with aiding hand,
Walk'd lovely at my side ;
And all my griefs, at her command,
Consum'd away and died.

When suddenly, the gloom of night
Obscur'd my radiant morn,
Thy lightnings fill'd my soul with fright,
And left me quite forlorn.

The corpse of Selma sank in dust ;
Her spirit burst its clod ;
"Be strong," it said, "believe and trust ;"
And then it soar'd to God ;—

And whisper'd, as it disappear'd,
"Be now Eliza thine.
For thou shalt by her love be cheer'd,
E'en as thou wast with mine."

A sacred stillness reign'd around,
And I was left alone ;
I cried, though plung'd in grief profound,
"Thy will, O God ! be done."

Again, thy kind, benignant eye,
Beam'd on me graciously ;
And she descended from the sky,
Whom Selma gave to me.

Now, Lord, before thy throne we bow ;
O may we happy be !
And kindly make our cup o'erflow,
With true felicity.

The seeds of pure beneficence,
Which we in hope would sow,
A gracious shower, O Lord, dispense,
And cause the seed to grow.

O let Eliza, at my side,
Thy richest blessings see ;
With me the day of grief abide,
And bend the suppliant knee.

Then listen to the anxious sighs,
Which from our hearts ascend,
That long to gain perfection's prize,
And ever upwards tend.

Father ! and to our journey's end,
Conduct us hand in hand ;
Until before thy face we bend,
Home, in our native land !

The evening was spent cheerfully and happily ; and now a new course of life commenced, which gradually distinguished itself from every former period, and brought Stilling nearer to his peculiar destination. Eliza cheerfully commenced her new sphere of action, in confidence in God ; and soon found, what a friend had already observed to her, that it was no easy matter to tread the same

path with Stilling. She has hitherto faithfully and firmly accompanied him on his pilgrimage; and has often and variously made it evident, that she understands how to be Stilling's consort.

Some weeks before Stilling's marriage, Raschmann and his counts at length left Marburg. He was a comet, which accompanied the planet Stilling for a period, on its course, and made the latter feel the influence of its atmosphere.

He had certainly, in one respect, operated prejudicially on Stilling, as mentioned above; but this soon vanished in the new family circle, and he became afterwards, through other co-operating causes, still more firmly grounded in the doctrine of the atonement than before. But, on the other hand, Raschmann belonged, in a remarkable manner, to the instruments of Stilling's improvement; through him he learnt *great, mysterious, and important things; things which were of an extensive and comprehensive nature. That which Barruel and the triumph of philosophy intend to relate, and relate correctly, in the main thing, but erroneously in the detail, was now made known to him.*

It must not, however, be supposed, that Raschmann *purposely* instructed Stilling in all this. The truth was, he was very talkative; so that, when he had invited his friends to see him, some morsel or other continually made its appearance; and, as Stilling had a good memory, he retained every thing correctly, and thus learnt, in the

three years which Raschmann spent at Marburg, the whole connexion of that, which has subsequently produced such great and dreadful phenomena in the ecclesiastical and political horizon, and when he connected that, which he himself had learnt and read, with the fragments above-mentioned, and rectified one by the other, a correct and true *whole* resulted from it. How useful and necessary this knowledge was to Stilling, is still, and will be in future, may be judged of by those who have a clear insight into the object of their existence.

CHAP. V.

THE first weeks after Eliza's marriage were pleasant, and her path was strewed with flowers. Stilling had also no other affliction, but his tormenting spasmodic attack ; but a fortnight before Christmas, his constant house-friend again appeared in a very serious manner.

Hannah, from her youth up, had often, and frequently suffered dreadfully from a tetter on the left cheek ; Selma had employed every possible means to deliver her from it, and Eliza continued the attempt with all zeal. Just at that time, there came a celebrated physician to Marburg, who was also consulted, and he prescribed the external application of the sublimate of mercury. Now, whether it was this, or a predisposition inherited from her late mother, Christina, or both together, that produced such dreadful consequences, I know not. Hannah was seized, about

the time above-mentioned, with the most dreadful hysteric fits. These attacks, so painfully exciting to every beholder, were particularly terrific to Eliza; and besides this, she was in the family-way; yet, notwithstanding, she heroically took courage, and nursed Hannah faithfully. But the Lord graciously preserved her from all prejudicial consequences.

This was the first act of the tragedy; the second now followed; it was a severe and fiery ordeal for Stilling, Eliza, and Hannah. I will relate it, for the warning and instruction of the young; yet, in such a manner, that a certain family, whom I much esteem, will be satisfied with it.

Hannah had been requested, in a polite company, to sing and play. She complied. What can be more innocent than this? and yet it was the sole occasion of passing half a year of anxious and painful suffering. A young man who was studying divinity, and whose self-will had never been broken, whom Hannah had previously never seen, nor heard the least of, was present on the occasion. He was so enchanted with the singing, that from that period, he employed all, and at length the most desperate means of obtaining possession of her. He first applied for her, and was told, that when he was properly provided for, no objections would be made, if he could gain Hannah's consent. But this was by far not enough; he insisted upon it, that the assurance should be then given him, that she would marry him.

Hannah declared aloud, that she could never love him, nor marry him; and that she had never given him the smallest occasion for this application. But all this was unavailing. He next applied to the parents, and sought to prove to them, that it was their duty to *compel* their daughter to marry him; and on this proof being found invalid, he attempted violence. He came once, unexpectedly, into Stilling's house, whilst Stilling was lecturing, and burst into the room where Hannah was; fortunately she had a female friend with her; her father heard her anxious cry, and ran thither with brother Coing; and both of them reproached the senseless man most bitterly.

He then took lodgings at an inn, immediately opposite, that he might repeat the tragedy any moment; but, on Hannah's being removed to a place of safety, he again withdrew. Another time, he made his appearance unawares, and acted in such a wild and riotous manner, that Stilling was obliged to shew him the door. He then ran to the Coings' house, where mother Coing was lying dangerously ill; Eliza, who was there just at the time, with a strong arm, pushed him out of doors. He now became desperate; was fetched back from the river, into which he intended to plunge himself; then cast himself on the ground before Stilling's house, and was at length, with difficulty, sent back to his home, which was some leagues distant; he afterwards roamed about the country, and assailed Stilling with threatening

letters ; so that, at length, he was compelled to request the aid of the magistrates, and to procure his safety in that manner.

The poor and pitiable young man went abroad, where he died in the bloom of his years. It will not be difficult for parents, and young people of both sexes, to draw due advantage, and appropriate instruction, from this melancholy affair, which was so painful to Stilling and his family.

The good Hannah was however happily rewarded for this fiery trial. In the village of Dexbach, in the province of Darmstadt, five leagues from Marburg, there was a young clergyman of the name of Schwarz, who lived in intimate friendship with Stilling, and being still unmarried, kept house with his excellent mother and amiable sister. This pious and upright man afterwards rendered himself celebrated by several valuable treatises, particularly on "The Moral Sciences," "The Religious Teacher," elementary works, &c. Hannah and his sister Caroline loved each other cordially, and it was she who was with Hannah when the student burst into the room. It was this young lady also who took her to Dexbach, to her brother's house in safety. Through the wise guidance of God, and in a christian and becoming manner, there arose between Schwarz and Hannah a love which was acceptable in the sight of God, and which was crowned with the consent of the parents, and the paternal goodness of God. In the spring of the year 1792, the

marriage was solemnized between Schwarz and Hannah in Stilling's house. She makes a good wife, a good mother of six hopeful children, an excellent assistant in her husband's seminary, and altogether a worthy woman, who causes joy to her virtuous husband and her parents.

The unpleasant affair with the student occurred in the first half of the year 1791, which was also aggravated by two mournful events. In the month of February, died little Franz, the suckling which Selma left behind her, of water in the head, and mother Coing also now approaching her end. She had been in a weak state for some time, and was in particular subject to asthma. By works of love which she had performed in sitting up at night, she had taken cold; her illness now became serious and dangerous. Stilling visited her frequently; she was tranquil and joyful, and met her dissolution with an indescribable calmness of soul; and when she thought of her children, Stilling assured her that they should be his, if their parents died before him.

All these mournful events operated so prejudicially on Eliza's health, that she also fell ill, though not dangerously so; however she was obliged to keep her bed, which pained her, because she was unable to visit her good mother. Both the invalids, mother and daughter, daily interchanged messages, and each comforted the other with the idea that their case was not dangerous.

One morning early towards the end of March,

the melancholy news arrived, that mother Coing had departed this life. It was Stilling's lot to inform Eliza of it; this was a painful task, but he accomplished it, and then ran to her parent's house. As he entered the room, the beloved corpse met his eye; she lay on a field-bed, opposite the door; she had been a very handsome woman, and the long continued and tranquil exercise of a religious life had ennobled her features uncommonly; not hope, but the enjoyment of eternal life beamed upon her pallid countenance. Father Coing stood before the corpse, he smiled at Stilling through tears, and said, "Thank God! she is safe with God!" He mourned, but in a christian-like manner.

There is no conviction more pleasing, or more heart elevating, than that of knowing our dear departed friends are happy. Father Coing, who celebrated his birthday about this time, had intreated God for his dear consort, as a birthday gift, but did not obtain it; Stilling had prayed half a year for Selma's life, but was also not heard.

My dear christian readers! do not suffer such instances to deter you from prayer. It is the Father's will, that we, his children, should ask him for every thing, because this retains us continually in attachment to, and dependance upon, him. If he cannot grant us that for which we pray, he bestows upon us something better in its stead. We may rest assured, that the Lord hears

every believing prayer ; we always obtain something by it, which we would not have obtained without praying, and that, indeed, which is the best for us.

When a christian has made such progress, that he is able to remain continually in the presence of God, and has entirely and unreservedly offered up his own will to the only good will of God ; he prays incessantly in the inward centre of his being. The Spirit of the Lord then makes intercession for him with unutterable sighing ; and then he never prays in vain, for the Holy Spirit knows what is the will of God. Therefore when he invites the heart to pray for something, he at the same time gives faith and confidence that the prayer will be heard. The man prays, and his prayer is answered.

Stilling and Eliza, from the commencement of their union, had taken the resolution of having their son Jacob, who was by the first marriage, again with them. He was now seventeen years old, and therefore it was time he should begin his academical course. He had hitherto been in the boarding school of the worthy, learned, and reverend Mr. Grimm, at Schluttern, in the neighbourhood of Heilbronn, where he had been educated, and prepared for studying : now as Stilling could only travel during the vacation, the next Easter holidays were fixed upon for that purpose ; and Jacob was therefore written to, to be, on a day appointed, at friend Mieg's in Heidel-

burg, for his parents would come hither and fetch him. They also determined to take Lisette back with them ; for Eliza wished to have all the four children together, in order to enable her to exercise her maternal duties towards them with all fidelity ; and that they might likewise afford a refreshing season and a beneficial recreation to father Coing and his children in their profound sorrow, they both resolved to take these dear friends with them to their friend Kraft in Frankfurt, and then, on their return from Heidelberg, take them back to Marburg. The whole of this plan was carried into effect precisely in this manner, during the Easter holidays, in 1791.

Soon after their arrival in Heidelberg, Jacob also made his appearance. He was become a good and worthy youth, who caused joy to his parents. He likewise rejoiced to see them, and that he was again at length about to live with them. But as it respects Lisette, there were difficulties in the way. Madame Mieg, who had no children, wished to keep the girl, and asserted also, that her mother, whose heart was attached to the child, might possibly pay for it with her life, if the child were removed from her. It pained Stilling to the soul to leave his little daughter behind, and Eliza wept ; she believed it was her duty, and not that of another, to bring up the children of her departed friend, and that they would be eventually required at her hands, and not at those of another. However, the two parents contented themselves,

and left the dear child in the care of their friend Mieg ; that it was well taken care of, will be seen in the sequel. They then returned with their son back again to Frankfort. Brother Coing accompanied them on this journey into the Palatinate.

After a short stay in Frankfort, the whole company commenced their journey back to Marburg, where the two professors arrived in sufficient time to resume their vocation and their lectures.

In the autumn of 1791, Eliza was happily brought to bed of a daughter, to whom was given the name of Lubecka, customary in the family of the Duisings. With the exception of Stilling's spasmodic attacks, there was now a small cessation of suffering ; but it did not last long ; for Hannah, who was now betrothed to Schwarz, was again seized with the most dreadful hysteric fits, from which, however, she was entirely freed, in a few weeks, by that very able physician, Michaelis, who also belongs to Stilling's most intimate friends.

On new year's day, 1792, Stilling was chosen pro-rector of the university. This dignity has always been held in high estimation ; but, on the other hand, there is no university, in which this office is so difficult to fill, as that of Marburg. Stilling entered upon it, confiding in divine assistance ; and really he needed it, this year, more than ever.

As Easter, and consequently Hannah's marriage, was now approaching, Eliza undertook the

preparation of the dower, and Stilling invited uncle Kraft with his consort and children, and likewise father Wilhelm Stilling to the wedding. They all came, and Stilling reckons this season as one of the most delightful in his whole life; to the crossbearer, Wilhelm Stilling, it was, as he expressed himself, *a foretaste of heaven*. Schwarz and Hannah were united to each other in Stilling's house, amidst the blessings of their parents, grandparents, friends, and relatives; their marriage is a happy one, and it goes well with them. Their beloved visitors then returned again to their homes.

A young gentleman had been for some time studying at Marburg, the present Prussian counsellor of administration, Von Vincke. He lodged in Stilling's house, and also dined at his table; and was one of the most excellent young men who have ever studied at Marburg. His father, the Rev. Dean Von Vincke, of Minden, now wrote to say, that he would come this summer, with his lady and family, and would visit Stilling and his Eliza. They did so, just as the German princes were marching to Champagne, and the Duke of Weimar with his regiment passed through Marburg. Stilling now became acquainted with this prince. The dean and he spent a pleasant afternoon with him. After this agreeable visit, Eliza was again ill; she was in a state of pregnancy, which was rendered abortive by this event; however it passed over happily, so that on the ninth

day, the weather being very beautiful, she was able to go out again. They determined therefore to go to the garden, and as Schwarz and Hannah were there also to visit their mother, father Coing likewise joined the company in the garden. He was that afternoon particularly cheerful and happy, and as he was afraid of the evening air, which Eliza also could not bear, he took her by the arm, and conducted her home, and as he passed along under the garden wall, the young people strewed flowers upon him from above.

The next morning, at five o'clock, Stilling's kitchen maid came into his room, and requested him to come out; he dressed himself a little, went out, and found Schwarz and Hannah, pale and with downcast eyes, standing in the room opposite. "Dear father," began Schwarz, "what you have so often foreboded has occurred; father Coing is no more!" These words penetrated Stilling like a thunderbolt, through and through, and with it the consideration of his Eliza, who was still so weak, and who loved her father so tenderly! However, he took courage, went to her bedside, and said, "Eliza, a dear friend is dead!" she answered, "O God! Hannah!" for she was also in the family way. "No," replied he, "it is father Coing!" Eliza grieved very much; however, she bore it with christian resignation. Yet still, this fright laid the basis for a painful affliction, which she has ever since had to bear. Stilling now hastened to the dear family; they

were all three standing in the room, weeping. Stilling embraced and kissed them, and said, "You are now all three my children; as soon as it is possible, remove to my house." This accordingly took place, as soon as the corpse was interred. The residing together with this dear family, was, in the sequel, indescribably beneficial and consoling to Stilling, as will be subsequently seen. Father Coing had been seized with symptoms of suffocation, the physician had been called, and all possible means used to save him, but in vain. He declared very calmly, that he was ready to die. He was an excellent man, and his blessing rests upon his children.

The most important period of Stilling's life now commences; changes took place in him and out of him, which gave his whole being a very important direction, and prepared him for the situation he was eventually to fill.

Soon after father Coing's death, the time arrived when, as pro-rector of the University of Marburg, he was obliged, in company with the government commissary, to travel to Lower Hesse, to visit the districts there, under the jurisdiction of the University, and to sell the tithe belonging to it, to the highest bidder. The two friends, Riess and Stilling therefore set out on the journey, and the latter took Eliza with him, in order to afford her recreation and amusement, and to accelerate her recovery; for her illness, and in particular, her father's sudden death had brought her very low.

After executing the duties of their office, Stilling returned with her again, by way of Cassel, to Marburg. At Cassel, and even previously, Eliza began to observe an unpleasant sensation inwardly in the neck; this feeling became stronger on arriving at Cassel, and on the right side of the neck arose an involuntary and occasional convulsive movement of the head towards the right side, but still it was not perceptible; she then travelled home, and attended to her domestic duties.

The autumnal vacation now again approached. Their uncle Kraft at Frankfort, wrote that there was a rich blind Jewess there, who wished to be couched for the cataract by Stilling, and that she would gladly pay the expences of his journey, if he would come and administer his aid. Stilling was agreeable to this; but required, first, to procure permission at Cassel, because the pro-rector of Marburg, was not at liberty to pass a night out of the town. He obtained the permission, and consequently confided his office to the ex-pro-rector, and set out for Frankfort accompanied by his Eliza. On arriving towards evening at Vilbel, a beautiful village on the Nidda, two leagues from Frankfort, and as they were stopping before an inn to feed the horses, the hostess came out to the coach, and said, with an anxious expression of countenance, "*O, are you aware, that the French have entered the empire, and have already taken Spires?*" This intelligence penetrated through Stilling's whole existence like an electric shock,

but still he hoped that it was a mere report, and might not be so bad ; he therefore continued his journey to Frankfort with his attendants, and took up his residence there with Mr. Kraft. He now learnt, that the news was but too true in its whole extent ; and that the whole city was in a state of apprehension and disturbance. It is quite requisite that I make a few observations here, on the singular effects which this information produced in Stilling's soul.

King Louis the Fourteenth, of France, after him the Duke of Orleans, who was regent, and finally, Louis the Fifteenth, had, in the course of a century, introduced an unexampled degree of luxury into France. A nation that is sunk in voluptuousness, and whose nerves are weakened by every species of licentiousness, receives the witty derisions of a Voltaire as philosophy, and the sophistical dreams of a Rousseau as religion. Hence, a national character naturally arises, which is extremely captivating, agreeable, and pleasing to the sensual man ; and having that which is dazzling in the system, and at the same time possessing an external polish, it becomes interesting even to the reflecting mind, and therefore gains the approbation of every cultivated nation.

It was for this reason also, that our German nobility, both high and low, regarded France as the chief school for politeness, good breeding, and —*morality*. They were ashamed of the powerful German language, and spoke French ; French

adventurers, friseurs, and—it was enough if they were but French, were chosen for the tutors of future rulers; and very frequently, French milliners for governesses of our princesses, countesses, and ladies. The German national character, and religion along with it, went out of fashion, and into the lumber room.

Learned men, and theologians in particular, were now desirous of giving their advice and assistance; and for this purpose, they chose—the way of accommodation. They sought to make peace between Christ and Belial; each was to give way a little; Christ was to annul the dogmas of the doctrines of faith, and Belial to forbid gross vices, and both were in future to recognize nothing as the basis of religion, but *morality*; for they were agreed upon this, that the latter must be believed and taught; but as for the performance, it was left to the liberty of every individual, which must be held sacred, and be by no means infringed upon. This Christo-Belial system was then, *par honneur de lettre* to be called *christian doctrine*, in order not too grossly to offend Christ, and his true worshippers. Thus arose the intellectual enlightening, so much esteemed in the present day, and the neology of the christian religion.

But I earnestly beg that I may not be mistaken. None of these men voluntarily intended to make peace between Christ and Belial; especially as the existence of the latter was no longer believed; but the basis of all human ideas, which impercep-

tibly insinuates itself from youth up, into the essence of human reflection, opinion, and inference; and which, if the individual be not very watchful, urges itself upon him quite involuntarily, by the spirit of the times, altered the moral principle and reason in such a manner, that people now found much in the bible that was superstitious, ridiculous, and absurd; and therefore placed themselves above every thing; and then, with this spurious principle, and altered organ of investigation, undertook—the boldest enterprize of all—the *revision of the bible*, that ancient and sacred relic! Thus arose the beginning of the great falling away, so clearly foretold by Christ and his apostles, and especially by Paul, who at the same time assert, that soon after, *the man of sin*, the *incarnate Satan*, should appear, and be hurled into the abyss, by the sudden manifestation of the Lord.

These great and important views of the present state of Christendom and the kingdom of God, had gradually arisen in Stilling's mind during a long course of years, partly from the study of history, partly from observing the signs of the times, partly by the diligent reading and studying the prophecies of scripture, and partly by secret communications from great men; and their importance filled his soul. To this, another observation, no less important, was added, which was in unison with the former.

He had observed the origin of an extensive al-

liance amongst people of all ranks; had seen its increase and progress, and had become acquainted with its principles, which had no less an object in view, than the changing of the christian religion into natural religion, and of the monarchical form of government into democratic republics, or at least, into an unobserved direction of the ruling powers; and had learnt, by the wonderful guidance of Providence, from Raschmann, how far the thing had already prospered, and this just at the time when the French revolution broke out. He knew in what degree his countrymen who belonged to this alliance stood in agreement with the French demagogues, and therefore was sufficiently informed with respect to the state of the times and their connection with biblical prophecy.

The result of all these ideas in Stilling's soul, was, that Germany, because of its playing the harlot with France, would be severely punished by this very power; he foresaw the great conflict, by which the chastisement would be inflicted, for men are punished by that through which they have sinned; and as the falling away increased with rapid strides, he already remotely foreboded the founding of the kingdom of the man of sin. That all this was really so, that is, that these ideas really existed in Stilling's soul before any one thought of the French revolution and its consequences, is evident from certain passages in his writings, and particularly from an oration he made in 1786, before the Electoral German Society at

Mannheim, but which, from reasons that may be easily conceived, did not appear in print. But with all his ideas and convictions, he had not supposed that the storm would so rapidly and suddenly break out over Germany. He conceived, it is true, that the French revolution would lay the remote basis for the last great conflict between light and darkness, but he had no presentiment that this conflict was so near; for he did not doubt that the united forces of the German princes would conquer in France. But now, when he learnt that the result was quite different, his feelings were indescribable. On the one hand, the approaching fulfilment of such expectations as exceed the highest wishes of the christian; and on the other, expectations also of unheard of sufferings and afflictions, which the impending mighty conflict would unavoidably bring with it. Truly, a state of mind the weight of which might have easily pressed to the ground a man, who had suffered so much, and laboured so hard, and still laboured, if Providence had not intended to preserve him for objects of importance.

It might be supposed, that this of itself was a sufficient ordeal; but just at this very anxious season, a particular heat was added, which the Great Refiner, for reasons known to him alone, found it needful to permit. I have mentioned above, that Eliza, by a fright in a weak state from indisposition, had been seized with a convulsive motion of the head towards the right side.

Hitherto the evil had not been very considerable, but it now became terrible and dreadful to the good soul and her husband ; for the second day of her abode in Frankfort, a terrific alarm was spread, that the French were on the march. The magistrates assembled on the Römer; water-casks were filled in order to extinguish fire during the bombardment, &c. ; in a word, the general panic was indescribable. With respect to Eliza, there was also another consideration ; the university of Marburg forms one of the Hessian states, Stilling was its pro-rector, and its sovereign was at war with France. There was therefore nothing more probable, than that the French, on entering Frankfort, would send Stilling as a hostage to France. This was too much for Eliza, who tenderly loved her husband ; her head now moved continually towards the right shoulder, and the whole of the upper part of her body was thereby distorted. Eliza suffered much from it, and Stilling thought he should have died in the midst of so much misery. Eliza had a straight and fine figure, but now a disagreeable and suffering form ; it would scarcely be endured. Beside all this, it was utterly impossible to leave the town ; they were therefore under the necessity of remaining there, that day and the next ; when it appeared that the French first sought to take Mayence. Stilling now found an opportunity for departing ; and as the Jewess was incurably blind, he travelled back again with Eliza to Marburg. Every possible means were

then attempted to deliver the worthy soul from her affliction, but every thing has been hitherto in vain. She has now suffered in this way for more than eleven years; it is certainly rather better than at that time, however, it is still a very heavy cross for herself and her husband to bear.

Stilling faithfully persevered in the discharge of his office as pro-rector and professor, and Eliza bore her affliction as becomes a christian; to this was now joined the fear of being attacked by the French. The Elector returned, it is true, about the beginning of October, but his troops followed him very slowly, on account of the badness of the weather. Hesse and the whole country was therefore unprotected, and the French General, Custine, could have acted as he liked. If his courage and his understanding had been as large as his whiskers and mustachios, the greater part of Germany would have lost its political existence; for the general feeling was, at that time, revolutionary, and favourable to France.

However, it was not then known what Custine's intentions were, and it was necessary to be prepared for every thing. His troops ravaged the Wetterau, and at times the thunder of their cannon was heard. All prepared for flight, with the exception of the heads of the college, who dared not leave their posts, consequently Stilling no more than the rest; he was obliged to hold it out. This situation of things oppressed his soul extremely which was already harassed on all sides.

One Sunday morning, towards the end of October, the terrible report was spread in the town, that the French were near at hand, and coming down the Lahnberg. Stilling's anxiety now became insupportable. He fell on his knees in his study, and besought the Lord, with tears, for strength and consolation; his eyes then fell upon a little text-book, which stood before him amongst other books; he felt incited in his mind, to open it; on doing so, he found the text, "I will lift up mine eyes to the hills, from whence cometh my help; my help cometh from the Lord, &c." he opened it again, and found, I will be a wall of fire round about them, &c." He rose up encouraged and comforted, and after that time, he was no longer afraid of the French; nor did any of them come, and the Prussians and Hessians soon after approached, Frankfort was retaken, and Mayence besieged.

Here I must make two observations, which none of my readers will take amiss.

1. The opening upon passages of Scripture, in order to ascertain the will of God, or even the future, is certainly an abuse of the Holy Scriptures, and not permitted a christian. If a person wishes to do it, in order to derive consolation from the divine word—it ought to be done in complete resignation and submission to the will of God; but he ought not to be cast down or discouraged, if he hits upon a passage which is not of a consoling nature. Cutting for a text is no means which

God has ever appointed for any object ; it is a kind of lot ; and this is a sacred thing which ought not to be profaned.

2. Stilling's extreme timidity may possibly excite in some, unfavorable ideas of him, as if he were a man devoid of courage. To this it may be answered, that Stilling trembles at every danger, whether great or small, before it is realized : but when it arrives, he is confident and courageous, even in the greatest trials. This is the natural consequence of long endured sufferings ; we fear them, because we know their pain, and endure them with confidence, because we are accustomed to bear them, and are acquainted with their blissful results.

Stilling was invited by the worthy family of the Von Vincke's to visit them at Prussian Minden during the next Easter vacation. He thankfully accepted this invitation, and his inmate, young Von Vincke, and some friends from Cassel accompanied him. Stilling suffered much on this journey, from spasms in the stomach ; the weather was raw, and he rode thither on horseback. He also accompanied the family above mentioned to their sumptuous manorial residence of Ostenwalde, four leagues from Osnabruck, and then travelled home again by way of Detmold.

Stilling became acquainted with some remarkable individuals on this journey, with some of whom he also entered into an intimate and friendly connection, namely the lately deceased princess

Juliana of Bückeburg, Kleuker of Osnabruck, who had however already visited Stilling in Marburg, Möser and his daughter, Madame Von Voight, the princess Christina of Lippe Detmold, the three divines, Ewald, Passavant, and Von Cölln, and Doctor Scherf, Physician to the prince of Lippe. All these worthy individuals manifested respect and kindness to Stilling. There was also then living in Detmold, a very worthy matron, the widow of the late Superintendent-general Stosch, with her daughters, the eldest of whom had been Selma's intimate friend. Stilling visited her, and was received with affecting tenderness. On taking leave, the venerable woman fell on his neck, and said, "If we see each other no more in this world, pray for me, that the Lord would perfect that which concerns me, in order that I may be able eventually to embrace you again in his kingdom with more joy than at present."

On Stilling's return from this journey to Marburg, when he came to his house door, Eliza stepped out to receive her husband; but what a sight! a sword pierced his soul; Eliza stood there, bent and crooked; the motion in her neck communicated itself more violently to the upper part of her body; it was dreadful! His heart bled with sympathy and sorrow, but this was of no avail, he must needs bear it. However, every thing was done to cure the good woman, and the most powerful remedies were resorted to; four balls of Mora were burnt upon her shoulder, on the bare

skin. She bore this dreadful pain without uttering a word ; but it was of no utility. She used baths, especially the shower bath, which is very powerful in its operation, but it all ended in nothing ; besides that, she was obliged to suffer a second miscarriage, in which her life was really endangered ; but with the divine assistance, she was restored again, by the means that were employed. By degrees, the convulsive motion in her neck amended itself so far, as to make it, at least, more tolerable.

In the spring of the year 1793, brother Coing entered upon the pastoral office, having been appointed to the Reformed Church at Gemünd, a town in the principality of Upper Hessa five leagues from Marburg. He had resided above half-a-year in Stilling's house. Coing would have been his brother, even though no bond of consanguinity had endeared him to him.

That which is the most remarkable in the history of Stilling's life, during this and the following year, is the publication of two works, which were peculiarly instrumental in determining his final vocation ; these were, "Scenes in the invisible World," in two volumes ; and "Nostalgia,"* in four volumes, with the key belonging to it.

The "Scenes in the Invisible World," produced an unexpected effect, they gained Stilling a large

* We have no word in use in English, corresponding with the German word "Heimweh," which literally means "home-ache," probably because no such disease is known in this country.—*Note of the Translator.*

class of religious readers, I may say with truth, and without boasting, in every quarter of the globe. By their means, the true worshippers of * Jesus Christ were again made attentive to the man, the history of whose life had already made an impression upon them ; but the " Nostalgia," completed every thing ; it gave the first bias to Stilling's future pursuits, as the sequel will show.

The origin of both books is very remarkable, for it proves incontestibly, that Stilling did not contribute the smallest thing towards the procuring cause of his subsequent appointment ; as indeed was the case during the whole of his course, as I will show at the end of this volume. However, with respect to these books, and particularly the " Nostalgia," which proved peculiarly instrumental in that respect, it is requisite that I relate their origin circumstantially, and according to the precise state of the case.

The " Scenes in the Invisible World " originated as follows. Whilst Raschmann and his Counts were at Marburg, one evening, in company at his house, Wieland's translation of Lucian was spoken of. Raschmann read a few passages from it which were extremely comical ; the whole company laughed aloud ; and every one admired the translation as an inimitable master-piece. On a certain occasion, this book again occurred to Stilling ; and he wrote for it immediately, without reflection. Some time after, his conscience smote him for this hasty step. " What ! " said the re-

proving voice in his soul, "thou art about to purchase so valuable a book in seven volumes ; and for what purpose ! merely in order to laugh ! yet thou hast still so many debts, and must provide for thy wife and family ! and if this were not the case, how much assistance mightest thou have afforded by it to some poor sufferer ! Thou art buying a book, which is not even of use to thee in any part of thy vocation, much less necessary." Stilling now stood before his judge like a poor criminal, that surrenders himself at discretion. It was a hard struggle, a painful wrestling for grace ; but at length he obtained it, and then sought, on his part, to make reparation for this transgression as much as possible. If Lucian and Wieland, thought he, have written scenes in the world of fabulous deities, partly in order to exhibit the absurdity of the heathen mythology in a ridiculous point of view, and partly also to amuse their readers with it, I will now write scenes in the real christian invisible world, for the serious consideration and for the instruction and edification of the reader, and apply what I may obtain for the work to the benefit of poor blind people." He carried this idea into execution, and thus originated a book, which produced the entirely unexpected effect above mentioned.

The origin of the "Nostalgia" was just as little the result of reflection. Stilling, from particular inducement, had perused attentively Sterne's "Tristram Shandy." Soon after it also hap-

pened that he read the "Genealogical Biographies." Both books, as is well known, are written in a sententious and humorous style. In the perusal of these works, Stilling had a very different object in view, from that which Providence intended.

To these two preparatives a third was added. Stilling had for a long time accustomed himself daily to translate a passage out of the Old Testament from the Hebrew, and another out of the New from the Greek, and then form from them a concise and pithy sentence. He had a large store of such sentences in his possession, with no other object in view than biblical study. Now who could imagine, that these insignificant and, in reality, trifling things, should have laid the real and peculiar foundation for the developement of such a remarkable circumstance? Truly! Stilling had not the remotest presentiment of it.

Soon after the perusal of the books above mentioned, and about the end of July, 1793, Mr. Krieger, a bookseller in Marburg, came one forenoon to Stilling, and requested him to give him something of a classical nature, in the shape of a novel, to publish, in order that he might have something which might prove profitable to him, because the dry compendia went off so slowly, &c. Stilling found something in his mind, which acquiesced in this request; he therefore promised him a work of the kind, and that he would commence it without delay.

The idea now suddenly occurred to Stilling,

that from his youth up, he had cherished the wish in his soul, after John Bunyan's example, to portray the true christian's path of repentance, conversion, and sanctification, under the similitude of a journey; he therefore resolved to put this idea into execution, and as he had only lately been reading those humorous works, to adopt that style and mode of diction, and then intermingle in it his stock of sentences in an appropriate manner. An idea which he had shortly before expressed in writing in a person's album, gave occasion to the title "Nostalgia," it was as follows:—

"Blessed are they that long for home,

For thither they shall surely come;"

for it was his opinion, that this title would suit well to a book, which was intended to describe the painful journey of a christian to his heavenly home.

Thus prepared, Stilling began to write his "Nostalgia." But as he was not fully confident, whether he would succeed in this method, he read the first six parts to his intimate friends, Michaelis and Schlarbaum; who were extremely well pleased with the commencement, and encouraged him to proceed in the same manner. But in order to be the more sure, he selected seven individuals from the circle of his friends, who met at his house once a fortnight, and to whom he read what he had written in the intervening time, and heard their judgment respecting it.

The state of mind which Stilling experienced

whilst labouring at this work, which consists of four large octavo volumes, is utterly indescribable. His spirit was as if elevated into ethereal regions ; a feeling of serenity and peace pervaded him, and he enjoyed a felicity, which words cannot express. When he began to work, ideas glistened past his soul, which animated him so much, that he could scarcely write so rapidly as the flow of ideas required. This was also the reason why the whole work took quite another form, and the composition quite another tendency, to that which he had proposed at the commencement,

There was, besides, another singular phenomenon ; in the state between sleeping and waking, the most beautiful and as it were, paradisaical scenery presented itself to his inward senses. He attempted to delineate it, but found it impossible ; with this imagery, there was always a feeling connected, compared with which all the joys of sense are as nothing ; it was a blissful season ! This state of mind lasted exactly as long as Stilling was engaged in writing the "Nostalgia," that is from August 1793, to December 1794, consequently full a year and a quarter.

But here I must seriously entreat the christian reader, not to judge uncharitably, as if Stilling wished from this, to arrogate to himself divine inspiration, or even anything of that nature. No friends ! Stilling assumed no such thing. It was an exalted feeling of the nearness of the Lord, who is the Spirit ; this light irradiated the powers

of his soul, and enlightened his imagination and reason. In this light, Stilling was to write the "Nostalgia;" but yet it is still an imperfect human work. Supposing that an apprentice, who had hitherto produced wretched performances by the dubious light of a lamp, had his window shutters suddenly thrown open, and the light of the sun suffered to shine into his work-room, his productions would still be only those of an apprentice, but yet they would be better than before.

Hence came also the unexampled approbation which this book met with. A number of copies wandered to America, where it is much read. In Asia, where there are also some pious Germans, the "Nostalgia" was known and read. From Denmark, Sweden, and Russia, even to Astrachan, Stilling received proofs of this approbation. Out of every province in Germany, from persons of all ranks, from the throne to the plough, Stilling received a multitude of letters, which testified the loudest approval; not a few learned sceptics were convinced by it, and gained over to true christianity; in a word, there are few books that have caused such a powerful and extensive sensation as Stilling's "Nostalgia." This must not be regarded as boasting; it belongs to the essential part of this history.

But the "Nostalgia" operated powerfully and painfully upon Stilling himself. The delight he had felt whilst writing it now ceased; the deep and inward conviction, that even political economy

was not his real vocation, produced the very same effect on his mind, as formerly the discovery at Elberfeld,* that the practice of medicine was not that for which he was ultimately designed. He felt the pressure of a dejection, which penetrated into his inmost soul, an unspeakable melting of the heart, and contrition of spirit; all the praise and all the approbation of princes, and of the greatest and most excellent men, caused him, indeed, a momentary joy; but then he felt profoundly, that all this had not reference to him, and that all the praise belonged to Him alone who had entrusted him with such talents. Such is his state of mind still, and such it will remain.

It is remarkable, that just at this period, three voices, entirely independent of each other, declared Stilling's academical situation was no longer his proper vocation.

The first was an inward conviction, which had arisen in him during the time he was writing the "Nostalgia," and for which he was unable to give a reason. The impulse he had so strongly felt from his childhood, of becoming an active instrument for the advancement of religion in the Lord's hands, and which was also always the operative cause of his religious minor occupations, now stood more conspicuously before his eyes than ever, and filled him with a longing to become free from all earthly things, in order to be able to

* Called *Schönenthal* at the commencement of the work.

serve the Lord and his kingdom actively and with all his powers.

The second voice, which spoke the same thing, was contained in every letter he received, whether from far or near ; persons of every rank in society, from the highest to the lowest, called upon him to devote himself exclusively and entirely to the service of the Lord and the cause of religion, and by no means to discontinue his labours in that department.

The third and last voice was, that just about this time, academical Orders and a revolutionary spirit prevailed amongst the students at Marburg, by which their whole minds were filled with principles and sentiments, which were directly opposed to the doctrines which Stilling taught. Hence the number of his hearers continually decreased, and the spirit of the times, the prevailing mode of thinking, and the general tendency of the German financial policy, left him not a glimmer of hope, that he would be in future of any utility with reference to his principles of political economy.

I now request my readers calmly to reflect how an honest and conscientious man must feel in such a situation, and whether the whole position in which Stilling now found himself would have resulted from blind accident or chance.

However clear and evident all this was, yet the way to attain to it was equally obscure. No expedient could be at that time thought of, in order to arrive at it ; for his family was numerous ; his

son was at the university; the war and other circumstances made every thing very dear; the needy were many; his large income was scarcely sufficient; and there were still many debts to pay. Eliza, indeed, who trod sincerely in Selma's footsteps with regard to the housekeeping, had, notwithstanding all the sickness, heavy expences, and Hannah's marriage, already liquidated in a few years, some hundred gilders; and the interest was regularly paid every year. But under present circumstances, it was impossible to think of any perceptible liquidation of debt; it was therefore necessary that Stilling should retain his professorship, and attend to it with all fidelity for the sake of the stipend. Let the reader imagine himself in his place; insurmountable hindrances lay in the way of the vocation and sphere of action in which he could have been most beneficially and cheerfully occupied, and to which from his youth up, he had an unconquerable inclination. On the other hand, that vocation, in which he was obliged to labour, without benefit and without hope, was completely indispensable to him. And joined with this, was the melancholy idea of what the Elector would say, when he learnt that Stilling did, or rather was able to do, so little for his heavy salary.

The year 1794 again strewed many thorns in Stilling's path; for in February, Eliza's eldest daughter, Lubecka, died, from the consequences of the measles, and in the sequel, other bitter sufferings were added.

In July of the following summer, Lavater wrote to him that he would pass through Marburg on his return from Copenhagen. This caused him real joy ; he had seen this friend of his heart just twenty years before in Elberfeld, and consequently only once in his life ; but still, at times, had exchanged confidential letters with him. It was of extreme importance to him, to converse once more personally with this witness for the truth, and discuss many subjects with him, which were too difficult and copious for correspondence. Lavater arrived one Sunday afternoon in Marburg, with his pious and amiable daughter, at present the consort of the Rev. Mr. Gessner, of Zurich. Stilling went about a league to meet him. Lavater continued at Marburg until early the next morning, when he proceeded on his journey.

It is difficult to call to mind in the whole course of history, a learned man that has excited so much attention, and that so little sought to do so, as Lavater. In the evening, whilst he was supping in Stilling's the place before the house was filled with people, and the windows were crowded with heads. He was certainly in many respects a remarkable man, and a great witness of the truth of Jesus Christ. The bond of fraternity was now more firmly established between Lavater and Stilling ; they strengthened each other, and resolved that neither death, nor life, nor reproach, nor shame, should ever cause them to

turn away from Christ, who was then so despised and hated.

Soon afterwards followed the bitter affliction I have mentioned above ; it was a fiery trial. Stilling was wont, during the Whitsuntide holidays, to go with his auditory to Cassel, in order to shew them the foreign horticultural productions at Wilhelmshöhe. This was done principally for the sake of those who studied the arborous sciences ; but many others also accompanied him to see what else was remarkable in Cassel. The journey thither and back was generally performed on foot. On this occasion, Stilling had the pleasure to see one of his wishes fulfilled by the Elector, which was, the laying out a particular nursery for forest trees. As he was returning home with his retinue, and the students were conversing amongst themselves of the pleasure they had enjoyed at Cassel, and that every thing had succeeded so well, Stilling joined in the conversation, and said, "I have likewise been much pleased, for I have also obtained something of which I was desirous," without explaining himself further ; but he had in his eye the promise of the Elector, with regard to the nursery of forest trees.

Now there was at that time a private teacher in Marburg, a worthy and learned young man, of whom the students were very fond. He was addicted to Kant's Philosophy, which at that time was the order of the day. Now, as the

Elector was not very favorable to that philosophy, and had, perhaps, heard something to the prejudice of the private teacher, he sent a rescript to the young man ; in consequence of which, he was removed to Hanau, as professor of Philosophy, with a stipend of a hundred dollars. The latter was obliged to obey ; but the students were enraged, and the whole of their suspicion fell upon Stilling ; for they construed the expression he had made use of, on the journey from Cassel, respecting the success of his wishes, as having reference to the removal of the private teacher, of which he had been the cause. The ferment at length reached its height ; and, in order to make a tumult, they determined to serenade the private teacher, who was then ready to depart, and afterwards take the opportunity of storming Stilling's house, and breaking his windows. His good son Jacob was informed of all this ; he was studying Jurisprudence, was very regular and diligent, and never took the smallest part in such disorderly proceedings. The worthy youth was in a state of great anxiety ; for his mother, Eliza, whom he cordially loved, was again pregnant, and his aunt, Amalia Coing, Eliza's youngest sister, was mortally ill of the dysentery. He saw, therefore, before his eyes, the lives of three individuals in danger ; for the spirit of the times, at that period, which stood in connexion with the reign of terror in France, breathed out murder and death ; and the students lived in the intoxication of revolutionary sentiments.

Jacob therefore informed his parents of the danger that threatened them in the evening, and requested them to remove the windows, which were next the street and the square, and to lay Amalia in another place ; for she lay at the window towards the street. The windows, however, were not taken out ; but the invalid had a bed made behind, in an alcove. Meanwhile, Jacob went about amongst the students, and represented to them the danger which might arise from the fright : but this was like preaching to deaf ears. At length, as he ceased not to entreat them, they consented, on condition that he would also enter into the Order, and let himself be received into it. The good youth struggled for two painful hours in the choice between two evils ; however, he finally thought, that entering into an Order was the smallest of the two. He therefore did so ; the misfortune was averted, and it was agreed, that the students, as the procession passed Stilling's house, should merely shew their hostility by spitting ; this they were at liberty to do ; there was room enough in the street for it.

Stilling knew not a word of his son's having entered a student's Order ; he first heard of it a year afterwards, yet so, that it neither occasioned him terror nor sorrow. Jacob earnestly besought his parents to send him half a year to Göttingen. The true reason of this no one was acquainted with ; he pretended that it would be much to his advantage to study in Göttingen. In short, he

ceased not, until his parents at length consented, and sent him for the winter half of the year to Göttingen ; but his secret object was, to leave the Order there, and to notify it to the pro-rector ; he could not do this at Marburg, without exciting fresh disturbance. Just at that time, all academical Orders were prohibited by the Diet at Ravenna, and the universities began the examination. Jacob had fortunately already given in his resignation to the pro-rector of the Order, and received an attestation to that effect, and thus he escaped the punishment. The following summer, when he was again in Marburg, the examination began there also. To their great astonishment, and quite unexpectedly, they found him likewise upon the list. He now stood forth, and produced his attestation ; the matter was referred to the decision of the Elector. Stilling informed him of the real reason why his son had entered the Order. The Elector was pleased with his conduct, and acquitted him from all punishment, and every responsibility.

This year, there arose also a new connection in Stilling's family. Eliza's two sisters, Maria and Amalia, both very good and amiable souls, were to Stilling a real present from God ; he felt happy in their society, as well as every one who entered this family circle. The three sisters bore, as it were, in their hands, the man who by labor and sorrow was almost pressed down to the ground.

Amalia by her excellent disposition, her beauty

and Madonna's countenance had made a deep impression upon Jacob. At the commencement, the good young man imagined it was not permitted to marry his step mother's sister. He struggled therefore for a time, and was in doubt, whether it were not better to leave his parent's house. However he confided his secret to his brother-in-law Schwarz, who encouraged him, and advised him to make his parents acquainted with his wishes. Stilling and Eliza had nothing to object to it, but gave them both their blessing and their consent to the marriage, as soon as Jacob was provided for, but this was not till after the lapse of seven years. During this period, the conduct of both, as well as their character, was blameless; but in order to avoid the tongue of calumny, he undertook, not long after, the place of governor to a young gentleman who was studying the law at Marburg; he removed to the latter's residence, and did not again live with his parents, until he married Amalia.

This autumn also, the Elector appointed young Coing chaplain to the embassy at Ravenna, where he filled that office for some years, with distinguished applause.

CHAP. V.

IN this state of things, commenced the year 1795; on the 4th of January, Eliza was happily delivered of a son, who received the name of Friedrich, and is still living. A fortnight afterwards, Stilling received, on a Sunday afternoon, the mournful intelligence, that his old and intimate friend, Kraft, who was his uncle by marriage, had suddenly entered a blissful eternity. Stilling wept aloud; for it was a loss, which it would be difficult to replace.

The manner in which this excellent man and celebrated preacher died, was strikingly beautiful; he was sitting with his worthy consort, a daughter, and one or two good friends, in the evening at the supper-table; all were cheerful, and Kraft particularly lively. He was wont to return thanks aloud at table, which he was also about to do on this occasion. After supper was ended, he arose,

looked upwards, began to pray, and the same moment the Lord received his spirit; he sank down, and was dead on the spot.

Kraft was a learned theologian, and a man of great biblical research. Without possessing particular pulpit-eloquence, he was an eminent and popular preacher; in every sermon, something might be learnt. He always excited the attention, and irresistibly touched the heart. I was once in the church at Frankfort; a Prussian officer came and sat down by me; I saw that he was merely there, in order to have been at church. The door-keeper came and laid a hymn book before each of us, open at the hymn. The officer looked coolly into it, and that was all; he did not at all look at me, which was certainly quite at his own option. At length Kraft entered the pulpit; the officer looked up, just as a person looks, when he knows not whether he has looked or not. Kraft prayed; the officer looked up a few times, without taking any further notice. Kraft preached; but now the head of the officer was immoveable; his eyes were fixed upon the preacher, and his mouth was wide open, to swallow every thing that Kraft brought forth, out of the good treasure of his heart. When he pronounced the Amen, the officer turned to me and said, "I never heard such a sermon in all my life."

Kraft was a man endowed with wisdom, and consistent in all his actions. He was an unspeakably warm admirer of the Redeemer, and also a

faithful follower of him. He was indescribably beneficent; and in this, his pious consort was his faithful help-mate; when it was needful and well applied, he could joyfully contribute a hundred gilders, and that in such an agreeable manner, that it appeared as if the greatest kindness were shown him, by taking the money of him. When he was still a student, a poor man begged alms of him, but as he had no money, he immediately took his silver buckles from his shoes, and gave them to the poor man. Although he was very orthodox, yet he was the most tolerant man in the world, and polite and hospitable in the highest degree.

In company, Kraft was cheerful, pleasant, jocose, and witty. On his visit to Stilling, at Easter, 1792, the latter had one evening invited a company of good friends to supper; the conversation turned upon the exchequer* courts of the German princes, and on the ruinous principles which, in some cases, prevailed in them, to the great detriment of the rulers and their subjects. At length Kraft, who had hitherto been silent, began with his usual pathos, and said, "Though they should say unto you, that Christ is in the secret *chambers*, believe it not."

Blessed art thou, dear man of God! the consideration of joyfully meeting thee again in the

* The German word here used, may be literally rendered *revenue chambers*.

kingdom of God, is a cordial to thy friend Stilling on his painful pilgrimage.

Kraft was replaced by the pious preacher Passavant, of Detmold, Stilling's intimate friend. Besides his deeply afflicted consort, he left behind him three daughters, the eldest of whom had been married, some years before, to his worthy colleague, the Rev. Mr. Hausknecht; the latter is likewise a truly christian and evangelical man, and Stilling's intimate friend; his house has taken the place of Kraft's with reference to Stilling. The second daughter married an exemplary pious preacher, from Brunen, of the name of Eisentrüger, who was afterwards stationed at Worms, but soon followed his father-in-law. The third daughter, after the death of both her parents, married a young and religiously disposed lawyer, of the name of Pourckhardi, who is now Government Advocate, at Dellinburg, in the principality of Nassau. Mother Coing's and Madame Kraft's youngest sister, Mademoiselle Duising, had resided for a period in Kraft's house; these two sisters, Kraft's youngest daughter, and an old, faithful, and pious female servant, called Catherine, now constituted the household. But as the good widow no longer found any permanent place of abode in Frankfort, and longed to be at Marburg, her native town, and with her relatives by blood, Stilling hired a habitation for her, which, however, she left at the year's end, and removed, with Stilling and his family, into the ancient

family house, where they all lived together in christian affection and harmony.

Stilling's melancholy turn of mind and the pressure of occupation, which was almost insuperable, occasioned him and his Eliza to hire a country house, at Ockershausen, a village a mile distant from Marburg, and there pass the greatest part of the summer; in order that from a pure and free atmosphere, and the beauties of nature, they might derive invigoration, refreshment, and recreation. Eliza also stood in need of all this; for by the convulsive affection in her neck, the *free motion* of the pectoral muscles was impeded, hence she felt more or less oppressed on the breast, with which she is troubled even to the present time, and which occasionally renders her extremely dejected. Her path also much resembles Stilling's, and this makes her husband, who loves her so tenderly, often feel his burthen more heavily.

From that time, Stilling dwelt with his family, for four years together, a great part of the spring, summer, and autumn, at Ockershausen, in a pretty house, to which a beautiful orchard with an arbour is attached, and from which there is a fine prospect to the Lahnberg. But he continued to read his lectures in his house in the city.

One morning in the spring of the year 1796, a handsome young man, in a green silk plush coat, and otherwise well dressed, came to Stilling's house at Ockershausen..

This gentleman introduced himself in such a manner as betrayed a polished and genteel education. Stilling inquired who he was, and learnt that he was the remarkable Stilling was astonished at the visit, and his astonishment was increased by the expectation of what this extremely enigmatical individual might have to communicate to him. After both had sat down, the stranger began by saying, that he wished to consult Stilling relative to a person diseased in the eye. However, the real object of his visit pressed him in such a manner, that he soon began to weep, kissed first Stilling's hand, then his arm, and said, "Sir, are you not the author of the *Nostalgia*!" "Yes, Sir."

He. You are therefore one of my secret superiors; (here he again kissed Stilling's hand and arm, and wept almost aloud.)

Stilling. No, dear Sir! I am neither your nor any one else's secret superior. I am not in any secret connection whatever.

The stranger looked at Stilling with a fixed eye, and inward emotion, and replied, "Dearest friend, cease to conceal yourself! I have been tried long and severely enough; I thought you knew me already!"

Stilling. No, Mr. I assure you by the living God, that I stand in no secret connection, and in reality, understand nothing of all that you expect from me.

This speech was too strong, and too serious to

leave the stranger in uncertainty ; it was now his turn to be astonished and amazed. He therefore continued ; “ But tell me then, how it is that you know anything of the great and venerable connection in the east, which you have so circumstantially described in the *Nostalgia*, and have even minutely pointed out their rendezvous in Egypt, on Mount Sinai, in the monastery of Canobin, and under the temple at Jerusalem ? ”

Stilling. I know nothing at all of all this, but these ideas and conceptions presented themselves in a very lively manner to my imagination. It was therefore mere fable and fiction.

He. Pardon me, the matter is in truth and reality as you have described it ; astonishing, that you have hit it in such a manner ! no, that cannot have come by chance !

This gentleman now related the real particulars of the association in the East. Stilling was astonished and amazed beyond measure ; for he heard remarkable and extraordinary things, which are not however of such a nature as can be made public. I only affirm so much, by all that is true, that what Stilling learnt from this gentleman, had not the most remote reference to political connections.

About the same time, a certain great prince wrote to him, and asked him *whence it was, that he knew anything of the association in the East ; for the thing was as he had described it in the Nostalgia.* The answer in writing, was naturally

the same as that given verbally to the above mentioned stranger.

Stilling has experienced several things of this kind, in which his imagination exactly accorded with the real fact, without previously knowing the least of it, or having any presentiment of it. In the sequel, two cases of this kind will be related. How it is, and what it is, God knows! Stilling makes no reflections upon it, but lets it stand upon its own value, and looks upon it as the direction of Providence, which purposes leading him in a distinguished manner.

The developement of the eastern mystery is, however, a most important matter to him, because it has reference to the Kingdom of God. Much however remains in obscurity, for Stilling afterwards, also heard from another person of great consequence, something of an oriental alliance, which was of a very different kind, and likewise not of a political nature. It remains to be developed, whether the two are entirely distinct, or stand more or less in connexion with each other.

Other extraordinary and remarkable discoveries were added to these. Stilling received information from various sources, of apparitions from the world of spirits, of the re-appearance of persons of all classes, long and lately deceased; of remarkable presentiments, discoveries,—&c. all of which are demonstratively proved to be true.* It is to

* See his *Theory of Pneumatology*. Longman, 1834.

be regretted, that not one of them is of a nature to be made public ; but this is generally the case in such matters ; the words are also applicable here, " They have Moses and the Prophets ;" and we besides these, Christ and his apostles ; we are not referred to such extraordinary sources of information. Stilling's ideas of Hades, of the world of spirits, of the state of the soul after death, next to the hints thrown out in the Scriptures for consideration, are derived from these sources. Yet still, these are not articles of faith ; let every one think of them what he pleases ; only let him not condemn them, for by so doing, he would at the same time, condemn himself.

The year 1796, was a year of terror and misery to the whole of Lower Germany. The crossing of the Rhine by the French ; their march to Franconia, and their subsequent retreat, filled the whole country with indescribable wretchedness ; and as Hessa was at peace, the people fled from all parts to the neighbourhood of Marburg. On numbering on one occasion, by order of the magistracy, the foreign fugitives that resided there, there were found in Marburg and the adjacent towns and villages, *forty-five thousand*. It was pitiable to see, how people of all ranks, in an endless train, in carriages, carts, and waggons, drawn by oxen, horses, cows, and mules, with rich or wretched baggage, on foot, on horseback, or on asses, barefooted, in shoes, or in boots, with misery and woe depicted on their faces, filled the roads,

and with loud thanksgivings, blest the prince, who had made peace,

Stilling's mind was extremely oppressed by all this, and also by the prevailing spirit of the times, which laughs to scorn all that is holy; and his desire to labor for the Lord increased. All this had induced him, the preceding year, to publish a periodical work entitled "The Grey Man," which, very unexpectedly, met with great approbation; on which account he will still continue it. It is not only much read in every province of Germany, but also, like the "Nostalgia," in every quarter of the globe. I have myself seen American newspapers, in the German language, in which the "Grey Man" was inserted by piece-meal, under promise of its continuation.

Amongst the many fugitives, were two very estimable personages, who were particularly important to Stilling and his family. Prince Frederick of Anhalt-Bernberg-Schaumburg, a true christian in the purest sense of the word, hired a house in Marburg, and his next relative by blood, the countess Louisa of Willgenstein-Berlenburg-Carlsberg, resided with him. The mothers of both were own sisters, the countesses Henckel of Donnersmark, and real christians, who brought up their children excellently, and in the fear of God. These two noble individuals in every respect, honored Stilling and Eliza with their confidential intercourse, and they were in every situation and in every way, angels of consolation

and of succour both to them and their family, during their five years' residence in Marburg. This excellent prince and amiable countess dwelt there from the summer of 1796 to the autumn of 1801.

At the same time, Stilling also entered into nearer connection with two absent princes; the universally acknowledged excellent and pious Elector of Baden wrote to him occasionally, and prince Charles of Hesse, a real and very enlightened christian, entered into a regular correspondence with him, that still continues.

CHAP. VI.

It is now time for me again to notice father Wilhelm Stilling, and embody the history of the rest of his life with this. His second marriage had not been blessed. Notwithstanding all his striving, laboring, and sparing, he continually lost ground, and was ever deeper in debt, and his four children by the second marriage, three daughters and one son, all worthy and honest people, were all poor and unfortunate. The old patriarch saw them all about him, and saw their misery without being able to help them. Stilling, meanwhile, lived at a distance, and knew little of all this; but that it fared so very ill with his father, he was utterly ignorant. Wilhelm, however, had more than one good reason for concealing his true situation from his son; for he had formerly often expressed himself thus to him, that he would rather eat dry bread than let himself

be supported by one of his children. But the following idea probably laid heavy on his heart ; *he had often most bitterly reproached his son in his misery, respecting his circumstances, and told him he was a lost man, that he was good for nothing, that he would cause him nothing but shame and disgrace, that he would be at length obliged to beg his bread, &c.* To let himself now be supported by this very son, or to be dependant upon him, was probably a very difficult matter to the good old man's honorable feelings. However, Stilling heard by degrees, in Marburg, more of his father's true situation, and although he had himself a heavy debt to liquidate, he thought, that in such a case, he might make an exception to the well-known rule, "as long as a person is in debt, he ought not to apply money to other purposes." He determined, therefore, after considering the matter with Eliza, to contribute weekly a dollar for the support of his aged father, and occasionally to send him as much coffee and sugar as the two old folks, for the mother was still living, required. Eliza also sent besides this, now and then, when she found a fitting opportunity, a bottle of wine to Leindorf, to cheer them.

At length, Wilhelm Stilling's second wife died suddenly of suffocation by phlegm. He then gave up the housekeeping to his youngest daughter, who had married a carrier, and boarded with her. However, it went hard with this poor woman ; her husband was always from home with his

horse, and being too poor to procure what was needful, for money, she was obliged to labor, from early in the morning till late in the evening, in the field and garden ; consequently the good old man was entirely destitute of the necessary attention. The other children were equally unable to do anything ; for they could scarcely subsist themselves, let alone assisting others ; in a word, the wretchedness was great.

Wilhelm Stilling was at that time in his eightieth year, and in excellent health ; but his feet, which were always weak and infirm, now broke out into ulcerous swellings ; his mental powers also began to fade, and his memory, in particular, failed him extremely.

At length, in August 1796, Stilling received a letter from a relative, who had visited the pious old man, and had seen all his woe. This letter contained a description of his misery, and called upon Stilling to take his father to him, before he perished in his sufferings. Stilling had not known the extent of them before. He instantly sent for him, and had him brought in a conveyance to Marburg. On being told, at Ockershausen, that his father was in his house at Marburg, he hastened thither to welcome him ; but good God ! what misery ! As he entered the room, a pestilential effluvia met him, such as he had never experienced in a dissecting room. He could scarcely approach him to kiss and embrace him. The distress was greater than I can describe. It

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was an advantage to the good man, that his mental faculties were already so decayed, that he did not particularly feel his misery. A few years previous, it would have been intolerable to his feelings of decorum, and habitual cleanliness.

Stilling's heart bled at the sight, but Eliza, who had often wished that she might have the happiness of tending her parents in their old age, began the work with joy. So great a boast has always been made of holy individuals of the Romish church, and it has been esteemed so meritorious in them, that they bound up the putrifying ulcers of poor invalids in the hospitals and lazarettos ; here *more* was done, *much more* ! Thou wilt on no account consent, kind and noble-minded consort, that I should here say anything to thy praise, and I am silent ; but father Wilhelm, who has no longer sufficient understanding to recognize thy unexampled, childlike love, and is unable to bless thee for it, will eventually meet thee, in his glorified form, thou faithful sufferer ! thou companion of Stilling's life and afflictions ! and return thee in an abundant measure, the thanks omitted here. Doris hovers near, holding him by the hand, to welcome her daughter Eliza ; father Eberhard Stilling smiles peace to thee, and Selma will also embrace her friend, and say, "Blessed art thou, for having so excellently fulfilled my expectations !" All these glorified ones will then conduct thee before the throne of the Most Merciful, who will incline the sceptre of all

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worlds towards thy forehead, and say, "What thou hast done to this my servant, thou hast also done to me; go thy way, thou inhabitant of the new Jerusalem, and enjoy the fulness of felicity."

Eliza continued this painful labour of love till the month of October, when she was again confined of a daughter, who is still living, and bears the name of Amalia. Amalia Coing, the future grand-daughter-in-law of Wilhelm Stilling, now undertook this task, for which it will be well with her, and her reward will be great in time and eternity.

The close of the year 1796 was melancholy; a brother of the late mother Coing and aunt Kraft died in the autumn. He was a lawyer in Frankenberg, unmarried, and expired suddenly, in consequence of an apoplectic fit. Another brother, who was likewise unmarried, and prothonotary at Dortheim, in the Wetterau, came, in order to arrange his brother's affairs in Frankenberg, and died ten days before Christmas, in Stilling's house. In consequence of these repeated strokes, the good widow Kraft, whose daughter Eisentrüger, had also returned to her the previous summer, as a widow, was quite cast down to the ground; she likewise took to her bed, and died on Christmas day, quietly and happily, like her sister Coing. There still remained Mademoiselle Duising, widow Eisentrüger, and the unmarried miss Kraft, with her worthy old Catharine. Miss Kraft married the following summer, Mr. Burckhardt of Dillen-

berg ; the remaining three members of the estimable circle of the late Mr. Kraft, now live in Von Ham's family mansion in Marburg, which is the property of aunt Duising.

The good Schwarz had also something of a severe nature to suffer with his consort, in the year 1796 ; he had left his solitary Dexbach, and had accepted a living at Echzell, in the Wetterau, where he was exposed to all the horrors of war. Hannah was also amongst the forty-five thousand refugees, and she passed her third confinement quietly at her parents' in Marburg, and then set off again to her post.

The year 1797, was not particularly remarkable in Stilling's history. Every thing proceeded in its customary course, except that Stilling's inward sufferings were rather increased than diminished ; an inward melancholy continually oppressed him ; an indescribable cheerlessness deprived him of every enjoyment. The only thing which sustained him, was his domestic circle, in which every one felt happy, who entered it. Eliza and her two sisters, Maria and Amalia, were the instruments the Lord made use of to lighten the load of his crossbearer, although Eliza herself almost sank beneath the burden.

Father Wilhelm Stilling experienced nothing of this ; he was childish, and became more and more so ; and in order that he might not want attention in any way, Stilling sent for his eldest sister's daughter, Maria, who faithfully fulfilled her duty

to her grandfather, until attendance upon him was no longer proper for a young girl, and an old widow was engaged, who waited upon him day and night. Maria's character developed itself advantageously ; she enjoys the esteem and love of all good men, and is beloved by Stilling, and Eliza, as their child. It gradually came to such a length with father Wilhelm, that he knew no one, and in the end, not even his son any more. Respecting his second marriage and children, he scarcely remembered anything ; but occasionally spoke in single ideas, of his marriage with Doris, and of his youthful years. No sooner, however, was religion introduced, than his spirit returned to him ; he then spoke connectedly and rationally ; and when this also ceased to be the case, his mental faculties still clung to a few texts of scripture respecting the forgiveness of sins, through the sufferings and death of Christ, which he repeated times without number, wringing his hands, and shedding many tears, and comforted himself with them in his sufferings. From this instance may be learnt how important it is, to fill the memory of children early with edifying texts of scripture, and verses of hymns. The first impression on the memory of children can never be erased. Such passages and verses may be of little service to them in their youth ; but when in old age, they must travel through Wilhelm Stilling's desert, in which, solitary, and divested of all susceptibility of social life and of their own exis-

tence, they retain only a small glimmer of reason for their guide ; when they have thus forgotten their whole course of life, such passages and verses are as bread from heaven, which strengthens the individual in crossing the awful stream of death. Generally speaking, they are an excellent means of invigoration and comfort in distress and death.

In the midsummer vacation of the year 1797, Stilling and Eliza experienced another remarkable instance of Divine providence. He had certainly a considerable income, but also an equally considerable and necessary expenditure ; for, at that time, every thing was dear at Marburg. Every housekeeper will remember seasons, in which a variety of circumstances concurred in causing a demand for money ; from which he knew not how to escape, and in which he was not in a situation to be able, or to venture to increase his debts. It was much in such a situation as this, in which Stilling, or rather his Eliza found herself, who had trodden in Selma's footsteps, and had undertaken, quite alone, the care of the housekeeping, and the management of the cash. A very worthy and respectable lady, in Switzerland, had written to Stilling some time before, and asked his advice regarding the blindness of her husband. Just at this pressing emergency, as Stilling was with the students at Cassel, and made his customary midsummer excursion with them, he received a letter from this lady, with a bill of exchange for three hundred gilders. She mentioned at the same

time, that Stilling must never think of repayment, or of rendering service for it; she felt herself impelled to send this trifle, and begged he would think no more of the matter. The pressure was thus all at once removed, which much strengthened Eliza's faith.

There was added this year, another very estimable personage to the most important of Stilling's friends; the Countess Christina of Waldeck, widow of Count Josias of Waldeck-Bergheim, and born Countess of Isenburg-Büdingen, determined to send her two younger sons to Marburg, that they might study there. She finally resolved to remove to Marburg herself, with her amiable daughter, the Countess Caroline, till her sons should have finished their studies. It cannot be described, what this pious lady was to Stilling and Eliza; how variously her heart, which was formed for philanthropy, was occupied with showing it in word and deed. She harmonized entirely with Prince Frederick of Anhalt, and the Countess Louisa; all three had the opportunity of communicating their sorrows to Stilling and Eliza, and of conversing confidentially with them respecting all their affairs.

The year 1798 is remarkable in Stilling's history; because in it he wrote his "History of the Triumph of the Christian Religion, in an Exposition of the Revelations of John, adapted for general usefulness," and then made his first considerable journey with his Eliza.

The "History of the Triumph, &c." originated as follows. The important results produced by the French Revolution, and the events which occurred in several places, everywhere made a deep impression upon the true servants of the Lord, who observed the signs of the times. Several individuals now began to apply certain parts of the Revelation to those times, without regarding the whole connexion of prophecy and its spirit, in the bible generally. Very sensible men already held the French cockade to be "the mark of the beast;" and therefore believed that the beast had already ascended from the bottomless pit, and that "the man of sin" was already in existence. This pretty general sensation amongst true christians excited Stilling's consideration, and he sought, in the "The Grey Man," to warn them against it.

On the other hand, it appeared to him extremely remarkable, that the well-known, pious, and learned prelate Bengelius, had, fifty years previous, pointedly foretold, in his Exposition of the Apocalypse, that in the last ten years of the eighteenth century, the great conflict would commence, and the Romish throne be overturned. This had been made still more minutely evident, by an anonymous writer in Carlsruhe, in a more exact and precise explanation of the Bengelic Apocalyptic system of calculation; and which even determined the years in the last decennary of the eighteenth century, in which Rome was to be

overthrown, and this eighteen years before it really took place. All this drew Stilling's attention to Bengelius's writings, and particularly to the book just mentioned by the anonymous author in Carlsruhe.

Two circumstances also were connected with this, which operated upon Stilling's mind, and prepared it for so important a work. The "Nostalgia" had made a deep and beneficial impression upon several members of the Moravian church; he became more known in that community; the history of his life began to be read more universally; and his other writings, particularly "The Grey Man," were generally recognized as edifying. He was visited by Moravians, who were passing through Marburg, and he read many of their works. In short, the Moravians became more and more estimable to him; particularly from observing, that in their writings generally, and especially in their church and missionary intelligence, as also in their Conference Minutes, which were sent him, an uncommonly rapid progress in the perfectionating of life and doctrine was evident; and that all their institutions were guided in a most distinguished manner by Providence, and crowned with its blessing; and what fully produced a more intimate union was, a correspondence with a dear and worthy preacher of the Moravian church, brother Erxleben, who had formerly filled the pastoral office in Bremen, and afterwards at Norden, in East Friesland, but is now a class-leader

in Herrnhut. The correspondence with this worthy man still continues, and will probably not cease, until one of the two be called away to the church above.

Stilling discovered, therefore, in this church, an important institution for the preparatory establishment of the kingdom of God. It appeared to him to be a seminary for it; and this idea gave him an important light into a principal hieroglyphic of the Apocalypse.

The other circumstance which prepared Stilling for so bold and important a work, was the great and very unexpected awakening in England; the result of which was the remarkable, new, and comprehensive Missionary Society. This circumstance was so striking, and the period of its commencement so remarkable, that no true servant of Christ could remain indifferent to it. In Stilling's mind, it strengthened the idea, that this institution also was a proof of the rapid approach of the kingdom of God; and real christians everywhere looked to the great golden dial on the turret of the temple; and he that had weak eyes, asked him whose sight was stronger, to what hour the gnomon pointed.

But, notwithstanding all this was passing in Stilling's soul, yet the idea of venturing on the sacred hieroglyphics of the Apocalypse, never entered his mind; he intended, rather, in "The Grey Man," to warn every one against such a hazardous enterprise, because it had proved the

confusion of many. But as that which is unexpected is, on all occasions, the rule and maxim of Providence in its guidance of Stilling, so it was also in the present case.

One Sunday morning in March, 1798, Stilling determined not to go to church, but to work at "The Grey Man," and insert in it something of an useful nature for the christian reader, respecting the book of Revelations. But in order to make himself better acquainted with this difficult and important subject, he took up the above-mentioned Carlsruhe Elucidation, sat down to his desk, and began to read. Suddenly, and quite unexpectedly, a gentle, inward, and very beneficial influence pervaded him; which produced in him the determination to translate the whole Apocalypse from the original Greek, explain it verse for verse, and retain Bengel's System of calculation; because it had hitherto been so applicable, and had proved so remarkably correct. He therefore instantly commenced the work, and hoped that the Spirit of the Lord would enlighten him in every obscure passage, and lead him into all truth. Stilling's "History of the Triumph of the Christian Religion" is, therefore, not a work which is the result of reflection and study; but it was indited by piecemeal, in seasons of leisure, during prayer and supplication for light and grace; and then sent off, without anything further, to Rau, the publisher, at Nürenberg. As soon as Stilling can find time, he will establish, correct,

and explain many things more precisely in the Appendix to the "History of the Triumph."

He that is not purposely and maliciously disposed to construe every thing amiss, and turn it into poisoned arrows, but thinks candidly and reasonably, will not accuse Stilling of desiring to excite in his readers, the idea that he wrote from divine inspiration; but my object is to convince them, that his writings, whether more or less defective, are, nevertheless, under the peculiar direction of Providence, of which his whole life, as well as the uncommon and unexpected blessing which rests upon his writings, is a pledge to him. This was also the case with "the History of the Triumph;" for scarcely had a year elapsed, before a second edition of it was published.

The whole of this summer, Stilling's melancholy rose to the highest degree. He often reflected upon this circumstance, and employed his whole medicinal reason, in order to come to the bottom of it; but he found none. It was not that he was hypochondriacal, at least, not what is usually termed so; but it was, properly speaking, a *cheerlessness*, on which the purest sensible enjoyment made no impression. The whole world became strange to him, as though it had no reference to him. Every thing that afforded pleasure to others, even to good men, was to him completely indifferent. Nothing, utterly nothing, whatever, but the great object he had in view, which appeared to him partly obscure, and partly wholly unattain-

able, filled his whole soul; he fixed his eye upon this, and upon nothing besides. His whole soul, heart, and understanding adhered, with all the fulness of affection, to Christ, but only with a melancholy feeling. The worst of it was, that he could not complain to any one, of his painful situation, for no one understood him. He once or twice disclosed it to pious friends in the Netherlands; but these men even took it amiss of him, for supposing himself to be in such an elevated mystic state; for he had called his mental condition, *the state of obscure faith*. O God! it is difficult to walk the path of the sacred cross; but afterwards it brings unspeakable blessings.

The true reason why his heavenly guide suffered him to fall into this melancholy disposition of mind, was probably, first, to preserve him from pride and from that vanity which destroys all sense of religion and piety, into which, without this thorn in the flesh, he would certainly have fallen; since so much of what was beautiful and exhilarating was said concerning him, on every side, from far and near, by high and low, and by learned and illiterate. In this state it rejoiced him for a moment, even as a warm sunny ray, on a gloomy day in December; but then it was again as before, and he felt just as if it had no reference to him. Secondly, the divine refiner might also probably have put this son of Levi into this refining fire from other and higher reasons, in order, radically to burn up certain propensities of corruption.

This state of mind still continues, except that, at present, an inward serenity and a profound peace of soul is united with it.

Eliza, though she suffered much, was yet the only one amongst all his friends, to whom he could entirely reveal and communicate himself. She then suffered still more, without being able to help him, but still her sympathy and faithful attention were invaluable benefits to him, and her company in particular, made every thing much more tolerable to him. From that time they both adhered still more closely to each other, and became reciprocally more indispensably necessary to each other. Stilling's whole domestic circle, generally speaking, was inexpressibly lovely and beneficial to him. It was also well that the spasms in his stomach began to abate ; for he would not have been able to bear them with such a debilitated frame.

Stilling's cataract operations and ophthalmic cures were particularly blessed, and he had hitherto continued them uninterruptedly from the time of his residence at Elberfeld ; but they also occasioned him double difficulty. The maxim he had once adopted, and from which he cannot deviate, that of demanding nothing for any cataract operation or other ophthalmic cure, but ministering it to every one gratuitously, (unless any one voluntarily makes him an acknowledgment, and presents him with anything,) without any injury to himself, attracted an astonishing concourse of

persons diseased in the eye. He was interrupted every moment in his labors, by such like sufferers, and his patience put to the severest test. But the second and still greater trouble was, that blind people were sent to him from all quarters with testimonies of poverty, without being furnished with the necessary sum for their maintenance during the time of cure. To send away such a pitiable blind person without assisting him, for the sake of a few gilders, did not lie in Stilling's character. The directors of the two protestant orphan houses in Marburg, had indeed the goodness to receive such blind people, and attend to them during the cure, for a moderate payment, but for the latter, Stilling had to provide. This beneficial arrangement had also the troublesome effect of inducing his countrymen, and even foreigners, to send their poor blind people without money the more boldly. This caused many trials of faith, but the Lord manifested himself gloriously in them all, as the result will show.

At Midsummer of this year, 1798, Doctor Weinholt, of Bremen, wrote to Stilling, and requested him to come thither, because there were several there afflicted with the cataract, who wished to be couched by him; for the success of his practice was known far and wide, and spoken of every where, particularly by those who studied at Marburg. Stilling replied that he would come during the autumnal vacation. This was carried into effect, and Eliza determined to accompany

him, although she was not very well. She had a two-fold reason for this ; she was unwilling to be so long separated from her husband, and he also required her support and care, besides which, she wished to see the city from whence her predecessors on the mother's side had sprung ; for her ancestor was a Brabantine, of the name of Duising, who had emigrated under the Duke of Alba, and settled in Bremen. Two cousins of hers, men of great respectability, were still living there, the brothers Meyer, both of whom were doctors of the law ; one of them was one of the four reigning burgomasters, and the other, secretary to one of the colleges there. These relatives also wished much that their Marburg friends would for once pay them a visit.

Stilling and Eliza, therefore, commenced the journey to Bremen, on Saturday, the 22nd of September, 1798 ; but the indisposition of his good lady made the journey a very anxious one. He was obliged to give the postillions a handsome *douceur*, in order that they might drive slowly, for she could not possibly bear a rapid motion. They travelled by the way of Hanover, where they were cordially received, and treated in a very friendly manner, by Stilling's intimate friend, Falk, aulic counsellor, and consistorial advocate. On Friday, the 28th of September, they arrived late in the evening, but safely, in Bremen, and took up their abode with Mr. Secretary Meyer. This worthy man, and his excellent spouse, suited

Stilling and his Eliza so well, that they soon became one heart and one soul, and concluded a brotherly and sisterly alliance with each other. The Burgomaster, on his side, who was personified friendship itself, did his best, to afford his Marburg relatives pleasure. The good and worthy man now rests in his chamber; learning, unlimited kindness of disposition, and faithful diligence in his administration, formed the basis of his character.

Stilling performed twenty-two cataract operations in Bremen; and, besides these, was of service to many, who were diseased in the eye. Amongst the cataract patients, was an old man of the middle class, who had been blind many years, and had therefore retrograded in his circumstances. Several ladies requested Stilling to let them be present at the operation, for they wished to be spectators of the joy, which would be manifested by one who had been blind so long. The operation proved successful, and Stilling then permitted him to look about him; the patient did so, struck his hands together, and said, "O, there are ladies, and it looks so disorderly here!" The good ladies knew not what to say or think, and followed one another out of the door.

Stilling made likewise, in Bremen, some interesting acquaintances, and renewed a couple of ancient friendly alliances; namely, with Doctor and Professor Meister, whom he had already known in Elberfeld, and with Ewald, who was

now preacher there. The celebrated Doctor Olbers became Stilling's friend ; and at his house, he also became acquainted with that great astronomer, alderman Schröder. He also concluded a fraternal alliance with Wienholt ; he and his consort belong to the class of the best of persons.

Bremen possesses very many pious and christian inhabitants ; and the character of the people, generally speaking, is more polished and moral, than in other large commercial cities. This is particularly to be ascribed to the excellent preachers, which the city has always enjoyed, and still possesses.

After a very pleasing abode of three weeks and a few days, Stilling and Eliza set off again from Bremen on Sunday, the 21st of October. The Lord had blessed his hand, and the wealthy patients had also made him such rich presents, that, not only the expensive journey was paid for, but something also remained over, which was a timely supply for the great and oppressive expenses of his household.

The Bremen relatives accompanied their travelling friends to the Asseler Damm, where they took a weeping leave, and returned. The road to Hoya was terrible ; however, they arrived safely, though late in the evening, at the above-mentioned place. In Hanover, they again called upon their friend Falk, who received them with true christian brotherly love. They then continued their journey, and arrived in due time, well and happy,

at Marburg, where they also met the whole family in health and comfort.

The journey to Bremen had again procured Stilling several friends and acquaintances; but had, at the same time, considerably increased his correspondence, and with it his labors. Consultations on diseases of the eye, and letters of a religious nature, came every post-day in abundance; to this was added also, the daily concourse of ophthalmic patients of every kind, so that it was almost impossible to accomplish all that was required. However, Stilling neglected nothing relating to his office, but exerted his utmost powers to fulfil all these duties.

Under such circumstances, he commenced the year 1799. On the 22nd of February, Eliza was safely delivered of her youngest child, a girl; the Countess Waldeck wished to stand sponsor for it, which was naturally accepted with many thanks; the little girl has her name Christina, from her; she is still living, and, with the rest of the children, is a source of joy to her parents.

After Lavater's visit to Marburg, Stilling had entered into a much closer connection with him. In certain points, they had both been of different sentiments; this, therefore, caused an animated correspondence, by which however, the most cordial brotherly love was not disturbed. Both lived and labored for the Lord and his kingdom; their great object was likewise their bond of love. At that time also, the celebrated physician, Dr.

Hotze, was in Frankfort, with his excellent son-in-law, Doctor de Neuville. Stilling had been already acquainted with Hotze for some years, and had concluded a fraternal alliance with him for eternity. Passavant was also in Frankfort; both were Lavater's and Stilling's fraternal friends, and closely united with each other. Lavater therefore sent his letters to Stilling open to these two friends, Hotze and Passavant, and the latter sent likewise his replies unsealed to them, which gave rise to a very pleasing and instructive correspondence. The subjects which were discussed, were the most important articles of faith; for instance, the doctrine of the atonement, answers to prayer, wonder-working faith, &c. In this year, 1799, this correspondence terminated; for Lavater was taken prisoner, and sent to Bâsle, and Hotze was likewise no longer in Frankfort.

I take notice of all this, for the sake of a remarkable circumstance, which occurred to Stilling on Saturday, the 13th of July.

Before his journey to Bremen, a friend had communicated to him in confidence, that a certain celebrated and very worthy man had fallen into extremely necessitous circumstances. Stilling related this in Bremen, to a few friends; Doctor Wienholt undertook a collection for him, and sent Stilling, in the winter, about three hundred and fifty gilders, in old louis d'ors; but on Stilling's inquiring more minutely in what manner the money could be safely sent to the hands of the worthy

man, he learnt that his necessities were not so urgent, and that this mode of help would be very painful to him. This induced Stilling to retain the money, and to inquire in Bremen, whether it might be applied to the English Missionary Society, or else to the inhabitants of Underwald in Switzerland, who had lately suffered so severely. The latter was assented to, and Stilling consequently entered into correspondence upon the subject, with the pious and celebrated Antistes Hess, of Zurich, he, as well as many other of the inhabitants of Zurich, having seriously undertaken the cause of these unfortunate people.

Stilling wrote, on this business, to Hess, on the 13th of July above mentioned, during which, something singular occurred to him. In the midst of writing, just as he was reflecting upon the state in which Switzerland then was, he felt in his mind, all at once, a deep impression, with the conviction, that *Lavater would die a bloody death, that of a martyr*. These last words a *martyr's death*, was the expression which he peculiarly felt. Something was also connected with it, *which cannot yet be disclosed*. It is natural that Stilling was much astonished at it; and during this astonishment, he felt also convinced, that he ought to mention the matter in this letter to Hess; he did so, and requested him, at the same time, to take an opportunity of telling it to Lavater. Hess soon replied, testifying his astonishment, and promised to disclose it to

Lavater, but should have to wait for a suitable opportunity. As far as I remember, it was really mentioned to Lavater.

My estimable friend, Hess, will very well remember all this. Stilling had this presentiment on the 13th of July, and ten weeks and some days afterwards, namely on the 26th of September, Lavater received the mortal wound, the result of which was a continual martyrdom for fifteen months, which terminated in his death.

The pious and truth-loving reader is kindly requested not to estimate such like phenomena and incidents higher than they deserve; and rather pass no judgment upon them. A time will come, when this presentiment will be again forcibly called to mind.

In the autumnal vacation, Stilling took his wife and children to the village of Münster, near Butzbach in the Wetterau, to which place, Schwarz had been removed from Echzell. Stilling then travelled to Frankfort and Hanau, where ophthalmic patients again awaited him, but Eliza continued at Münster.

The remarkable individuals with whom Stilling formed a personal or a more intimate acquaintance, on this journey were, the reigning Landgrave of Homburg. He had already become acquainted with this real christian, at Prince Frederick's, in Marburg, and now waited upon him a few times at Frankfort. Next, the reigning prince, Wolfgang Ernest, of Isenburg-Birstein and his excel-

lent consort, both also true christians ; the reigning count of Isenburg, Büdingen, Ernest Casimer, his consort and her sister, countess Caroline of Bentheim Steinfurth, all three truly evangelical-minded and very worthy individuals. With the countess Caroline, Stilling already carried on an edifying correspondence ; her sister Polyxene, a very devout soul, lived in Lugen ; with her also Stilling carried on a religious correspondence for a length of time ; but she had entered into her rest some time before.

If in this history, I frequently make mention of persons of high rank, who held Stilling worthy of their confidence, I beg that this may not be looked upon as done with an intent to boast of it. I have no other object in view, than to shew the world, that in the higher classes, true christianity has its adorers, as well as in the lower. I hold it my duty to say this very loudly and frequently ; for within the last twenty or thirty years, it is become the order of the day to degrade both rulers and nobility, as much as possible. Certainly, in the present day, it is no very special recommendation to pronounce any one a true christian, in the ancient evangelical sense of the term ; but it is still less a recommendation to describe a person as not a christian, or even an anti-christian. The spirit of our times is very inconsistent. Stilling found also in Büdingen, three valuable individuals, the Inspector Keller, the government advocate Hedebrand, and the young court chaplain Meister, a

son of his Bremen friend, from whom he heard a masterly and genuine christian discourse.

After a very pleasant residence of three days in Büdingen, Stilling set out for Butzbach with a young Mr. Von Grafenmeyer, who intended proceeding to the university of Gottingen. The road led through a fenny and watery country, which was reported, at that time, to be unsafe. Much was related of a tinman, or coppersmith, who was said to be the captain of a band of robbers, and to be at home in those parts. This therefore, furnished abundant matter for conversation between the coachman and the servant, on the box. Midnight assaults, tales of robbery, murder, and executions of various kinds, were related very seriously and solemnly, and probably also embellished a little with inventive fire. This continued until they reached the Florstüdta forest.

All at once the coachman looked at the servant very significantly, and said, "There he is to a certainty!" Stilling looked out of the coach, and saw a strong-made, tall, and grave-looking man in a blue coat with brass buttons, and large lap-pets, a three-cornered hat on one ear, and a knotty stick in his hand, walking forwards towards the wood; the coachman turned about, and timidly and significantly whispered into the coach "There he is!"

Who?

Why the Tinman to be sure!

So!

This was certainly not pleasant, but Stilling is not apprehensive in such cases. On entering the wood, he alighted on account of the bad roads, and went before on foot, for he feared these more than all the world of tinmen and coppersmiths. The forest was full of woodmen, nor did a single robber let himself be seen or heard.

On arriving in the evening at Butzbach, Stilling found his good and faithful son-in-law Schwarz; both passed the night with the head forester Beck, whose father-in-law Stilling freed, the next morning, from the cataract; they then went together to Münster, where they met with Eliza, and the rest of the family, well according to circumstances.

After a quiet and refreshing residence of six days, Stilling with his family commenced the journey home. Schwarz accompanied them to Butzbach; it was Monday, the 14th of October. Here a little delay took place; they breakfasted with the foresters, and Schwarz went out to provide something. All at once he came running, just as Stilling was getting into the coach, and exclaimed, "Dear father, Lavater has been shot at, and severely wounded." This news penetrated like lightning and a thunderbolt through Stilling's whole being; he uttered a loud cry, and the tears rolled down his cheeks. But with all his pain and sympathy, he still felt a profound serenity and submission to the will of God, and the remarkable circumstance of his presentiment

having been fulfilled, gave him an uncommonly strong confidence, that the Lord had salutary objects in view in it. They now proceeded on their journey, and arrived in the evening at Marburg in safety.

The last year of the eighteenth century, revolved with respect to Stilling, loftily and heavily in its sphere, although nothing particularly remarkable occurred to him in it. During the Easter vacation, he had again to travel to Frankfort, Offenbach, and Hanau. Eliza could not accompany him this time. Stilling operated upon several blind people in all the three places. At Hanau he resided, three out of four days with the Government councillor Riess, a brother of his Marburg friend. He and his lady belong to Stilling's and Eliza's most intimate friends.

He formed this time a new acquaintance at the Frankfort fair, with the celebrated merchant Wirsching of Nürenberg. This old and venerable man had travelled, as it were for pleasure, with his children to the fair, and it gave him great pleasure to find Stilling there, whose biography and other writings he had read with satisfaction and benefit. Wirsching had been once a poor orphan boy, whose parents had left him nothing. By diligence, blameless piety, confidence in God, and by his eminent mercantile abilities and his long journeys, he had acquired a large property, and with praise and thankfulness towards his heavenly guide, he shewed his friend

Stilling the two large magazines which were now his property, filled with Nürenberg ware. Wirsching, by his humility, modesty, and thorough knowledge of religion, made a deep impression upon Stilling, and both formed a fraternal alliance with each other. After completing his affairs, Stilling set off again for Marburg.

Lavater was not immediately mortally wounded by the shot he had received, but still, in such a manner, that the wound, in time, necessarily became mortal. His sufferings affected all his friends most deeply; tender sympathy impelled them to mutual prayer for their friend, and brought them nearer together. Stilling corresponded on his account, and respecting him, with Passavant in Frankfort, the reformed preacher Achelis in Göttingen, and also with a certain lady called Julia. This pious and christian female, who had been exercised by many painful sufferings, had been deeply and inwardly affected and edified in particular by Lavater's writings. This induced her to enter into correspondence with Lavater; but as she had well-grounded reasons for remaining concealed, she never discovered herself to him. He, consequently, corresponded long with a certain Julia in the north of Germany, without even remotely foreboding who she was. He sent her many tokens of remembrance and friendship, as his manner was; but all this took place through Passavant, who was acquainted with her secret and knew her. It was during Lavater's painful

sufferings that Stilling first heard anything of Julia ; he wrote, therefore, to Passavant, to reveal to him, if possible, who this Julia was, and after some time, the disclosure was made.

Julia is the daughter of the late worthy and upright Burgomaster Eicke, of Hanoverian Minden. She was married to the well-known and pious divine, Richerz, who was first university preacher in Göttingen, and at length superintendent at Giffhorn in Hanover. He became celebrated by several good theological works, and died also as a true christian, after a tedious illness of a consumption. Julia had likewise been always very weakly and sickly ; she suffered extremely in her own body, and was obliged also to attend her sick husband ; had not her cheerful spirit, and her calm resignation to the will of God, and in general, her religious sentiments supported her, she would have been unable to bear all that affection laid upon her. She had no children, and lived as a widow in Minden, her native town ; her father was now very old and infirm ; she therefore regarded it as her duty to wait upon and nurse him, and consequently lived in the same house with him.

From this time, Stilling corresponded very frequently with Julia, and the subject of their letters was Lavater's sufferings, and then, the only thing needful, which ought to be the chief object of every christian.

O, if all might be told, that the Lord does to

his people ! even the infidel would be astonished, and yet not believe.

Lavater maintained a lively correspondence with Stilling, even on his sick bed. They no longer discussed controversially, but, unanimously and brotherly, the most important religious truths. A fortnight before his death, he wrote for the last time to his friend in Marburg, and on the 2nd of January, 1801, consequently two days after the commencement of the nineteenth century, this great and remarkable man expired ; he died as a great witness for the truth of Jesus Christ.

Shortly afterwards, Stilling composed the well-known poem, entitled "Lavater's Glorification," which was first printed separately, and afterwards inserted at the end of the first volume of the third edition of the "Scenes in the Invisible World." Some critics would not allow that Stilling was correct in terming Lavater a witness for the truth with blood, and others maintained, that his gun-shot wound was not the cause of his death ; but the thing speaks for itself.

Lavater's sanctified heart perfectly forgave his murderer ; he even said *he would subsequently seek him out, whether in heaven or in hell, and thank him for the wound, which had been such an instructive school to him ;* and he gave orders, very earnestly, that no inquiry should be set on foot regarding the unfortunate man, but that he should be left to the Divine mercy. His bereaved

family obey him punctually in this ; but I may be allowed to state what follows, in confirmation of my assertion.

The soldier, who mortally wounded Lavater, was a Swiss, from the French part of the canton of Bern (Pays de Vaud). He and one of his comrades made a disturbance at a house adjoining Lavater's parsonage. Lavater heard them ask for something to drink ; he accordingly took a bottle of wine and some bread, in order to carry it to the two soldiers. The grenadier, who afterwards shot him, was particularly friendly towards him ; he thanked him for what they had consumed, and called him *a dear fellow* (Bruder Herz), for he spoke German as well as his native French tongue. Lavater then went into his house again, but the grenadier continued speaking with some Zürich people, who stood near. Soon after, Lavater came again, in order to request this friendly soldier to protect him from another ; but the man was now in a rage at him and shot him.

In what way can this horrible change in the mind of this unhappy young man be accounted for, otherwise than in the following manner. He was a well-educated man, who was acquainted with Lavater's writings ; for every Swiss, who was able to read, read them. He was at the same time of revolutionary principles, as were very many of the Woodland people ; consequently, not only of entirely opposite sentiments, but also outrageously incensed against him, on account of his energy in

reference to religion and his country ; for not long before, his letters to the French Director, Reubel, and to the Directory itself, had appeared in print, and been much read. When Lavater brought him the bread and wine, he did not know who he was ; but after he was gone away, he spoke with the bystanders, and learned that this friendly and benevolent man was the Rev. Mr. Lavater. On this he fell into a rage, which was increased by his having drunk a little too much ; just at this time, the good man unfortunately came to him, and was shot. Every thing is thus easily comprehended and explained. In this persuasion, I assert that Lavater is a witness for the truth unto blood ; for he was mortally wounded, on account of his religious and political sentiments and testimony.

Lavater's death was like the signal to the great and glorious developement of Stilling's fate, which still continued hidden in the impenetrable obscurity of the future. In order to place the whole affair most clearly in the light of truth, I must circumstantially detail his whole situation ; the christian reader will find that it is worth the while.

The members of Stilling's household whom he had to provide for, were the following individuals :—

1. Father Wilhelm Stilling, who was now in such a state, that a young girl like Maria could no longer wait upon him, but

- 2 An old woman was taken into service, who

tended him, and kept him and his bed clean. Stilling's eldest step-sister, Maria's mother, a truly worthy woman came also occasionally to assist, but having to keep house herself, was soon obliged to return to her husband and children.

3. Stilling himself; and 4, his Eliza.

5. Maria Coing, who had been residing with her brother, who the previous autumn had been appointed Minister at Brauch, near Rotenburg, in Lower Hessa, for the purpose of superintending his household; but as she was weakly and unaccustomed to a country life, she returned the autumn following.

6. Amalia Coing, Jacob's betrothed; these two sisters were Eliza's faithful helpmates in the housekeeping. The children of the Coings had entrusted their property to their brother-in-law, for which they boarded and lodged with him.

7. Jacob himself. After long waiting, he had at length become Government Advocate and attorney in Marburg; a profession, however, which brought in little to a man of his character. Though he lodged out of his father's house, yet he ate at his table.

8. Caroline, who was now growing up, and whom it was necessary to have instructed in every thing that becomes a well-educated female.

9, 10, and 11. The three little children, Frederick, Amalia, and Christina.

12. Maria, who served faithfully, sometimes as child's maid, sometimes as kitchen servant, some-

times as housemaid, and who could not be dispensed with.

13. An elderly widow of the name of Boppin; her husband had died early, and left her with three little boys; she had subsisted for a long time upon daily labor, until Eliza took her into service. Her real childlike simplicity, incorruptible integrity, pure deportment, and undissembled piety, made her of such value, that she was sent for on every occasion when help was necessary. Her three sons had now each learnt a trade, and were abroad; she herself obtained a place in the St. James's Alms houses at Marburg, so that she is now provided for; but she was the greater part of the time in Stilling's house, where there was always enough for her to do. She could not be employed to wait upon father Wilhelm, because she had an excessive repugnance to anything of the kind. Lastly, there was also

14. A regular servant woman, who is naturally indispensable in such a household.

Every rational reader, who knows the arrangement of a household in town, where every thing is purchased for ready money, and where propriety of station must be observed, and then also how Stilling was circumstanced with respect to the poor blind people, will easily comprehend, that at such dear times, he could not pay off any of his debts; the interest, however, was regularly paid, and no new debts contracted.

With this domestic situation, let the reader also

consider Stilling's accumulated occupations in his sphere of action :—

1. A constant conflux of applications, both by letter and in person, from opthalmic patients of every kind, from far and near ; so that this vocation alone was sufficient to employ a man, but which, with the exception of the journeys, brought in next to nothing in his practice at home. But the journeys he undertook only when he was called, and during the holidays.

2. An immense religious correspondence, the importance and utility of which, in a variety of ways, can only be judged of by him who has seen the letters ; and then the entreaties, from all sides, to write religious works, and labor alone for the Lord and his kingdom, from which again he derived nothing, since the sale of the copyrights by no means sufficed to pay the numerous postages. Stilling had therefore two extremely important species of vocation, both which were extensively and beneficially useful, and to which, particularly to the religious sphere of action, he now felt himself fully called and destined. But having at the same time, such a numerous and expensive household, and then these two vocations, from whence pay was not to be thought of nor expected, how could these be made to harmonize ? and besides all this, a burdensome debt of sixteen to seventeen hundred gilders ; how was this amount to be liquidated ? Add to these,

3. Stilling's professorship, which from reasons

already mentioned, became more and more unproductive, and his lecture-room more and more empty. Neither his acknowledged animated delivery, nor his perspicuity, which had been formerly so much admired, nor his fluent eloquence any longer availed. In short, the study of finance began to go out of fashion in Marburg, and the number of students, from well known causes decreased in every faculty ; and it was this unproductive, ever-retrograding vocation, for which Stilling was kept in pay, and without which, he could not possibly live.

In addition to all this, there was also the painful, conscientious feeling, *that a man of integrity, let alone a true christian, must resign his office and salary into the hands of his prince, as soon as he is unable to administer it consistent with duty ; and though this might not be his fault, yet he was still bound to do so.* This requirement, which no sophist can demonstrate out of Stilling's conscience, rendered him anxious and apprehensive and yet he could not yield obedience to it ; he was bound, as it were, both hand and foot.

I now ask every sensible reader, what possible means of escape, or deliverance could be thought of ? In the present state of his household, annually, he required above two thousand gilders, without being able to pay off any of his debts.

This must either be given him by the Elector of Hesse, along with his dismissal from his professorship, or—

A foreign prince must give Stilling an appointment, as Oculist and religious author, with a salary of two thousand gilders.

These were the only methods to be thought of, in order to be delivered from this situation.

He that is only in some measure acquainted with the Hessian constitution, knows that the first mentioned plan was morally impossible; besides which, an event occurred in the winter of 1803, which made it likewise morally impossible on the part of Stilling; as I will subsequently relate in its proper place.

To hold forth the possibility, or at least the practicability of the second way of deliverance, as the object of his hope, would have been enthusiastic vanity; and even if this object were attained, Stilling could not remove from Marburg; for father Wilhelm was in such circumstances, that he could not be removed even a single league; and to leave him behind, amongst strangers, did not lie in Stilling and Eliza's sphere of possibility. Besides which, Jacob was also not yet provided for, and to support him from a distance, take his Amalia with them and separate her from him; was considered on all sides too hard. In a word, in this case, there were also insuperable difficulties.

Such were Stilling's circumstances. His manifold occupations, and his oppressive situation rendered his life painful to him, to which was also joined his wonted inward melancholy, so that he needed every possible experience derivable from

suffering, and a continual walk in the presence of God, with uninterrupted watching and prayer, in order not to sink under the burden. Under such circumstances, travelling was beneficial to him, and this now again occurred.

The "Nostalgia," and the "History of the Triumph," had procured him a great number of friends and correspondents of all ranks, learned and unlearned, male and female, and of every province in Germany, but especially in Würtemberg, and still more so in Switzerland. In St. Gall, Schaffhausen, Winterthur, Zürich, Bern, Basle, and up and down in the country, there were many friends of Stilling and readers of his works. Besides this, young Kirchhofer, an excellent youth, the only son of the worthy Co-rector Kirchhofer of Schaffhausen, had studied divinity about the year 1795, in Marburg, and was treated in Stilling's house, as if he had been at home. He was now preacher at Schlatt, in his native canton. Through this connection an intimate bond of friendship had been formed between the families of the Kirchhofers and the Stillings; the four religiously disposed and accomplished sisters of the young Kirchhofer, who possess an extensive acquaintance with the Lord's true worshippers, through the whole of Switzerland, and correspond diligently with them, now commenced a correspondence with Stilling, and procured him a still greater and very interesting circle of acquaintances. All this prepared the way for the journey, which

was by far the most important and considerable in Stilling's life hitherto.

In March of the year 1801, he received, very unexpectedly, a letter from his dear friend, the Rev. Mr. Sulzer, of Winterthur, who was a brother's son of the celebrated and learned Sulzer of Berlin, in which he was asked, whether he could come that spring to Winterthur, to perform the operation on a very venerable matron, who was blind of the cataract; for she wished, with the Divine assistance, to receive her sight again from Stilling, whom she esteemed and loved; for the expences of the journey and the time it would occupy, he would be duly remunerated. This proposition filled Stilling's soul with joy, and the children, particularly Jacob, foreboded a happy result from the journey. Notwithstanding all this, Stilling thought that prudence was necessary in undertaking so great and expensive a journey. He therefore wrote again to Sulzer, that he would willingly come, but that Eliza must accompany him, and because the diligence travelled during the night, she could not avail herself of it, on account of weakness, but must travel post, and this would be rather expensive. Sulzer answered only briefly, that every thing would be adjusted, and they had nothing to do but to come.

Stilling now applied to the elector for permission; and he and his Eliza made preparations for this extremely interesting and desirable journey. And in order to be the more at ease, it was

agreed that Jacob, Amalia, Caroline, and the three little ones, should be taken to Brauch, to brother Coing and sister Maria, pass some time there, then leave little Amalia and Frederick with them, and return with the elder Amalia, Caroline, and Christina, who was now two years old, by way of Bergheim, to visit the Countess of Waldeck, who had removed from Marburg. During the time of their absence, the good Maria and the rest of the household were to nurse the old grandfather, and attend to the housekeeping. This plan was carried into execution minutely.

Stilling and Eliza commenced their first Swiss journey on the 27th of March 1801, at five o'clock in the morning. At Butzbach they met their children and grandchildren Schwarz, who wished them a happy journey; and in the evening they were received with joy by the amiable family of the Hausknechts at Frankfort. They purchased, the next day, a variety of necessaries for the journey; Stilling bought, in particular, a light travelling carriage, which he required for such a long journey; and on Palm Sunday, the 29th of March, took post horses to Heidelberg.

I must not forget to observe, that Stilling on the first day of his journey, was attacked by tormenting spasms in the stomach in all their violence; for sometime previous, they had entirely left him. This embittered, it is true, all the pleasure; but he afterwards found how good it was, that the Lord had given him to taste this bitter

on the way ; for without it, he would certainly have been in danger of soaring too high, by reason of all the commendations and marks of respect he received, and of suffering a dreadful fall.

Our travellers pleased themselves much with the expectation of reaching Heidelberg, partly in the hope of seeing their friends, the Meigs, but still more so Lisette, who was now fifteen years old, and whom they had not seen since 1791, consequently for ten years. This young girl had won the hearts of all who knew her, by her distinguished and very peculiarly amiable disposition. Every one that came from Heidelberg, and had been at Meig's house, could not say enough in praise of Lisette ; her whole character was piety and a tranquil and peaceful cheerfulness ; her whole being, apart from all noisy recreations, lived only in a higher sphere, and her praying soul adhered with her whole heart to her Redeemer. To press such a daughter once more to the parental breast, was pure and sublime delight.

Lisette had also expected her parents so ardently, that it was necessary, in the evening, to refresh her with a little wine, as it was somewhat late before they arrived. At half-past eight they stopped at Meig's door ; the welcome was indescribable. They spent the Monday at Heidelberg, and rode on Tuesday to Heilbronn ; on Wednesday they continued their journey, and arrived towards noon, at Ludwigsburg. At the Orphan-house there they met with Stuttgart friends, who

were come to meet them; namely the Minister Von Leckendorf, with whom Stilling has stood in a religious and friendly connection for many years; Doctor Reus, the physician to the court, and Walther, councillor of state, if I mistake not, from Gaildorf; a French army-surgeon named Oberlin, a son of that dear man of God, Oberlin of Steinthal in Alsace, and perhaps some others, whom I no longer recollect. Stilling rejoiced particularly to see his old friend again, Israel Hartmann, the orphan schoolmaster, of whom Lavater said, "If Christ were now a man living amongst us, he would choose him for an apostle." The whole company dined together at the Orphan-house, and every one felt happy; there is something great in a company of purely good men. Eliza sat next to the worthy, old Hartmann; she was never weary with looking at him, and listening to him; she found a resemblance between him and her late father Coing; an intimate bond of friendship, for time and eternity was formed between Doctor Reus, his lady, Stilling, and Eliza. In the afternoon, they all rode together to Stuttgart; Stilling and Eliza took up their residence in the house of Mr. Von Leckendorf.

Stilling formed here also numerous and remarkable personal acquaintance with pious and learned natives of Wirtemberg, amongst whom his heart adhered particularly to Stoor, Rieger the court chaplain, Daun, and others. He found here also

unexpectedly his friend Matthison, who was residing with his former inmate, the worthy aulic counsellor Hartmann.

The next day, being Holy Thursday, they rode to Tübingen, on Good Friday to Tuttlingen, and the Saturday before Easter, to Schaffhausen, where they were received with loud expressions of joy by the family of the Kirchhofers.

On the way from Tuttlingen to Schaffhausen, in riding over the hill, there is a place, from which a prospect presents itself, which to a German, who has never been in Switzerland, and has a feeling for anything of the kind, is astonishing. From Tuttlingen, the road leads gradually up an ascent, and over it to the summit, from whence the following view is seen; on the left, towards the south-east, about the distance of a league, stands the Riesenfels (Giant rock) with its ruined fortress, Hohen-Twiel; and towards the south-west, on the right in about the same distance, its brother, an equally strong and lofty giant, with its likewise ruined fortress, Hohenstaufen, bids us defiance. Between these two side-posts, the following prospect shews itself; to the left, along the Hohentwiel, about three German miles broad, the Bodensee glitters far and wide, like liquid silver; on the south side of it, we overlook the paradisaical Thurgau, and beyond it, the Graubündtner Alps. More to the right, the canton Appenzell with its snow-clad mountains, the canton Glarus, with its giant hills, and particularly

the Glurnitsch soaring high above the rest ; the lofty Sentis, with the seven-toothed Kuhfirsten, lies more eastward. Thus the prospect extends over the whole range of the snowy mountains, as far as into the canton of Bern, and a great part of Switzerland. This was an exhilarating feast for Stilling's eyes. When one looks at the whole Alpine range, as it lies along the horizon, it appears like a great saw, with which planets might be cut asunder.

Stilling continued at Schaffhausen till Easter Tuesday. He performed several successful ophthalmic operations, amongst which, one was particularly remarkable, on a youth of fifteen years of age, who was born blind, a son of pious christian parents. Professor Altorfer and his lady, suffered the operation on Easter Monday morning, in the presence of many persons. When the first ray of light beamed into his right eye, on being freed from the cataract, he rose up and exclaimed, "I see the majesty of God !" This expression affected all present, even to tears ; the operation was then performed on the other eye ; a slight inflammation afterwards hindered the attainment of perfect vision, however, he sees in a measure, and Stilling hopes, by a second operation, to restore to him the perfect use of his eyes.

I must also mention another pretty thought of the good youth's. His parents had caused a gold ring to be made, in which a beautiful lock of hair from every member of the family was inclosed,

and heavily embossed with golden fruits. Eliza had this ring presented to her after the operation; and the dear patient had had the idea of having the following device engraved upon it, *written in faith, presented in sight*; but the space was not sufficient.

The same day, in the afternoon, Stilling and Eliza, accompanied by the Kirchhofer family, went to the Rhinefall on foot, but his spasmodic attacks were so violent, that he was often obliged to remain behind; and had not the expected enjoyment of this sublime spectacle of nature. Stilling and Eliza went along the wooden balustrade so near the waterfall, that they could have washed in it. This striking natural phenomenon is utterly indescribable; it must be seen and heard in order to form a correct idea of it. The continual thunder, the trembling of the ground on which one stands, and the immense mass of water, which hurls itself, with irresistible force, about eighty feet down the rocks, foaming with milky whiteness, and precipitating itself, roaring, into the wide and boiling gulph below, to the extent of a couple of hundred feet—all this together presents a spectacle, in which proud man becomes a worm in the dust. Generally speaking, the scenery of Switzerland is of such a character, that it shews its proud sister art, its superiority, and humbles her under its mighty hand.

The day following, that is, on Easter Tuesday, in the afternoon, our travellers rode to Winterthur. Half way, at the romantic town of Andolfingen

under Thur, they found their venerable friend the Rev. Mr. Sulzer, with a few of the family of the matron, who had sent for Stilling. They had come to meet them, and received them most tenderly and cordially. They then proceeded on their journey to Winterthur, where they arrived in the twilight of evening.

The patient who had sent for Stilling, was the widow Frey, who resided at the sign of the Harp. She had two sons with her in the house who were married, and with whose assistance, she carries on a considerable business. Stilling and his Eliza were received and treated—if I dare so to express myself—as angels of God.

Dear reader! pardon me for here giving vent to a very just effusion of my heart which I find it impossible to retain.

I cannot possibly express in words what Stilling and Eliza enjoyed in the family of the Freys—that outer-court of heaven! They will both one day thank every dearly beloved member of that family before the heavenly hosts, and proclaim aloud the benefits they have received from them, which tongue and pen are too feeble to express; and the Lord will reward them, both here and hereafter. Eliza formed a permanent and intimate sisterly alliance with the daughters-in-law of Madame Frey.

Stilling performed the operation, [the next day, on the worthy lady with perfect success. An inflammation afterwards took place in the right

eye, but with the left, she is able, thank God! to see very well.

Stilling, during his residence at Winterthur, was completely occupied with business. He daily performed several operations, and hundreds of sufferers came to consult him, and to this was joined intolerably tormenting spasmodic attacks, by which every enjoyment of every kind was grievously embittered. However, on Friday, the 10th of April, he received a visit, which for a short time counterbalanced the spasms. Lavater's pious brother, Senator Diethelm Lavater, a very able physician—the devoutly cheerful Gessner, Lavater's son-in-law—and Louisa, the unwearied nurse and attendant of her glorified father—and then, another noble sufferer, a widow Fuessli, of Zurich, who now already mingles with the harpers on the glassy sea in their Hallelujahs—these four dear people entered Stilling's apartment. Thus will it one day be, when *we* have overcome, and reach the plains of light in the kingdom of God. The blessed spirits of former times, our dear predecessors, and all the eminent saints, whom we have so much wished to know here below, will hasten to our embrace; and then to see *the Lord himself*;—with his radiant wounds!—the pen falls from my hands.

These dear friends stayed to dine, and then travelled back again to Zurich.

On Monday, the 13th of April, Stilling set out for Zurich, accompanied by Sulzer, the young

Kirchhofer of Schaffhausen, and the above mentioned Madame Fuessli to visit the friends there, as also to inspect a cataract patient, who awaited him—this was the celebrated manufacturer and merchant, Esslinger, whose pious and benevolent sentiments are universally known, and who is already receiving their reward in the kingdom of light above. Esslinger resolved upon the operation with the following words, "I had committed the matter to the Lord, and expected help from him; he now sends it into my house, I will therefore receive it thankfully."

Stilling now saw likewise the venerable relict of his glorified brother Lavater—a woman who was worthy of such a man—the image of the most exalted christian virtues. Truly Lavater's widow and children belong to the best class of mankind! In the evening, Stilling, accompanied by Sulzer, travelled back to Winterthur.

Stilling there received a letter from the magistrates of Schaffhausen, in which they thanked him very kindly and obligingly for the benefits he had bestowed upon some unfortunate people in their town. But on the day of his departure for Zürich, another peculiar honor was done him. Whilst at dinner at Madame Frey's, Doctor Steiner, an excellent young man, who was a member of the magistracy, came and presented Stilling, along with an address, which he accompanied with tears, in the name of the town of Winterthur, a very handsome massive silver medal, in a neat cover,

which a lady of Winterthur had embroidered. On the outside of this cover stand the words:—

To cheer with light the darken'd eye,
Presenting to its view, on high,
 The glorious sun, the beauteous day,
 Chasing the gloom of night away:—
Who thee, O noble Stilling! knows,
Thanks God, who this good gift on thee bestows.

On one side of the medal, the following inscription is cut, in the lapidary style,

“Presented to the christian philanthropist, Heinrich Stilling, Aulic Counsellor and professor at Marburg, by the elders of the church at Winterthur, as a small memorial of his beneficent residence in that town, in April of the year 1801, and as a testimony of the respect and grateful love of its inhabitants.”

On the other side stands, engraved in the same manner

“Unweariedly active in affording consolation to suffering humanity, he sows excellent seed for the great day of recompence.”

My readers may easily think, with what emotion and deep humiliation before God, he received this honourable testimonial, and how he replied to it.

On this solemn day, Thursday, the 16th of April, Stilling and Eliza took their departure from Winterthur for Zurich, amidst the shedding of tears on all sides. They there took up their

abode with Gessner, who with his excellent spouse, a daughter of Lavater, who was with him in Copenhagen, received them with the arms of friendship.

The first work, which Stilling performed in Zürich, was Esslinger's operation. It succeeded very well, he received his sight, but it did not last long, before the gutta serena ensued, and he continued incurably blind till his death.

This family also Stilling can only sufficiently thank in eternity ; it is impossible here.

In Zürich he was oppressed and tormented outwardly by an indescribable concourse of ophthalmic patients, and inwardly by the most painful spasmodic attacks. Occasionally, patience forsook him, so that he treated the people harshly, and complained of the multitude that came to him. Several Zürich people took this so much amiss, that he afterwards found it advisable to circulate a written document there, in which he begged pardon of all and every one whom he had offended. It is impossible to mention here by name, the numerous remarkable and excellent individuals of both sexes, with whom Stilling became personally acquainted in Switzerland generally, and particularly in Zürich, and who deemed him worthy of their friendship. Hess, the Doctors Harzel, father and son, professor Meyer, the celebrated engraver and painter Lips, who took Stilling's likeness and also engraved it, and several other respectable individuals distinguished themselves,

next to Lavater's family, relatives and friends, by marks of friendship.

On Tuesday, the 26th of April, Stilling and his Eliza, after taking a very affecting leave, set off from Zürich. Doctor Steiner of Winterthur, who presented him the medal, and his young friend, the Rev. Mr. Kirchofer of Schlatt, accompanied them.

It must not be forgotten, that the magistrates of Zürich also thanked Stilling in a letter.

They pursued their journey from Zurich by way of Baden and Lenzburg, to Zolingen, in the canton of Bern, where Stilling was to perform the operation on Bailiff Senn; at the word Bailiff, the reader must not imagine to himself a German Village-Bailiff. It was on this account, that Doctor Steiner accompanied them, for he was a relative of Senn's; and because Stilling could not prolong his stay, Steiner intended to remain there a few days, and perfect the cure. Senn is a venerable man, and placid, modest, christian virtue, is the chief trait in his and his family's character.

On Wednesday morning, the 22nd of April, Stilling performed the operation on Bailiff Senn, and also on a poor girl, and then travelled with his Eliza down the beautiful valley, along the Aar, through Aarburg and Olten, and then up the Hauenstein. This hill would be looked upon in Germany as a lofty mountain, but here it is made of no account. On the top, the road is hewn through a rock, and when past the summit, there

is a prospect of Germany ; in the north-west, the Vogesan mountains are dubiously seen, and in the north, the beginning of the Black Forest is perceptible ; on turning about, the whole Alpine chain appears in the southern horizon.

After they had ridden for some distance on this side, they reached a solitary inn, out of which a well-dressed pretty woman came running, who inquired, in a very friendly manner, whether Stilling was in the carriage. On hearing the answer in the affirmative, her whole heart and eyes overflowed with expressions of love and friendship. She brought them out a breakfast, her husband and children also joined them, and a quarter of an hour's very cordial and christian conversation ensued ; the travellers then took their leave, and travelled further down the valley. The place is called Leufelfingen, and the landlord, Flühebacher. Stilling has since carried on an edifying correspondence with Madame Flühebacher.

At six in the morning, the travellers arrived at Bâsle, where they were received in the most friendly manner, by Senator Daniel Schorndorff, his consort, and children. In this dear and religiously disposed family, they spent several happy days.

There was here also much to do. Stilling again formed important acquaintances ; particularly with the divines, &c. of the "German Society for the promotion of true Godliness," as also with the pious preachers, Huber, La Roche, &c.

After a four days' residence, Stilling took here also an affecting leave, and set out from Bâle with his Eliza on Monday, the 27th of April, early in the morning.

Now my dear readers, he that hath ears to hear, let him hear; and he that has a heart to feel, let him feel!

Stilling was indebted for one thousand, six hundred, and fifty gilders; *amongst the seventy-two individuals, blind of the cataract, whom he couched in Switzerland, there was one, who knew not a word of his debts, or at least, could not remotely suppose the amount of them, and simply from an inward impulse to place Stilling in more easy circumstances for the future, paid him exactly one thousand six hundred and fifty gilders, for couching the cataract and the cure.* When Stilling and Eliza went up to their bedchamber in the evening, they found the money, part in cash, and the remainder in bills, upon their bed, exactly the amount of their debts, of which this instrument in the hand of God knew not a word!

O God, what were the feelings of the good couple! With an unparalleled emotion they both sank down at the bed-side upon their knees, and rendered ardent thanks to Him, who had so very visibly given this unspeakably important testimony of his most special providence and guidance.

Eliza said, "this may properly be called 'giving it his beloved sleeping;' from this time I will never distrust him again."

Still more ! the worthy individual, who a few years before sent the three hundred guilders, when Stilling was at Cassel, and Eliza in needy circumstances, was also visited, in order to return her due thanks. Her husband underwent the operation, and when Stilling protested against any further payment, the worthy man said, very pathetically, "That is my business !" and then sent six hundred guilders to Stilling at his lodgings ; with this, the expences of the journey were likewise paid.

Still more ! Stilling's heavenly guide knew that in a few years he would require a handsome sum ; but Stilling knew nothing of it in the least. This sum was paid him by several wealthy patients, with many thanks. Besides this, so many presents and memorials of affection in jewellery were added, that Stilling and Eliza returned from Switzerland like two bees from a journey amongst the flowers.

Dear readers, God the omniscient, knows that all this is pure and unembellished truth. But if this is pure and sacred truth, what results from it ? At the close of this volume we shall find it.

Our travellers now took their way through the Bringau down to Carlsruhe. From Basle to this place, or rather to Rastadt, Stilling was martyred by a dreadful feeling of anxiety. It seemed to him, as if he were going to meet certain death. The occasion of this was a warning, which was secretly and seriously given him at Basle, on no

account to travel back through Strasburg, from which place also this warning emanated ; a friend having written to Bäsle expressly respecting it.

Besides this, there was another circumstance : a certain dangerous man threatened Stilling, when at Bäsle, the reason for all which lies in his writings, which contain much that is intolerable to a revolutionary freethinker. I know to a certainty, that there are people who gnash their teeth with rage, if only Stilling's name is mentioned. Strange ! Stilling gnashes his teeth at no one's name. Friends, on which side is the truth ? Verily, verily, not on the side of those who do so.

With all this, it is still something singular, that Stilling at certain times, and often on still more inferior occasions, is seized with such an indescribable terror ; while in other and far greater danger, he is often not at all dismayed. I believe that it proceeds from the influence of some invisible evil being, some angel of Satan, to which God, for wise reasons, sometimes gives permission. Physical predisposition may give occasion to such a fiery trial, but the whole of the temptation is founded neither in the body nor the soul ; but this can be proved by nothing else than by individual experience. The holy scriptures testify that there are such siftings of Satan.

Stilling's anxiety was at its height at Freiburg, in the Breisgau, at Offenburg, and at Appenweyer. At Rastadt, it became tolerable, but his spasmodic attacks then began to rage violently. On Mon-

day, the 29th of April, they set off in the morning with a drowsy postillion and two wearied horses, for Carlsruhe; on the way, the spasms in the stomach were almost intolerable; Stilling longed for repose. At first, he was unwilling to visit the Elector, but wished rather to rest himself; however he still thought, that as that great, wise, and pious prince, had read the "Nostalgia," with so much approbation, and had written to him a few times, in consequence of this, it was his duty, to make at least the attempt, and ascertain whether he would be admitted to an audience. He went therefore to the palace, announced himself, was immediately introduced, and urged to return in the evening for an hour, at five o'clock. I say not a word more respecting this visit, except that it laid the remote foundation for the final solution of Stilling's fate, without his having any presentiment of it at the time.

On Thursday, the 30th of April, they travelled from Carlsruhe to Heidelberg. Lisette had prayed during the whole time, that her parents might have a prosperous journey. The next morning, Friday, the first of May, they journeyed further; Meig and Lisette accompanied them to Heppenheim, where, before the door of the inn, they saw their Lisette for the last time in this life. Meig went back with her to Heidelberg, and Stilling and Eliza continued their way to Frankfort, where they arrived safe and well the following day, Sunday, the 2nd of May.

From Frankfort, they made an excursion to

the Schlangenbad, in order to perform the operation on the old and venerable Burggrave Rullmann and some poor people. There, in the pleasing solitude, they had time to recapitulate the whole journey, and after accomplishing every thing, they travelled again to Marburg, where they arrived on the 15th of May, and found the whole family in good health.

The first thing Stilling now undertook, was the liquidation of his debts. The principal sum, which had been advanced him at Schöenthal, immediately after his return from Strasburg, on the security of his father-in-law, was still for the most part owing, nor was the security removed ; but now it was done at once. He now did not owe any one a farthing, to the best of his recollection. He had formerly removed from Heidelberg, that he might liquidate his debts by means of his large salary ; this was his and Selma's plan, but not the Lord's ; for the chief amount was not paid by the salary, but by the funds of Providence. The Lord's intention in removing him to Marburg, was no other than to preserve him from the misery and terrors of war, and to bring him to a place of safety, and then to crown, in a striking manner, his thirty years' unshaken steadfastness in confiding in his aid, even in the darkest times, and in a country, which had been the most exhausted by war, so that every one must confess and say, "This is the Lord's doing."

Should any object to my saying, that it was the

Lord's plan to preserve Stilling from the horrors of war, since there have been much better men, who have been obliged to endure them; the following may be to such a serviceable reply. *That a good shepherd marks the weakest of his sheep, and such as can endure the least, are the chief and primary objects of his care, that he may protect them from the storm and tempest.*

When Providence intends to accomplish anything, it does not do it by halves, but entirely. Stilling was indebted, when he studied at Strasburg, between forty and fifty guilders, to a friend there; the latter did not urge the payment, and Stilling had so much to do with his other burdensome debts, that he was happy when a creditor let him alone. This went on till the French Revolution, when every thing was turned up-side-down in Strasburg, as well as elsewhere. The war afterwards broke out, by which the communication between Germany and France, was rendered extremely difficult; and as Stilling had more heavy and urgent debts, he thought no more of this amount. But his heavenly guide, who is thoroughly and perfectly just, by no means forgot it; for immediately after Stilling's journey to Switzerland, a friend came to the brother of the Strasburg creditor, who had died long before, and paid him not only the small sum owing, but also the interest for thirty years, so that his payment amounted to nearly a hundred guilders, Stilling therefore received from an unknown hand, the acknowledg-

ment for this amount, but he has never learnt who the friend was, that so nobly performed this act of kindness. But he will eventually find thee, thou noble-minded individual, where every thing is made manifest, and he will then be able to thank thee as thou deservest.

This was therefore, indeed a blessed, debt-liquidating journey! A mighty difficulty was now gloriously surmounted. *After being obliged to incur a load of debt to the amount of four thousand five hundred guilders, and then to pay the whole, without any property, merely by faith, uprightly and honestly, with the interest, to the very last farthing,* did not fail to call forth his fervent Hallelujahs.

A few weeks after Stilling's return from Switzerland, something remarkable occurred to him. He was sitting one forenoon at his desk, when some one knocked at his door. On calling out, "Come in!" a young man of twenty-seven to thirty years of age entered the room. He appeared restless and uneasy, looked timidly about him, and often cast a shy glance at Lavater's portrait. "You have been in Zurich," said he; "I was there also; I must be gone;" he walked about in a state of agitation, looked at Lavater's picture, and said hastily, "cannot remain in Germany, am every where unsafe; I might be caught; O Sir! help me in making my escape!" Stilling felt embarrassed, and asked him, if he were a Swiss? "O yes" answered he, "I am a Swiss, but

I have no rest, I wish to go to America ; assist me in getting thither !" he said other things, and continued rapidly to pace the room, looking at Lavater's picture, which excited the suspicion in Stilling, that he was Lavater's murderer. He therefore advised him to go to Hamburgh, where he would always find opportunity to go to America ; but told him to hasten lest he should fall into the hands of the police. The poor man then suddenly ran out of the door, and disappeared.

After Stilling had thus honestly thrown off the burden of his debts, which he had so long carried, another affair was undertaken. On Stilling and Eliza's return from Switzerland, they had passed the night at Munster, with their children the Schwarzes ; and after they had informed them of what the Lord had done for them, and how he had blessed them, Schwarz and Hannah proposed that the parents should now crown Jacob and Amalia's long-tried love, and let them be united, since in reality circumstances would be neither changed nor rendered more irksome by it. The parents found nothing to object to this, and in order to surprize the young couple, and cause them still greater joy, it was resolved to keep all the preparations secret, invite friend Schlarbaum with his family to tea, and that the latter should at once step forth, and marry them. The accomplishment of this plan succeeded only in part ; the thing did not remain entirely secret ; the wedding took place on the 12th of July in that year,

1801. Jacob now removed to his parent's house again; he and his consort continued to board with them on the same economical footing as before.

The previous summer, Eliza had used the baths at Hofgeismur, but her neck had become rather worse than better; she was now advised to try the Schlangen baths; she stayed there six weeks, but this was also of little avail.

This summer, Stilling wrote the second volume of the "Scenes in the Invisible world." On this occasion, I must mention something pleasing and remarkable; every one is at liberty to make of it what he pleases. I have already observed, that Stilling, the winter before, soon after Lavater's death, had published a poem, under the title of "Lavater's Glorification." In this poem, Felix Hess and Pfenninger two of Lavater's friends, who died before him, are represented as coming in the form of two angels to fetch the weary warrior after his death, and conduct him to the New Jerusalem. About half a year after the publication of this poem, Stilling's pious and faithful friend Breidenstein, the reformed preacher at Marburg, came to visit him; both conversed upon a variety of subjects and amongst other things, upon the poem. "It is surprising," said Breidenstein "how beautifully you have made use of the late Felix Hess's promise." "How so?" inquired Stilling; "What promise?" Breidenstein replied, "upwards of twenty years ago, Lavater stood by the side of Felix Hess's dying bed, wept, and

said, now thou wilt not stand at my bed-side-when I die! Hess answered, but I will come and fetch thee!" Stilling rejoined, "Really I never heard a word of it; it is however something strange; Where is it? I must read it myself!" "That you shall;" said Briedenstein, "it is indeed very strange!" The next day, he sent Lavater's miscellaneous works, in which there is a short biography of Felix Hess; and this conversation is inserted, just as Briedenstein related it.

I can, with the greatest truth assert, that this circumstance had either never come to Stilling's knowledge, or at least that he had not thought of it for many years, even though he might have read it, which latter however, I do not believe. Therefore if this singular affair be chance, it is one of the strangest that ever occurred; for first, Hess says to Lavater immediately before his death, nearly thirty years since, "I will come and fetch thee, when thou diest!" Many years after, Lavater dies; Stilling resolves to make a poem on his death; decides upon forming the plan of it, so that two of his friends are to fetch him, and makes choice of the very man, who had promised him to do so thirty years before!

One thing more, when Stilling was in Zurich, he was told that Lavater had had a friend with whom he had lived on a still more confidential footing than with Felix Hess, and was asked, why he had not made use of him in the poem, for the purpose of fetching Lavater? Stilling inquired who

this friend was? and was told, it was Heinrich Hess. This occasioned Stilling to introduce this friend in the "Scenes in the Invisible world," in the following manner; the glorified Heinrich Hess, is represented as bringing Lavater to the Virgin Mary, because she was desirous of seeing this faithful follower of her son. Mary then relates to Lavater the Lord's character, as exemplified in his earthly life, &c. This is brought forward precisely in this manner in the second volume of the Scenes. Long after the work was printed, Stilling was once accidentally reading in Lavater's "Jesus Messias," the 26th chapter of the first volume, which relates the quiet concealment of Jesus, and found again to his astonishment, that Lavater consoles himself with the hope, that *the Virgin Mary would eventually relate to him, in the blissful regions, the character her son bore in his earthly life, &c.* It may be believed on my word, that Stilling had never read this in his life before.

Another journey was also undertaken in the autumn of this year, 1801. In a place, in the north of Germany, there was a very pious person, who had the cataract; she was too poor to come to Marburg, or to send for Stilling. The latter conferred with Eliza on the subject, and they resolved, that as the Lord had so greatly blessed their Swiss journey, and shewed them so many favors, they would, from gratitude, take the journey to their worthy patient at their own

expende, and with the divine assistance restore her to sight; they therefore again prepared for the journey, and Stilling wrote to the person that he would come. The latter was extremely pleased, as may easily be supposed, and made Stilling's intention known in the neighbourhood; and as he would have to pass through Brunswick, he was kindly invited to lodge in the house of Mr. Stobwasser; the latter is an eminent tradesman; he has a considerable manufactory of japan ware, and is a member of the Moravian church. Stilling thankfully accepted the offer, and as their way led them through Minden, they determined to pay a visit to Julia, in order to become acquainted with this worthy soul; and on her inviting them to stay at her house, with her, they joyfully assented to it.

Stilling and Eliza commenced this journey on the 18th of September; they took Caroline with them as far as Cassel, where she was to remain, until her parents returned; for as by her good conduct and cordial affection to her parents, she caused them joy, they sought, when occasion offered, to return it to her. They lodged at Cassel with privy counsellor Von Kunckel, whose lady is a near relative of Eliza's. Mr. Von Kunckel, had always been Stilling's faithful, tried, and intimate friend, and will remain so, as long as they shall both continue to exist. Von Kunckel has served in every gradation, and by his faithful activity, is become what he is.

The next day in the afternoon, they rode to Minden, where they remained over the Sunday. Julia received them with all the fulness of christian affection; she and the worthy reformed minister, Klugkist, together with his excellent lady, manifested all possible friendship to our two travellers. Julia and Eliza formed an indissoluble sisterly alliance with each other, and bound themselves to walk in the path, which our adorable Redeemer has himself marked out and trodden. Julia has also two excellent sisters, who were likewise there, and helped to increase the religious and friendly circle.

At Gottingen, they found the faithful Achelis just on the point of departing; he had received a call as preacher to a place in the neighbourhood of Bremen; his lady, with her sister, had already gone before to Bovenden, where she expected him. Achelis now accompanied Stilling and Eliza, and from Bovenden they travelled together to Nordheim, where they separated, amidst the expression of a thousand blessings.

At Nordheim, Stilling was attacked by an indescribable apprehension; it began before taking leave of Achelis; but whether the good man observed it or not, I know not. It was in reality an apprehension of bad roads, and of the overturning of the coach, but it was so horrible, that it could scarcely be endured; it lasted during the whole journey, and was sometimes stronger, and at others weaker.

On Tuesday, the 22nd of September, in the afternoon, they arrived safely at Mr. Stobwasser's house at Brunswick; he himself, with his consort, was at Berlin, where he has also a considerable manufactory; but his household showed the travellers all possible affection and friendship: Stilling and Eliza felt truly happy amongst these good people.

From this place, Stilling rode to the person who had occasioned the journey; she received her sight. In Brunswick itself, he performed the operation on twelve individuals, and four leagues from thence, at Ampleken, the manorial residence of Mr. Von Bätticher, to which a church town is annexed, on Madame Von Bode, who, with her husband, belongs also to the true followers of the Redeemer. Stilling and Eliza rode thither, and remained there some days; Madame Von Bode regained her sight, and they went back again to Brunswick.

Eliza having been seriously advised to consult the celebrated and learned physician, Beyreis, aulic counsellor at Helmstadt, on account of the convulsive affection in her neck, the journey thither was also undertaken. The great man took all conceivable pains to afford the travellers pleasure; he also wrote directions for the use of Eliza, which, however, she was unable to follow, because they affected her too violently.

During his residence in Brunswick, Stilling formed several interesting personal acquaintances,

with Campe, Von Zimmerman, Eschenburg, Pokels, and others. The Duke showed himself extremely gracious; he sent twice for Stilling, and conversed with him a long time, on a variety of subjects, and amongst others, on religion, respecting which, he expressed himself in a satisfactory and edifying manner. He then also said to Stilling, "*All that you have done here, I look upon as done to myself;*" and the following day, he sent sixty louis-d'ors to his lodgings. With this the travelling expences were not only paid, but something even remained over. It was therefore the will of Providence, that the Swiss money should be reserved for another very different object.

Whilst Stilling continued at Brunswick, the consort of the hereditary count of Stollberg-Wernigerode, born princess of Schönberg, was safely delivered of a young countess; the parents had chosen Stilling as sponsor for the child; and this still more confirmed the intention, already formed in Marburg, of making a little circuit to Wernigerode. Accordingly, they set off from Brunswick, on Friday, the ninth of October, and arrived in the evening at the place above mentioned, at the lofty castle, which has belonged to the count's piously-disposed family from ancient times.

Stilling and Eliza felt here as in the precincts of heaven. He also visited his old friends, superintendent Schmid, aulic counsellor Futsche, advocate Benzler, Blum, government advocate, and

secretary Closse, who has excellently set to music this song in the "Nostalgia,"

"A wanderer, old and weary."

They remained Saturday, Sunday, and Monday, with this noble family; a gentleman from Saxony, who had business there, and sat next to Stilling at the table, said to him with emotion, "Really a person ought from time to time to travel hither, in order to recreate and revive himself;" and certainly he was in the right; religion, decorum, politeness, cheerfulness, dignity, and completely unassuming manners, distinguish the character of every member of this noble family.

Notwithstanding all this, Stilling's melancholy did not leave him here; it could scarcely be endured.

On Tuesday, the 13th of October, the travellers took an affecting and grateful leave of the family of Wernigerode; the Count sent his own coachman with two horses with them to Leesen, from whence Stilling travelled post to Gandersheim, where the Countess Frederica of Ortenburg, who has been many years his friend, is Canoness; she had requested him to visit her, because there were ophthalmic patients there, who expected him.

The Countess Frederica was highly rejoiced at Stilling's visit, and, generally speaking, much honor was shown to both the travellers there; they supped in the evening with the princess of Cobourg, who took the place of the princess, her

mother, during her absence. Stilling was of service to several patients there, and performed the operation on a poor old woman. The evening before their departure, his melancholy rose to a tormenting agony ; but towards midnight, he applied himself very seriously to God in prayer, so that it could not fail to be heard, and then slept quietly till morning, when he continued his journey home with his Eliza ; they arrived late in the evening at Minden, where Julia, Klugkist, and his lady, vied with each other in manifesting their friendship.

It was now obvious, that Julia's aged father was drawing near to his end ; Stilling and Eliza requested her, therefore, when her father had entered into his rest, to visit them at Marburg, for it would serve to cheer and refresh her. Julia promised that she would come.

Stilling found much to do at Cassel ; so that he was obliged, from morning till evening, to write prescriptions and give his advice ; he also operated on several persons there for the cataract.

My readers will remember, that brother Coing had been appointed preacher at Brauch, near Rothenburg, on the Fulda, eleven leagues from Cassel, and that Maria Coing with the two children, Frederick and Amalia, were also there. It was Stilling and Eliza's intention to fetch these two children from thence, as well as their sister Maria, if she wished it ; but especially to visit their good and dear brother again, particularly as

they were now in the neighbourhood. In order to fulfil this intention, they set out on Thursday, the 22nd of October, from Cassel; on driving through the Leipzig gate, he said to his wife, "O my dear, what would I give, if I could now travel to Marburg." Eliza answered, "Well, let us do so." Stilling however refused, for he thought, if a misfortune awaited him, it might happen to him anywhere; they therefore rode on, the brother came on horseback to meet them, and in the morning they arrived safely at Brauch.

Their stay at this pleasant place was fixed for a week, during which time, Stilling felt like some poor criminal, who is to be executed in a few days; he performed the operation on a lady in Rothenburg, and attended several patients. Maria, who had become weakly at Brauch, was to return with them to Marburg, together with the two children, and their departure was fixed for Thursday, the 29th of October. For this purpose, brother Coing sent to the posting-house, at Morschen, and ordered the horses.

On Wednesday evening, consequently the day before their departure, Stilling's melancholy rose to such a height, that he said to Eliza, "If the torment of the damned in hell is not greater than mine, it is still great enough!"

The next morning, the postillion came at the time appointed; he had driven the diligence to Rothenburg, and consequently brought four horses, which was, however, contrary to all posting regu-

lations ; very brisk and lively, he put the horses to the carriage, and drove empty through the Fulda ; Stilling, Eliza, Maria, the children, and the brother, were transported across, about a gunshot higher up, in a boat ; meanwhile, the postillion drove up the meadow on the other side, and waited on the opposite shore.

They got in ; Stilling sat behind, to the right ; next to him Eliza, with Amalia in her lap ; opposite her Maria, and Frederick opposite Stilling. Brother Coing now took leave, and went back again ; the postillion suddenly smacked his whip, the four spirited horses went off in full trot, the postillion turned short round, the fore wheels got entangled, and threw the carriage to the ground with such violence, that the body of the vehicle burst in two in the midst. Being only a chaise, and open in the front, Eliza, Maria, and the two children were thrown out upon the meadow ; but Stilling, who was sitting in the corner on the falling side, continued in the carriage, and was miserably hurt. Fortunately the wheels came off, so that the coach was not dragged along ; it lay there therefore, and Stilling was so fast squeezed in that he could not move. It is extremely remarkable, that all his melancholy vanished in a moment. Notwithstanding the violent pain, for his whole body was as if it had been broken on the wheel, he felt an inward tranquillity and cheerfulness, such as he had never before experienced ; and although he was still utterly unconscious what

the consequences might be, he was so inwardly resigned to the divine will, that he was unaffected by the smallest fear of death. As much as the postillion deserved a severe reproof, and after that a considerable punishment, Stilling said nothing further to him, than in a kind manner, "Friend, you have turned too short."

Eliza, Maria, and the children had not suffered in the smallest degree; brother Coing came also running to them; but when they saw the man, to whom all their souls adhered, lying bloody and disfigured beneath the coach, they all began to lament bitterly; the carriage was lifted up again, and the wounded and disabled man halted on Eliza's arm back again to Brauch; the postillion dragged the equally wounded and disabled vehicle thither also, and it was with difficulty he escaped being soundly beaten by the peasantry of Brauch. However they were active in another way; one of them mounted a horse and rode full gallop to Rothenburg to fetch medical assistance, and the others sent refreshments, such as they had, and as well as they understood it; but all was naturally received as if it were the most precious and suitable of its kind.

Stilling was in a miserable condition as regards the body; the whole of the right breast was hugely swollen, and when one pressed the hand over it, a noise was heard; one of his ribs was fractured; behind, under the right shoulder blade, he felt violent pains; he had a wound on the right temple,

which bled profusely, and was only the breadth of a straw distant from the artery; and in the right groin and hip, he felt great pain, as often as he moved his thigh. In short, every motion was painful.

The physicians of Rothenburg, Meiss, and Freyss, two very able men, soon made their appearance, and by their faithful care and the divine blessing, Stilling in a few days recovered so far, as to be able to travel again to Marburg. But the coach, with all their learning and ability, they were unable to cure; however, they provided for its reparation, which was committed to the court-saddler, who restored it so ably, that it was firmer than before.

On Monday the 2nd of November the journey to Marburg was commenced; Stilling rode slowly on horseback, because he did not trust the driving in such dreadful roads; and it was well he did so; for the ladies and children were overturned once more, yet without injury. Coing accompanied his brother-in-law on horseback to Mabern, where Caroline expected them; the next day, they rode all together to Marburg, because from thence, there is a regular chaussee, but Coing rode back again to Brauch. Stilling had to struggle for a season, with the consequences of this fall; in particular, a giddiness remained for a long time, which however at length disappeared.

Stilling's state of mind during this journey to Brunswick, may be best understood by a simile.

A solitary traveller on foot, enters a wood in the evening ; he must pass through this, before he arrives at the inn. It grows dark, the moon shines in the first quarter, consequently only faintly ; a very suspicious and terrible man now joins him, never leaves him, and continually makes as if he would attack him, and murder him ; at length, all at once he seizes him, and wounds him ; suddenly some of the traveller's best friends make their appearance, the enemy flees, the wounded man recognizes his friends, who carry him to the inn, and nurse him, till he is well again. Dear readers, take this simile as you will, but do not abuse it.

The commencement of the year 1802, proved a grievous one for Stilling and Eliza. On Sunday, the 3rd of January, he received a letter from his friend Meig, in Heidelberg, in which he informed him, that Lisette was ill, but he did not believe that it was of consequence, for the physicians still gave hopes. On reading this letter, Stilling felt a deep impression on his mind, that she was really dead. There is something in his soul, which causes him always to feel pleasure, when he knows that a child, or any other pious person is dead, for he is conscious that another soul is in safety ; this conviction makes him feel the death of any one belonging to him, less than is customary ; but as he possesses a sympathizing heart it always causes him a severe struggle with respect to his physical nature ; such was also now the case, he suffered much for some hours ; then offered up his Lisette

to the Lord again who had given her to him ; and on the 6th of January, when he received from Meig the news of her decease, he was strong, and was able himself effectually to comfort the deeply mourning foster-parents ; but Eliza suffered severely.

Their friends, the Meigs, buried Lisette in a very honorable manner. Meig published a little book, containing an account of her life, character, death, and burial, together with some little pieces and poems, which this event occasioned.

The grief, which these foster-parents felt at the departure of this dear girl, can be scarcely conceived. They had brought her up, and educated her excellently, and God will reward them for having trained her up in the fear of God, and in religious sentiments.

It is remarkable, that the old mother Wilhelma followed her favorite some weeks after, even as her daughter Meig had long before apprehended.

About this time died also Burgomaster Eicke, of Minden, Julia's father. Stilling and Eliza therefore repeated their invitation to Julia, to come as soon as her affairs were arranged ; she accepted it, and arrived about the middle of January, in Marburg, where she was so much pleased with Stilling's domestic circle, and christian society, that she at length expressed the wish to live in the family. Stilling and Eliza rejoiced at this declaration, and the matter was arranged ; Julia pays a sufficient sum for her board, and occupies

herself with the education of the little girls, Amalia and Christina; Eliza, indeed, protested seriously against being paid for her board; but Julia maintained, that she could not come to live with them, on any other terms. Both the nearly allied souls were therefore at length unanimous. In March, Julia travelled to Erfurth to visit a friend, and returned the August following. From that time, she has been incorporated into Stilling's domestic circle, in which she is a real blessing from God by her piety, cheerfulness, suffering experience, and particularly in the governance and education of the two children.

This spring, another journey was undertaken; Stilling was sent for from Fulda, and Eliza accompanied him. On returning, they passed through Hanau and Frankfort, and visited also Prince Frederic of Anhalt, and the Countess Louisa, who, the preceding autumn, had removed from Marburg to Homburg vor der Höhe. On this occasion, they became acquainted with the widow of Prince Victor of Anhalt; she is a worthy sister of the Princess Christina of Lippe, a true christian, and humility personified. After an absence of about four weeks, they returned to Marburg. Soon after, Amalia was safely delivered of a daughter.

The important period now also approached, in which Caroline was to be confirmed, previous to receiving the sacrament; she was now fourteen years and a half old, and tall and strong of her

age; she had received very excellent religious instruction for two years, from the two reformed preachers, Schlarbaum and Breidenstein, Stilling's worthy friends, and it had operated beneficially upon her. She possesses a mind disposed to piety and religion, and it is a great joy to the father, and very consoling to him, that his three eldest children are on the way to become true christians. Julia wrote to Caroline from Erfurth, and commissioned Aunt Duisung to present her with the letter on the day of her confirmation; it is worth the while to insert it here:—

“ My dear and ever-beloved Caroline !

On the most solemn day of thy life, on which all thy dear friends press thee with new affection to their heart, my prayers will also mingle with theirs; probably in the very hour in which thou wilt make the solemn vow of eternal love and fidelity to *Him*, who ought always to fill our whole soul, I shall also be asking of him faith, fidelity, and love, for thee.

“ My best and dearest Caroline ! I intreat thee suppliantly, duly to consider and keep that which thou promisest on this day, so important for thee in time and eternity; love the Lord, so as thou lovest no one else ! thou canst not do anything *greater*, better, or more important; do not suffer thyself to be deprived of that crown, which thy faith this day views in the Lord's hand for thee; either by flattery, or by the contempt of the world; but continue faithful to him until death, &c.”

L. M. G. H.

The confirmation took place at Whitsuntide, with prayer and much emotion on all sides.

Stilling's situation, meanwhile, became more and more oppressive. On the one hand, his religious sphere of action became greater, more profitable, and considerable: the directors of the "London Tract Society," which, in the space of a couple of years, had disseminated edifying and useful publications amongst the common people in England to the amount of a million of gilders, wrote him a heart-cheering letter, and encouraged him to set on foot a similar society in Germany. At the same time, also, his religious correspondence increased, as well as his practice as an oculist; whilst on the other hand, his peculiar academical vocation became more and more unproductive; the German indemnification had transferred the provinces, which generally furnished the university with students, to other rulers, who had themselves universities, whither their young people were obliged to resort and study; the number of students diminished, therefore, visibly, and those that continued to resort to Marburg, applied themselves to such studies, as might procure them a maintenance, to which the financial department does not belong; and finally, a decrease in the desire to study was observable in all the universities, the cause of which does not belong here. Be that as it may, Stilling's auditory diminished at such a degree, that he had often only two or three hearers;

this was intolerable to him. To have so large a stipend, and to be able to do so little for it, would not consist with his conscience; and yet he was nailed, as it were, to his post, he could not do otherwise, and was obliged to persevere; for without this income, he could not live. Besides all this, his great end and motive, to work and live for the Lord and his kingdom, alone filled his whole soul; he saw and heard, every day, how extensively beneficial his religious sphere of action was, and this he was obliged to make a secondary consideration for the sake of a very barren maintenance.

Finally, another important consideration was added to all this. The Elector of Hesse is desirous of supporting religion with his whole heart; but he has also a maxim, which, abstractedly considered, is perfectly correct: that *every servant of the state ought to give himself up entirely to the department to which he has once devoted himself*. He is not at all pleased, when a person enters upon another vocation; but Stilling was now so circumstanced, that he was obliged to act in opposition to both parts of this maxim; this also caused him many a mournful hour. His conflict was painful; but at this very time, Providence began to make distant arrangements for the accomplishment of its plans. It is worth the while that I relate every thing here with the greatest minuteness.

On the 5th of July, of the year 1802, Stilling

received a letter from a poor mechanic, in a place at a great distance from Marburg, who neither knew, nor could know, one word of Stilling's situation, because he revealed it to no one, in which the man stated to him that he had had a remarkable dream, in which he had seen him traversing and occupied in a large field, in which much treasure lay scattered about in small heaps; and that he had been commissioned to write to him, and tell him, *that he ought now to gather all this treasure into one heap, then sit down quietly, and attend to this single treasure alone.*

Stilling, in the whole of his life, had seen, heard, and felt, so many effects of the developed faculty of presentiment, and also so many, without the theory of the faculty of presentiment, incomprehensible predictions of hysterical and hypochondriacal persons, that he is well aware to what such things generally belong, and under what head they ought to be classed. But the contents of this letter harmonized so much with what passed in his interior, that he could not possibly regard it as a matter of chance. He wrote therefore to the man, saying, that though he was well aware, that the uniting of that which was manifold, with that which was simple, would be good for him, yet he was obliged to live by his Professorship; he therefore wished for a further explanation of his meaning. The answer was, that he must resign himself to the Lord's guidance, who would duly arrange every thing. This

event produced, in Stilling's mind, the first foreboding of an approaching change, and of the developement of the Lord's intentions respecting him; and gave him, from that period, the proper direction, by fixing his eye on the hitherto scarcely perceptible aim, so that he might not lose any time in preparing himself for it.

About the same time, or somewhat later, he received a letter also from the Rev. Mr. König of Burgdorf, in Emmenthal, in the canton of Bern, requesting him to go thither; for the expences of the journey were provided for. This Mr. König was blind of the cataract, and had already corresponded with Stilling on that account; the latter had also promised him to come, as soon as he should be informed that the travelling expences would be repaid. Stilling and Eliza, therefore, now began to prepare for their second journey to Switzerland.

During all these occurrences, father Wilhelm's state of health, which had been hitherto so very firm and durable, took quite a different direction. With respect to his mental powers, he had become so completely a child, that he had no more any understanding, or judgment; but his body now began to neglect the functions necessary to life; at the same time, he laid himself sore, so that his condition was extremely pitiable. The surgeon was obliged to come daily, with a couple of assistants, to bind his wounded back and other parts; during which, the poor man moaned so dreadfully

that the whole neighbourhood prayed for his dissolution.

Stilling could not endure the misery; he generally went out when the time for binding up arrived; but even in the interval, Wilhelm often moaned piteously. The day of his deliverance at length arrived; on the 6th of September, at half-past ten in the morning, he passed over into the blissful habitations of his forefathers. Stilling had him interred, with the solemnities customary to persons in affluent circumstances.

Wilhelm Stilling is now therefore no longer here below; his serene walk, unobserved by the great of this world, was nevertheless seed for a fruitful futurity. He is not always a great man who is celebrated far and wide; nor is he always great, who does much; but that individual is so, in a peculiar sense, who sows here, to reap a thousand fold in the world to come. Wilhelm Stilling was one that sowed in tears; he went forth weeping, and bearing precious seed; now he is doubtless reaping with joy. His children, Heinrich and Eliza, rejoice in the prospect of his welcome; they rejoice that he will be satisfied with them.

A week after father Wilhelm Stilling's death, Stilling and Eliza commenced their second Swiss journey. They left Marburg on Monday the 13th of September, 1802. At Frankfort, Stilling found ophthalmic patients, who detained him a few days. On Thursday the 16th, they arrived early in the afternoon, at Heidelberg; the welcome from

Madame Meig, was deeply affecting on both sides; Meig was engaged by business in the country, and did not arrive till towards evening; he had dined in company with a person of eminence, who had expressed the idea that *some great man ought to keep Stilling in pay, solely that he might carry on his benevolent practice as an oculist, without impediment.* This again excited Stilling's attention, and all that had preceded it. The dream of the mechanic, father Wilhelm's death, and this speech, which in itself was of no importance, but made an impression just at this time; and finally, another Swiss journey; all this together, produced in Stilling's mind a feeling of exalted expectation.

The following day, Friday the 17th of September, the two travellers pursued their way to Carlsruhe.

I must here go back a little in my narrative, in order to bring every thing into a proper point of view.

Jacob, as I have already observed, had become a father, the previous spring. Notwithstanding his ability and integrity, and notwithstanding all the favorable testimonials of the Marburg magistracy, not the smallest thing could be accomplished for him at Cassel. With his mode of thinking, it was impossible to live by the practice of jurisprudence; his father was therefore obliged to assist him considerably, and besides this, he now saw an increasing family before him. All this together

pressed much upon the good young man; he therefore urgently entreated his father to recommend him to the Elector, on his journey through Carlsruhe; for as he was born in the Palatinate, he could therefore lay claim to being provided for there.

It is contrary to Stilling's whole character, to ask anything of the kind of a prince, with whom he is in particular favor, or recommend any one to an office. However necessary, therefore, it was that his son should be provided for, it seemed to him equally difficult and almost impossible, to make application on his behalf to the Elector.

I must also mention, that the Countess of Waldeck, in order to give Jacob pleasure on his wedding-day, had requested the reigning Count of Wernigerode to give him the title of "Counsellor of Justice;" he did so, and the Elector of Hesse also permitted him to make use of this title. I now return to the continuation of the narrative.

Stilling and Eliza, arrived at Carlsruhe, on Friday the 17th of September, in the evening. On Saturday morning the 18th, Stilling looked into the well known Moravian watch-word book, which contains two passages from the Bible, and two verses of a hymn, for every day in the year. The first passage is called the watch-word, and the second, the doctrinal text. Stilling always takes it with him, when travelling, in order to have daily a religious subject on which he may employ

both his head and his heart. He found with astonishment, that the words for that day were, "And now, O Lord God, establish the word that thou hast spoken concerning thy servant, and concerning his house, for ever, and do as thou hast said."—2 Samuel, vii. 25; and the verse of the hymn was,

His faithfulness, O let us praise,
And to him consecrate our days;
His promises, he will fulfil
To those that know and do his will.

Hallelujah.

He then sought out also the doctrinal text for the day, and found the beautiful words, "Be thou faithful unto death, and I will give thee the crown of life."

This remarkable circumstance completed the pleasing foreboding, and the confidence he had, that it would come to some kind of elucidation respecting him during the day. Soon after, a court-page entered the room, presenting the Elector's compliments, and requesting him to come to him at nine o'clock, and to stay to dinner with him.

In consequence of this command, and thus prepared, Stilling went at nine o'clock, to the palace; he was instantly admitted and very graciously received. After exchanging a few words, Stilling felt himself at liberty to recommend his son; he began by premising, that nothing was more diffi-

cult for him, than to make application of the kind to princes, who showed him favor; however, his circumstances and situation pressed him so much, that he was now constrained to make an exception to the rule. He then gave a true account of his son, and offered to procure the most valid written proofs, namely, the testimonials of the Marburg magistracy; and finally besought the Elector to let him serve in the lowest station, and then promote him as he might deserve. If he only earned so much as to enable him to live with due economy, he would look upon it as a great favor. He then concluded with the words, "Your Highness will not take this first and last recommendation ungraciously of me." The Elector expressed himself very favorably; he said he would see if he could not provide for him in the organization of the Palatinate. "Speak also," added the excellent prince, "with the Ministers and Privy Counsellors, in order that they may know of the matter when it is brought forward." It follows of course, that Stilling promised, and also kept his promise.

This introduction, gave occasion to speak of Stilling's own situation. The Elector imparted such a confidence to Stilling, that he expressed himself exactly as he felt inwardly; on which this great and noble-minded prince rejoined, "*I hope God will give me the opportunity of bringing you out of this painful situation, and of placing you so, that you may be enabled to attend solely*

to your religious authorship, and to your oculistic practice ; you must be set entirely at liberty from all earthly occupations and connections."

It is impossible to describe how Stilling felt at that moment, in which the great developement of his destiny beamed so gloriously upon him from afar. "Are you in haste with respect to the accomplishment of this affair?" continued the Elector. Stilling replied, "No, most gracious Sir! and I most humbly beg you by all means to wait, until Providence opens a door somewhere, in order that no one may suffer by it, or be neglected." The prince rejoined, "You can, therefore, wait half-a-year, or a year?" Stilling replied, "I will wait as long as God pleases, and until your highness has found the way which Providence marks out."

I pass over the remainder of this remarkable day in Stilling's history, only observing, that he also paid his respects to the Margravine, who was still inconsolable for the death of her late consort.

He that is acquainted with the Elector of Baden, knows that this ruler never retracts his princely word, and always keeps and does more than he promises. Every feeling christian heart can sympathize with Stilling, as he then felt. Blessed be the Lord! his ways are holy! happy he who resigns himself to him without reserve; he that places his confidence in him, shall never be confounded.

On Sunday morning, Stilling performed the

operation on a poor old peasant, whom the Elector himself had sent for ; he then continued his journey to Switzerland with his Eliza. The nearer they approached the frontiers, the more fearful grew the reports, that the whole of Switzerland was under arms, and in a state of insurrection. This was certainly not pleasant, but Stilling knew that he was travelling in his benevolent vocation, and therefore, with Eliza, put firm confidence in the Divine protection, nor was this confidence unavailing.

At Freiburg, in the Breisgau, they learned the severe trial, which the city of Zurich was compelled to endure, on the 13th of September, but likewise, that it had powerfully experienced the Lord's protection. On Tuesday, the 21st of September, they arrived in the evening, safe and well, at Bäsle, at the house of the worthy Mr. Schorndorf; but as there were still disturbances in the neighbourhood of Burgdorf, Stilling wrote to the Rev. Mr. König, that he was at Bäsle, and expected intelligence from him, when he could come with safety. Until this intelligence arrived, they continued quietly and contentedly at Bäsle; he attended some ophthalmic patients, and operated upon two blind people.

On the following day, Wednesday, the 22nd of September, Stilling had a great pleasure afforded him. There lives in Bäsle, a very able painter, of the name of Marquard Woher, a man of the noblest heart and christian sentiments; on Stilling's first Swiss journey, he had conducted him

to a Mr. Retner, a respectable gentleman there, who possessed a very elegant collection of pictures; an Ecce Homo, drew Stilling's whole attention. After contemplating for some time, this representation of the suffering Saviour, tears came into his eyes; Woher observed it, and asked him, if the picture pleased him. Stilling answered, "Extremely! ah, if I had only a faithful copy of it! but I cannot pay for it." "You shall have it," rejoined Woher, "I will make you a present of it."

On the day above mentioned, Woher brought this beautiful painting as a welcome; every connoisseur admires it.

This is also the place, where I must mention one of the extraordinary favors of God; who can recount them all? but one and another, which stand in connection with this history, must not be omitted.

My readers will remember Mr. Isaac of Waldstadt, and how kindly he received Stilling in the greatest depth of his misery, and clothed him from head to foot. Stilling, it is true, whilst he was with Mr. Spanier, had repaid him for the money he had laid out; but it grieved him often, that he could not in any way recompense to the worthy family of this noble-minded individual, his kindness to him. This recompense was now to be made in a very striking manner, a manner worthy of God.

Mr. Isaac's eldest son had also learnt the trade

of a tailor, and in the course of his travels had been at Bäsle, where he resided some years ; and being also a lover of true religion, he had become acquainted with the true worshippers of Christ in that place ; he had afterwards settled at Waldstadt—Rade Vorm Wald, in the duchy of Berg, his native place, taken his brothers and sisters to him, and kept house with them ; but as he could not bear the sitting-posture, he began a little shop ; a worthy merchant gave him credit, and thus he maintained himself and the family honestly and uprightly. This summer, on the 24th of August, a fire broke out ; in a few hours, the whole town was laid in ashes, and the good children of the pious Isaac, not only lost that which belonged to them, but also the whole of the stock bought on credit. Friend Becker, for such is the real family name, did not communicate this misfortune to Stilling, he was too delicate in his sentiments to do this ; but another friend wrote to him, and reminded him of his obligations to this family. Stilling felt himself in a dilemma ; what he could give the family, even at the utmost, was only a trifle for them, and yet, situated as he was, it would be oppressively felt ; he therefore sent something, and as just before his journey, he wrote No. 12 of the “ Grey Man,” he annexed to it an account of this calamity, and besought compassionate aid. When in Bäsle, Stilling, at the request of the members of the German Society, gave a religious address, at which several hundred

persons were present; at the close of the discourse, Stilling reminded them of his former friend, and related his misfortune to them; this operated in such a manner, that the same evening, nearly a hundred gilders were collected and brought to Stilling. This was the handsome commencement of a considerable assistance; for the memorial in Number 12 of the "Grey Man," produced about a thousand gilders for Becker's children, and about five hundred for the town of Rade-Vorm Wald, all which money was transmitted to Stilling.

I relate this, merely to prove that the Lord provides so completely for those, who suffer themselves to be guided entirely and unconditionally by him, that they are enabled to repay all debts whatever, and even testimonies of christian affection.

In a few days, the news arrived from Burgdorf, that every thing was quiet there. In consequence of this, Stilling and Eliza set out on the 29th of September; he performed the operation on an individual at Liestall; at Leufelfingen, they dined with their friend Madame Flühebacher; at Olten they found friends from Aarau, with whom they drank tea; and at Aarburg they were fetched by the worthy Bailiff Senn, of Zofingen, with whom they were to pass the night. As they drove down the magnificent vale of Aar, in the evening, and whilst the declining sun irradiated the whole landscape, Stilling saw, all at once, in the south

west, above the horizon, a purple-coloured meteor, which presented a brilliant appearance; he soon discovered that it was a snowy mountain, probably the Jungfrau, or the Jungferhorn. He that has never seen anything of the kind, can have no conception of it, it is just as if the individual beheld a celestial landscape in the regions of light; but this view is all, for to climb up thither, and to dwell in the eternal ice and snow, would not be very agreeable. Friend Senn, who drove before in his Cabriolet, turned about, and exclaimed, "What divine majesty! I have seen the snow hills illuminated so many hundred times, and yet the sight always affects me."

After being very kindly entertained at Mr. Senn's house, at Zofingen, they rode the next morning to Burgdorf, where they arrived at six o'clock in the evening, and took up their quarters at the parsonage. The town of Burgdorf lies on a hill, which resembles a saddle; on the summit towards the west, stands the church, with the parsonage; and on the eastern summit lies the castle; on the saddle between these two summits, lies the town itself, which hangs down on both sides like a party-coloured saddle-cloth; on the northern side, the Emme, a roaring woodland torrent, rushes past. There is a beautiful prospect from both summits; towards the north-west, the Jura, called there the blue mountains, and in the south, the magnificent Alpine range appears again, from the Mutterstock, and Schreck-

horn, to a considerable distance beyond the Jungfrau.

Stilling operated upon several blind persons here; the worthy Mr. König regained the perfect sight of one eye; besides these he also attended upon many ophthalmic patients. I must mention one operation, in particular, during which something occurred, which throws light upon the character of the Swiss peasantry. Two strong and handsome men, dressed as peasants, but well and cleanly, for cleanliness is a prominent feature in the character of the Swiss, came, with an aged and venerable grey-headed man, to the parsonage, and inquired for the strange doctor; Stilling came, and one of them said to him, "we have brought our father to you; he is blind, can you help him?" Stilling looked at his eyes, and replied, "Yes, dear friends! With God's help, your father shall return home seeing." The men were silent, but the big tears rolled like pearls down their cheeks; the lips of the old man trembled, and his sight-less eyes were wet.

During the operation, one of the sons placed himself on one side of his father, and the other on the other side; in this position they looked on. When all was over, and the father saw again, the tears flowed afresh, but no one said a word, except that the eldest said, "Doctor what do we owe you?" Stilling answered, "I am not an oculist for money, but as I am on a journey, and am at much expence, I will take something, if you can give

me anything ; but it must not be burdensome to you in the least. The eldest son replied, pathetically, " Nothing is burdensome to us, that regards our father ;" and the younger added, " Our left hand does not take back what our right hand has given ;" which is as much as to say, what we give, we give willingly. Stilling pressed their hands with tears, and said, " Excellent ! you are worthy people ; God will bless you."

Stilling and Eliza made many friends in Burgdorf. They were loaded with kindnesses, and testimonies of affection, and the excellent Madame König made them ashamed by her superabundant, faithful attention and hospitality. Here also they became acquainted with the celebrated Pestalozzi and his institution for education, which now excites so much attention every where. Pestalozzi's prominent feature is love to man, and particularly to children ; hence he has long devoted himself to the subject of education ; he is consequently an estimable and noble-minded man. That which is taught is not, properly speaking, the object that excites so much attention, but it is his plan of tuition, the instruction of children, which is astonishing, and no one would believe it, till he had seen and heard it ; but it is peculiarly only the intuitive perceptions that are developed by it, which have reference to time and space ; in this his pupils attain, in a short time, to a high degree of perfection. But how it will be with respect to the developement of abstract ideas, and of

the moral and religious powers, and, generally, what influence the Pestalozzian method, will have upon practical life in future, time must reveal. It is however necessary to be careful, and first of all see what will become of the boys that are educated in this manner. It is, really a hazardous thing, to drive on such at a rapid rate in matters of education, before one is sure of a good result.

On Monday the 4th of October, in the afternoon, Stilling and Eliza travelled four leagues further to Bern, where they lodged with Steward Niehans, a pious and faithful friend of God and man. Their four days' residence in this extremely beautiful town was completely taken up by business ; cataract operations, ministering to many ophthalmic patients, and making and receiving visits, rapidly succeeded each other. The two travellers here also, added greatly to their stock of friends ; and Stilling became intimate, more particularly with the three pious preachers Wytttenbach, Müesslin, and Lorsa. Nor must the estimable brothers, Studer, be forgotten ; one of whom presented him with a beautifully colored copper-plate, representing the prospect from Bern to the snowy mountains, drawn and engraved by himself.

On Sunday morning the 10th of October, Stilling and Eliza, set off again from Bern. On the way, they saw at Hindelbank, the celebrated monument of the Rev. Mr. Langhans's lady, a performance of the great Hessian artist Nahl.

At Burgdorf, Stilling operated upon some blind

people, and then both set out again by way of Zofingen, to Zürich, Winterthur, and St. Gall, where they lodged with the pious and learned Antistes Stähelin, and again formed a friendly alliance with many estimable individuals. He there couched only one person, but attended several who were diseased in the eye.

On Wednesday, the 27th of October, they travelled through the paradisaical Thurgau, along the Bodensee, to Schaffhausen. On the road thither, a man was freed from the cataract, at Arbon. At Schaffhausen, they again resided with the dear family of the Kirchhofers. There was here also much to do, but at the same time, mental uneasiness and sorrow ; for on Sunday the 31st of October, in the afternoon, the French again entered the place.

On Monday the 1st of November, they left beloved Switzerland, but as a blind merchant of Ebingen, had sent an express to Schaffhausen, they were obliged to make a considerable circuit by way of Mösskirch, and the Swabian Alp ; from Ebingen they were sent for to Balingen, where there was also much to do, and from thence they rode to Stuttgart, where they enjoyed a blissful abode in the house of Mr. Von Leckendorf, and where Stilling was also enabled to be of service to many afflicted people.

Here he found to his great joy, the Moravian Unity-elder Goldman, with whom he entered into a warm and fraternal connexion.

From Stuttgart, they were again obliged to make a large and tedious circuit through the Black Forest, to Calw, where Stilling found the pious and Rev. Mr. Hävlin of New Bulach, with his excellent spouse and daughter, who were all three already known to him by letter. Here also a circle of worthy people collected about the travellers, in the house of the pious book-keeper Schille. From thence they travelled on Tuesday the 9th of November, to Carlsruhe. It was at the desire of the Margravine, that Stilling made this circuit, because there were several blind persons there, who required couching. The Elector repeated his promise, and on Friday the 12th of November, they commenced their journey home, by way of Mannheim, and Frankfort; in the latter place, and at Vilbel, three blind persons were couched; and on Tuesday the 16th of November, they arrived well and happy again in Marburg.

The first Swiss journey solved the first problem in Stilling's life,—the payment of his debts; and the second solved the second,—Stilling's future sphere of action.

What the exalted Governor of the world begins, he accomplishes, in small things as well as in great, in the cottage of the peasant, as in the court of the monarch. He forgets the ant as little as the greatest potentate. Nothing proves unsuccessful with him, and nothing stops short with him. Providence proceeds on its exalted path.

Brother Coing married, in the spring of 1802, an excellent lady, who is worthy of him. Stilling, Eliza, sister Maria, and Jacob set out, in order to be present at the marriage, which was to be celebrated at Homburg, in Lower Hessa, in the house of the worthy widow of the Metropolitan Wiskeimann, the mother of the bride. Now there lives in Cassel, a noble-minded, piously-disposed, and affluent individual, Counsellor Enyeim, who was a widower, and whose two amiable children were married; he lived therefore alone, with a footman and a cook; and was again in want of a pious and faithful spouse, who might accompany him in his pilgrimage through life.

A brother of this worthy man is preacher at Homburg, and likewise a very amiable character; the latter saw and observed sister Maria, and found that she would make his brother in Cassel happy. After the observance of the due precautionary measures and rules of decorum, the match was concluded, and Maria, the noble, gentle, good, and pious soul, has obtained a husband, such as suits her exactly; she is as happy as a person can be here below.

Thus the blessing of the elder Coings rests upon these four children; they are all happily and blissfully married; for brother Coing has obtained a consort, such as the Lord gives to the man whom he loves; Amalia also lives happily with Stilling's virtuous son. Eliza treads the most painful, and hardest path at Stilling's side;

however, besides father Coing's blessing, her father Wilhelm will also supplicate peculiar grace for her from the Lord.

The year 1802 was terminated by an agreeable visit; Stilling's next relative and the intimate friend of his youth from the cradle, the chief surveyor of the mines at Dillenburg, paid him a visit of some days. He is Johann Stilling's second son, and a man of integrity and ability. Both renewed their fraternal bond, and then parted from each other.

In the beginning of the year 1803, something occurred that had an important influence upon Stilling's fate. An edict from Cassel arrived at the Marburg University, to the effect, *that no author should send his compositions to the press, until they had been examined by the pro-rector and dean of the faculty to whose department the treatise belonged.*

This limitation of the liberty of the press, which had no reference to the whole country, or to all the schools of learning, or the learned in Hussia generally, but solely to Marburg, uncommonly grieved all the professors there, who were not in the least conscious of anything wrong; for learned men, and in fact, none but professors alone, who are acquainted with the difficult collegiate relations, can have an idea how greatly an honest man is exposed to all possible raillery, when two of his colleagues possess the right to examine his works.

Stilling reflected awhile, and probably every Marburg professor did the same, upon what could possibly have occasioned this severe ordinance. There was now nothing published by a Marburg author, except the usual academical writings, programmes, dissertations, &c. but the "Grey Man," by Stilling, and the theological annals by Wacheler; one of these two, therefore, must probably, have become suspected. Stilling reflected over the last Number of the "Grey Man," and found nothing that was in the least objectionable; he could not, therefore, possibly imagine, that such an orthodox work, which has for its object piety, the general tranquillity and safety, and the maintaining of obedience and the affection of the subjects towards their rulers, had given rise to a law so grievous to the University. In order, however, to obtain a certainty in the matter, he wrote a very polite and cordial letter, to a certain gentleman in Cassel, whom he had never injured a hair's breadth in his life, and modestly inquired the severe edict concerning the censorship. But how was he alarmed on receiving, in a rather satirical and ungracious reply, the news, that the "Grey Man" had caused the censor-edict. By degrees this became generally known, and any one may now easily imagine, how Stilling must have felt when he reflected that he had given occasion for the imposition of so heavy a burden upon the University. He had now at once finished with Marburg and Hesse; and the time

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seemed long to him, before the Lord should completely decide his fate. I have no need to mention, that the Landgrave of Hesse was entirely innocent of this edict, for how can a ruler read and examine every work? he must commit this and many other things to men of experience in them to decide. I call upon all the readers of the "Grey Man;" and if a single passage can be shown, which is opposed to the imperial law of censorship, I will confess I have lost.

Ought not a hint to have been given Stilling, to cease writing the "Grey Man?" But instead of this, to make him a stumbling block to all his colleagues and the whole University, was very hard for a man, who had served his prince and the state with all fidelity for sixteen years.

In fact, Stilling could now remain no longer in Hessia, and how fortunate it was, that shortly before, a pleasing prospect had been unfolded to him at Carlsruhe. He openly declared, as well as in his protest, which, at his request, was annexed to the memorial of the University to the Elector, that if his highness would relieve the University from the censorial edict, he alone would submit himself to it; but this proved of no avail; the law, once given, continued in force.

The Elector, in other respects, had always shown Stilling much favor, for which he will thank him in eternity; and his respectful attachment to this prince, who may be called great in so many respects, will never be extinguished.

During these Easter holidays, another important and remarkable journey was undertaken. At Herrnhut, in Upper Lusatia, and the neighbourhood, there were many blind people, and such as were diseased in the eye, who desired Stilling's aid. His dear and faithful correspondent Erxleben, therefore, wrote to him, to come, and that the expences of the journey were already provided for. Stilling and Eliza consequently prepared themselves for another long journey ; for Herrnhut is fifty-nine German miles distant from Marburg.

On Friday, the 25th of March, they set out from Marburg. On account of the badness of the roads in Thuringia, they resolved to go by way of Eisenach. Stilling here saw for the first time, a gentleman who had been many years his friend, the treasury-director, Von Göchhausen ; this worthy man was ill, however he soon began to amend. They did not stop on the way ; they travelled through Gotha, Erfurth, Weimar, Naumburg, Weissenfels, Leipzig and Wurzen, when they spent a few hours, very agreeably, with their christian friend, Justiciary Richter, with whom and his daughter Augusta, Stilling carries on an edifying correspondence ; and then proceeded to Miessen and Dresden. They passed the night there at the Golden Angel, and found their friend Von Cuningham likewise ill. Stilling paid a visit the same evening to the venerable minister Von Burgsdorf, and was received like a christian friend.

On Friday, the 1st of April, they travelled into Lusatia and arrived in the afternoon at Kleinwelke, a beautiful Moravian settlement. They found their friend, the Rev. Mr. Nietschke in profound grief; he had lost his excellent consort a fortnight before, for this life. Stilling wept with him, for this is the best consolation which can be afforded to one, who, like Nietschke, can have recourse to every source of consolation. Nature demands her rights; the outward man mourns, whilst the inward is resigned to God.

They were present, in the evening, at the singing, or the commencement of the celebration of the passion week; they also formed several agreeable acquaintances. Stilling likewise looked at a few blind people, on whom he intended to operate, on his return.

On Saturday, the 2nd of April, they travelled in the morning from Kleinwelke, through Budissin, and Lobau to Herrnhut. This place lies on an elevated level between two hills, the one to the north, the other towards the south; the former is called the Gutberg, and the latter the Heinrichsberg, on each of which stand a pavillion, from whence the prospect is extremely beautiful; at about five leagues distance towards the east, the majestic Silesian Giant hills are seen, and towards the south, a distant prospect of Bohemia.

It is impossible to describe how cordially and lovingly Stilling and Eliza were received at this extremely beautiful and agreeable place, and how

much enjoyment they experienced there. I am equally as unable to recount the history of their ten day's residence ; for it would increase the size of this volume too much ; besides which, Stilling was seriously requested by the Elders, *not to say or write much to the praise of the Moravian church, since it prospered better under oppression, contempt, and oblivion, than when it was commended.*

Erxleben and Goldmann were particularly glad of their arrival, the first as correspondent, and the second from personal acquaintance at Stuttgart. No one will take it amiss, that I do not, on this occasion, mention the names of any other friends ; how could I name them all ? and if I did not do that, it might pain him who was omitted.

Were I even only to mention the many persons of rank and nobility with whom Stilling and Eliza entered into a fraternal alliance here, it would again grieve a number of excellent souls of the middle class, and that justly ; for in the connection existing at Herrnhut, all are nearly allied in the Lord Jesus Christ ; rank is no longer of any value, but the new creature which is born of water and the spirit. He however, who wishes to know more of Herrnhut, and its religious and political constitution, has only to read the Rev. Mr. Frohberger's letters on Herrnhut, where he will find every thing minutely described.

The celebration of the passion-week, is heart

cheering, and heavenly in all the Moravian settlements, but especially at Herrnhut. Stilling and Eliza attended all the services that are devoted to it, diligently and devoutly. The venerable bishops and elders allowed them also to communicate with the church on the evening of Holy Thursday. This communion is what it properly ought to be: a solemn uniting with Christ the head, and with all his members in every religious denomination. What a piously disposed heart experiences on this occasion, and how a person then feels, cannot be described; it must be experienced. Stilling felt at that time, as if he were consecrated to his new and future occupation; and for such a consecration, certainly no place was better filled than that, in which Jesus Christ and his religion are confessed and taught, perhaps the most clearly and purely, in the whole world;—than that place where, in proportion to the population generally, certainly the greatest number of true christians dwell.

I must however notice, in particular, two individuals at Herrnhut, the lord and lady of the manor, Baron Watteville, and his consort, born Countess of Zinzendorff; this worthy lady much resembles her late father, and overflows in a similar manner, with love to God and man; her husband is also a worthy and religious man; both of them shewed Stilling and Eliza much friendship.

Stilling operated upon several persons at Herrnhut, and administered help and advice to several

hundred. The concourse of people requiring assistance was extremely great.

On Easter Tuesday, the 12th of April, they set out, amidst the blessings of many worthy people, from Herrnhut to Kleinwelke. Here a few more were couched, and the next day they rode to Dresden, where they continued till Saturday, and then returned by way of Waldheim, Colditz, Grimma, and Wurzen, to Leipzig. The reason of this circuitous route was, because there were some blind people in the poor house at Waldheim, whom the kind father of the poor, the minister Von Burgsdorf desired to see restored to sight, as well as a friendly invitation from his children, the Von Hopfgartens in Colditz. Stilling there performed the last cataract operation on this journey. I regret that I cannot, and dare not, loudly and publicly, thank all the dear and excellent people, who manifested such unspeakable kindness to Stilling and Eliza, and with whom they united themselves for time and eternity. Every one however will see, that this cannot be done for many important reasons; we will leave it for the next world.

In the afternoon of Thursday the 21st, they set off from Leipzig, and passed the night at Werssinfels; the following day, they travelled to Weimar, and as they had a commission from the settlement of Herrnhut to Neu-Dietendorf, they made a little circuit thither from Erfurth, spent the Sunday there, and then travelled on Monday, by way of

Gotha, to Eisinach. In Gotha, Stilling waited upon the Duke, with whom he had a short and interesting conference.

At Eisinach, they found their dear friend Von Göchhausen better again ; with him, his brother and sister, and the worthy Doctor Müller, they spent a pleasant evening, and then travelled, on Tuesday, the 26th of April, to Cassel. Here they rested till Monday, the 2nd of May. Brother Coing came also thither with his lady, and the brothers and sisters spent the few days very pleasantly together. Brother Coing then returned home with his Julia, and Stilling and Eliza, on the day above mentioned, to Marburg.

It is a matter of notoriety, that the Landgrave of Hesse Cassel, accepted this spring, the Electoral dignity, for which purpose great solemnities were prepared. During this time, on Friday the 20th of May, Stilling received a letter, early in the morning, by a courier from Cassel, in which he was requested to take post immediately and go thither, for Prince Charles of Hesse was there from Denmark ; he had unexpectedly surprized his brother, and wished now to speak with Stilling also. The latter immediately rose up, ordered post-horses, Eliza also got ready, and at half past five, they were both seated in their carriage ; at nine o'clock in the evening, they arrived at their brother and sister Enyeim's in Cassel. The two following days, Stilling spent some extremely pleasant hours with the Prince ; affairs of the greatest importance con-

cerning the kingdom of God, were discussed. Prince Charles is a true christian ; he cleaves with the highest degree of affection and adoration, to the Redeemer, he lives and dies for him ; at the same time, he possesses singular and extraordinary knowledge and acquirements, which are by no means for every one, and which can in no case be mentioned here. After taking a christian and affectionate leave of this great and enlightened prince, Stilling and Eliza set off again from Cassel, on Monday the 23rd of May, and arrived in the evening at Marburg.

Stilling's lectures were very ill attended this summer. Had it not been for the new prospect afforded him, the previous autumn at Carlsruhe, he would have been inconsolable. The Whitsuntide vacation now approached. Stilling and Eliza had long purposed visiting their friends at Wittgenstein, during these holidays, and because Stilling's birth-place is only five leagues distant from that place, they intended to make a pilgrimage together to Tiefenbach and Florenburg, and visit all the places which *Stilling's childhood and youthful years* had rendered remarkable ; at least to them. Stilling rejoiced much in the expectation of once more visiting, arm in arm with his dear Eliza, these places, which he had not seen for thirty-seven or thirty-eight years. A thrilling sensation pervaded him, when these ideas presented themselves to his mind.

For the accomplishment of this purpose, they

both set off for Wittgenstein, which is seven leagues distant from Marburg, on Saturday the 28th of May, the day before Whitsunday, accompanied by their son Frederick, now eight years old, to whom they intended to shew his father's birth-place. The chancery-director, Homberyk at Fach, is a native of Marburg, and not only a near relative of Eliza's, but he and his consort, are also Stilling and Eliza's intimate friends, and excellent characters. Their abode with these good people was very beneficial; and all the friends there did their best to refresh and gratify the two visitors.

Tuesday in Whitsuntide, was the day, on which the journey to Stilling's birth-place was to have been undertaken; and Homberyk with his lady wished to accompany them. Stilling however, was seized with an inexplicable terror, which increased as the day approached, and rendered the accomplishment of his purpose impracticable. As much as he had previously rejoiced at the idea of visiting the scene of his youthful days, so much did he now shudder at it; he felt just as if great dangers awaited him there. God alone knows the cause and reason of this very singular phenomenon; it was not such an anxiety, as that which he felt on the Brunswick journey, but it was perhaps the warning of his guardian angel, which struggled with his longing to see his native place, and this struggle caused suffering. The former was like Job's, the latter like Jacob's conflict. The journey was therefore not under-

Example

taken ; his dear friends respected his terror, and gave way.

Whilst at Wittgenstein, the remarkable period at length arrived, in which Stilling, in the sixty-third year of his age, learnt the decision of his fate. He received a letter from his son at Marburg, in which the latter communicated to him the joyful intelligence, that the Elector of Baden had appointed him Counsellor of Justice to the supreme Electoral court at Mannheim, with a regular income in money and perquisites ; this was a vocation, which exceeded the expectations of both ; there was also annexed, a question to Stilling in particular, *whether for the present, and until his income could be increased, he would come for twelve hundred gilders yearly ?*

Joy at the provision for the long tried Jacob, and the near and certain prospect of escaping from a situation, which had now become intolerable, filled Stilling and Eliza with delight, and profound serenity ; they offered thanks to God with tears, and hastened home, because Jacob had, at the same time, received orders to come as soon as possible, and enter upon his office. They therefore left Wittgenstein on Friday the 3rd of June, and arrived in the afternoon at Marburg.

All hands were now put into activity to accelerate Jacob and Amalia's removal to Mannheim. But a violent conflict between faith and reason now arose in Stilling's soul.

If Stilling's situation at this time is considered on

rational and economical grounds, it was certainly a matter for hesitation to exchange a place of twelve hundred dollars in gold, for one of twelve hundred gilders currency, particularly, as nothing remained over, from the large salary first mentioned ; there were even reasons, which might have removed Stilling's difficulties and decided him to remain at Marburg, and retain his place ; for he could proceed quietly as before, travel during the vacations, and in the interval, faithfully discharge the duties of his office : if he had few hearers, or none at all, it was not his fault, and with respect to the impulse he felt to be active in the cause of religion, he might act as he had hitherto done, and if he could not force every thing to be as he wished, God does not require of us more than we are able to perform ; the stone is left lying, which cannot be lifted, &c.

But Stilling's conscience, which has been rectified by many trials of faith, and much experience in suffering, and purified from all sophistry by being exercised for many years in the school of grace, judged very differently. According to his inmost conviction, it was imperative upon him to resign his office, return his salary into the hands of his prince, as soon as he could no longer earn it to his satisfaction, and that of his own conscience. This position suffers no limitation, and he that thinks otherwise, thinks incorrectly. Stilling could now do this boldly, since a way was shewn him, by which he could attain his object

as soon as he entered upon it. He had learnt in few years, that the Lord has means enough of helping him out of his distresses without the Marburg stipend; for his debts were liquidated, not with this, but with Swiss money, and it was with the latter, and not with the former, that the expences of the removal and the new arrangements would be covered. It is further, the unconditional duty of the true christian, as soon as the choice is left him of various vocations, to choose that which is the most useful to mankind, and which operates the most beneficially, without any reference to a smaller income, or even none at all; for as soon as the individual follows this maxim, he enters into the immediate service of the Father and Ruler of all men, and it follows of course, that he rewards his servants, and gives them what they need. Stilling therefore felt himself under weighty obligations to accept the call; for that he was of infinitely greater service by his oculistic practice, and especially by his writings, than by his professorship, was beyond a doubt, and those very occupations constituted his whole vocation in the event of his accepting the Baden appointment. It was therefore by all means his duty to accept the call, particularly, as in process of time, an increase of stipend was promised by a prince who assuredly performs what he promises.

There came, in addition to all this, the whole of Stilling's guidance, from the very cradle. He must be very blind, who cannot perceive that this

had systematically pointed out the way to the door, which the Elector of Baden now opened. If Stilling had purposed waiting for some other opportunity, in which more salary would be promised him, it would have been, in his situation, and with the trials of faith he had experienced, a highly culpable mistrust; and as Providence had undoubtedly prepared and provided the vocation, it would have been also a heinous sin of disobedience if he had not accepted it; and then, this appointment was so strange and so singular in its kind, that another such like could not possibly be expected; and finally, the true and enlightened christian easily perceives, that Stilling's great leader had no other object in it, than to retain him and his Eliza continually in the breathing of faith, and to place them in such a situation, that their eyes must ever be directed to his gracious hand, and wait upon him. All these convictions decided both to accept the call in God's name; but in order to do every thing that could be done, to keep himself free from blame, Stilling wrote to the Elector of Baden, requesting an addition, if possible, in the way of residence, &c., on which the vocation came, and in it this addition was promised him as soon as anything of the kind should be vacant.

It was now, dear readers, that the great question respecting Stilling's real and final destiny was decided, and the second great problem of his wonderful guidance solved. It can now no longer

be said, that his faith and confidence in Jesus Christ, and his government of the world, was enthusiasm or superstition; on the contrary, the Redeemer has gloriously and obviously justified himself and the faith of his servant; and as a proof that Stilling's decision was well-pleasing to him, he gave him the following distinguished sign of his gracious approbation.

More than fifty German miles from Marburg, there lives a lady, who was utterly ignorant of Stilling's present situation and necessities, but to whom he was known by his writings. This person felt herself inwardly impelled to send Stilling twenty louis-d'ors. She followed this impulse, in simplicity and faith, packed up the twenty louis d'ors, and wrote him at the same time, *that she felt herself impelled to send him the money; he would know well enough how to apply it, and for what purpose.* By these hundred and eighty gilders, what still remained over from the Swiss journey was increased, and thus the removal from Marburg, and the establishment of a new household in a strange place was facilitated. I imagine, however, that something awaits Stilling, which contains in it the reason why this money was sent him.

Good God! what a guidance, when clearsightedly and impartially considered! If one of all the drawings of Providence hitherto described, had been wanting, it would not have been possible to have accepted this appointment; if Stilling had

obtained in Switzerland, only the amount of his debts and his travelling expences, it would have been a glorious and visible favor from God ; but then he must have continued in Marburg, because the means would have been wanting for his removal and establishment in a strange place ; for he retained nothing over of all his income at Marburg.

The Lord's name be praised ! He is still the same God as he has revealed himself in the Bible. Yes, he is justly termed, *I am, and was, and shall be, ever the same. Jesus Christ, the same yesterday, to-day, and for ever !*

On Sunday, the 25th of June, Jacob and Amalia took their departure, amidst the tears of all their friends, and with the heartiest blessings of their parents, for Mannheim ; and Stilling and Eliza now prepared for their removal to Heidelberg, which place the Elector had recommended to them for their future residence ; for though they are at liberty to reside in any part of the Baden territories they please, because Stilling has no official situation, but devotes himself solely to the great and primary impulse, which has labored to attain its developement in him from his youth up ; that is, to be active as a witness of the truth for Jesus Christ and his kingdom, and to serve his neighbour by his beneficial ophthalmic cures ; notwithstanding all this, he was under the greatest obligation to regard the advice of the Elector as a command ; which was also easy, for

this reason, because Stilling knew no more convenient or agreeable place, and because he was already known there, from having lived there before.

He now applied to the Elector of Hesse for his dismissal, and obtained it. At his departure, Stilling wrote once more to him, and thanked him for all the favors and benefits he had hitherto enjoyed, and entreated the continuance of his kind favor; of which the Elector also assured him in a gracious letter from his own hand.

It cannot be described, what a melancholy sensation Stilling's departure caused throughout the Hessian dominions, but especially at Marburg; all its inhabitants mourned, and on his leaving on Saturday, the 10th of September, in the morning, the whole neighbourhood wept. But not a word more of these affecting scenes. Stilling and Eliza's hearts were deeply wounded, particularly on passing the church-yard, where so many dear friends and relatives repose.

It follows of course, that their friend Julia removed with them. They travelled the first day to their children, the Schwarzes, at Münster; there they spent Sunday and Monday, which latter was Stilling's birth-day, and was celebrated on this occasion in an extremely striking manner. Schwarz and Julia had formed the plan of it, and it was admirably executed. I have omitted recounting any of the birth-day solemnities since 1791; they contain too much of what is flattering

and panegyrical, and to describe all this would be disgusting.

On Tuesday, the 13th of September, they took leave of their children, the Schwarzes, and travelled to Frankfort; there they spent Wednesday and Thursday; on Friday they rode to Heppenheim, and on Saturday, the 17th of September, they entered Heidelberg. The watchword for the day was striking; it stands in Exodus, xv, 17. "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord! which thy hands have established." I suppose I need not observe, that the mountain of the inheritance of Jehovah and his sanctuary, must not be applied to Heidelberg, but Stilling's idea of the mountain of Jehovah's inheritance, his dwelling, and his sanctuary, was, the spiritual Zion and the mystic temple of God, in which he was now to be placed as a servant, and in which he was to labor.

Friend Meig had provided a handsome dwelling, and his lady and a friend of hers, had made other requisite preparations. There dwells Stilling, with his Eliza, Julia, and Caroline; and with the three children, Frederick, Amalia, and Christina, together with the dear, good, and faithful Maria, and a maid servant, and now waits further upon the Lord, and his gracious guidance.

How gladly would I here have openly and publicly thanked certain families and intimate and

cordial friends at Marburg, for their love and friendship ! But tell me, my beloved friends, how could I do so, without grieving some one or other, whom I do not or cannot name ? The whole dear, cordial city of Marburg is my friend, and I am its friend ; in this relation we will continue towards each other, until our glorification, and beyond it, as long as our existence lasts. You all know us, and we you ; the Lord our God, all of us. Be He your great reward ! Amen !

RETROSPECT OF STILLING'S LIFE.

FIRST of all, I very heartily request all my readers to peruse, and carefully examine, with a calm and impartial mind, these few remaining pages ; for they contain the real point of view, from whence Stilling's whole life, through the whole of this work, must be regarded and judged of.

That I, Johann Heinrich Jung, Aulic Counsellor, the author of this work, am myself Heinrich Stilling, and that it is therefore my own history, every one knows ; my incognito is therefore of no more use ; I lay it aside, and speak no longer in Stilling's, but in my own person.

The first and principal question is, whether my whole history, so as I have related it, in "Heinrich Stilling's Childhood, Youth, Wanderings, Domestic Life, and Years of Tuition," be really and actually true ? To this I can with a good conscience answer in the affirmative. In the history of my "Childhood," the persons, characters, and the narrative itself, are written and described according to truth ; but a variety of embellishments are introduced, because they were requisite for my object at the time ; but these embellishments decrease in such a manner, that few appear in the "Youthful Years," still fewer in the "Wanderings," and none at all in the "Domestic Life ;" only the persons and places, for reasons which I could not avoid, were concealed under fabulous names ; but in this last part, "Stilling's Years of Tuition," with the exception of Raschmann, and a certain student, I have called every place and person by their proper names, for this very important reason, that

every one may examine and ascertain, whether I relate the pure and unadorned truth. And really it is much worth the while, for the reader to convince himself of this; for if my whole history be true in its whole extent, results arise from it, which perhaps the fewest of my readers would suppose, and of which the majority cannot have a remote presentiment. It is, therefore, an indispensable duty, for me to develop and place before them these results and consequences conscientiously, and with rational and logical correctness. I therefore earnestly beg of all my readers, to examine most minutely and strictly all that follows.

The events of an individual's life, from his birth to his death, arise either, all of them, in their turn,

1. From blind chance, or

2. From a divine and wisely formed plan, in the accomplishment of which, men co-operate as beings really free, or else mechanically, like physical nature, yet in such a manner as seems to them that they acted freely. This latter dreadful idea that men *seem* only free to act, whilst in reality they act only mechanically, is what is called *Fatalism*. This is not the place to refute this awful absurdity; but should it be desired, I can do it, thank God! incontrovertibly.

I take it therefore for granted, that God governs the world with infinite wisdom, yet in such a manner, that mankind co-operate, as free agents, for this reason; because Fatalism has no influence on my present subject.

It is evident from the meaning of the expression "blind chance," that this nonentity cannot, from pre-meditated plans, remotely prepare, with vast wisdom, the means for their accomplishment, and afterwards

powerfully execute them ; consequently when all this is supremely evident, as in the history of my life, it would be folly to think of ascribing it to blind chance ; and as in the events of each individual's life, and therefore in mine also, an immense number of other individuals co-operate ; it is impossible, that all these co-operating beings can be under the direction of a blind chance. I therefore establish the principle, that *nothing happens or can happen by mere chance.*

That a person, generally speaking, is in part master of his own fate, and has usually to ascribe his happiness for the most part to himself, none of my readers will doubt, unless he be a Fatalist ; but with such a one I do not come into collision here. *But whether I have co-operated as to the manner of my guidance, and whether I have in the smallest degree, intentionally, contributed to any one of the decisive events of my life, is the question on which every thing here depends ;* for if I can prove that this is not the case, results arise from it of a very comprehensive nature, and which are of the utmost importance for our contemporaries.

There are persons, who from their youth up, experience within them a certain impulse ; this they apprehend and keep in view till their death, and they apply all their understanding, and all their powers to attain the object to which this impulse excites them. For instance, one man has an invincible inclination, and a primary impulse to mechanical labors. He wrestles, strives, labors, and invents, until he produces works of art, which astonish the beholder. Now this is the case in every vocation, and with all the arts and sciences ; in each particular department, such like aspiring individuals are found. They are called great men,

people of great minds, great geniuses, &c. But many, notwithstanding all the power and strength of their impulse, and all their pains and labor, do not prove successful, because it does not belong in the mighty plan of the world's government; whilst others, who are also men of great talents, and are the cause of horrible evils in the world, succeed in attaining their object, because their actions, with the consequences arising from them, can be applied to good purposes. It is therefore evident, and very certain, that such men, have, at least for the most part, themselves formed and executed the plan of their lives, and their impulse was natural to them. Let the reader reflect upon the lives of many great and eminent, good and wicked men, and then he will no longer be able to doubt of the truth of my assertion.

The great and principal question, therefore, now really is, am I such a man? Do I belong to the above mentioned class of remarkable individuals, who have for the most part been the authors of their own destinies?

Let us examine and reply to this question most strictly and impartially; and first of all, whether I really possessed such a powerful impulse? Most certainly! I possessed it, and have it still; it is *an extensive and comprehensive activity for Jesus Christ, his religion, and his Kingdom*; but it must be well observed, that this impulse did not at all lie in my natural character; for that is, on the contrary, *an extensive and comprehensive, highly frivolous enjoyment of physical and mental sensual pleasures*; I beg that this fundamental part of my character, be on no account lost sight of. The first mentioned impulse was introduced into me entirely from without, and that in the following manner.

The early decease of my mother laid the foundation for it all. My heavenly guide began with this, in the second year of my age. If she had continued alive, my father would have become a farmer, and I should early have been obliged to accompany him to the field; I should have learnt to read and write, and that would have been all; my head and my heart would then have been filled with the commonest things, and what would have become of my moral character, God only knows. But my mother dying early, my father's religious character was stretched to the utmost, and from intercourse with the Mystics, it derived its direction. He withdrew with me into solitude; his trade of Tailor was well adapted to this; and in accordance with his principles, I was brought up entirely separate from the world. My head and heart, therefore, had no other objects to hear, see, and feel, but religious ones; I was constantly obliged to read the histories and biographies of great, pious, and holy men, and such as were eminent in the Kingdom of God, to which was also added the repeated perusal and re-perusal of the Holy Scriptures. In a word, I saw and heard nothing but religion and christianity, and men, who by it, became pious and holy, who lived and labored for the Lord and his kingdom, and had even offered up their blood and lives for him. Now it is well known, that the first impressions upon a mind still entirely void, particularly when unmingled, strong, and of many years' duration, become as it were, indelibly engraved upon the whole being of the individual; and this was also the case with me. The impulse to act extensively for Jesus Christ, his religion, and his kingdom, was so deeply impressed upon my whole being, that no sufferings nor circum-

stances, during the course of so many years, were able to weaken it; it became, on the contrary, more and more powerful and invincible; and though the view of it might occasionally be obscured by gloomy prospects, for a shorter or longer period; yet it presented itself to my sight so much the more clearly afterwards. That I sought and cherished this impulse, when a child, no one will suppose; and it is ridiculous to imagine that this was my father's object. He sought to make me, first of all, a pious and religious man, and next, an able schoolmaster; and as this vocation, in my country, cannot support a man with a family, he wished me to learn his trade besides, in order to be able to pass through the world honestly. He gave me histories of the kind above mentioned to read, because children must have something of an entertaining nature, and also that they might excite a desire in me to become a true christian. But that the fundamental impulse above alluded to arose from it, was the purpose, not of a blind chance, not of my father, nor my own, but of the great ruler of the world, who intended eventually to make use of me.

I therefore take it as a settled point, that it was not by natural predisposition, but by God's own wise guidance and government alone, that he imparted to my spirit the impulse to live and labor on a large scale for Jesus Christ and his Kingdom, and made it my peculiar property.

But as my natural impulse—the highly frivolous and copious enjoyment of physical and mental sensible pleasures—operated in a manner entirely opposed to the other engrafted impulse, my Heavenly Guide began early to combat this dangerous foe. The instrument

for this purpose was also my father, but again, without having a remote presentiment of it; for he was entirely unacquainted with my natural impulse, otherwise he would most certainly have avoided rocks, on which I should have inevitably suffered shipwreck, if the paternal hand of God had not easily led me past them. But of all this, my father had no idea; merely from the mystic principle of mortifying the flesh, I was almost daily whipped with the rod. I know for a certainty, that he has frequently chastised me, merely to crucify and mortify his affection for me. This kind of correction would have had a highly injurious effect on any one else; but, let it be believed on my word, it was an indispensably requisite mode of tuition for me; for my thoughtless sensuality went to incredible lengths in unguarded moments; no one, but God and myself, knows what horrible thoughts, wishes, and desires, were awakened in my soul; it seemed as if some mighty hostile power had excited innocent people, who intended nothing evil, to cast me into the most baneful and dreadful temptations and dangers, with respect to my moral character; but it never succeeded; it was not my religious impulse, nor my principles, (for whence does a child derive principles?) but my father's severe corrections, and God's gracious preservation, which were the sole causes that I was not thrown a hundred and a thousand times into the pit of perdition.

This very corruption within me, which was so entirely opposed to my religious impulse, is the reason why my Heavenly Guide was obliged to exercise me, for sixty years together, in the school of affliction, before he could make use of me; and in the sequel it will always

be found, that all my sufferings had a tendency to mortify frivolity and sensuality, and to tear them up by the roots.

It is therefore now necessary to examine, whether I am really a great man, a man of great mind, or a great genius; that is, *whether by means of my own powers and faculties, I have, through my own efforts, placed myself in such a situation, that I can now yield obedience to the impulses granted to me by God, to labor extensively and comprehensively for Christ, his religion, and his kingdom?*

What my father intended to make of me, was a good schoolmaster, and besides that, a tailor; and he so far attained his object, that I became a schoolmaster and a tailor; but I had no higher wish than to become a preacher. This latter effect was therefore produced by my religious impulse; I wished to study theology; and this would have afforded my father pleasure, but it was utterly impossible; his whole property was not sufficient to support me, even for two years, at the University. I was therefore obliged to continue a schoolmaster and tailor, and my impulse now contented itself with insatiable reading and research, in every department of science; for, as my mind had attained a relish for intellectual ideas and sciences, or a classical feeling, it now pursued its course unrestrained, and only sought opportunities for reading and brooding over books. Hence the progress I have made in the departments of scientific knowledge, may certainly be ascribed to my diligence and activity; and so much is true, that the Lord has made use of it, in a secondary point of view, as a preparatory means, but it has not directly aided the developement of my real destiny.

To be always sitting at the needle, and making clothes for people, was highly repugnant to me; and to be everlastingly instructing boys and girls in A. B. C. in spelling, reading, and writing, was equally wearisome; by degrees, I considered the being doomed to be a schoolmaster and tailor, as something very melancholy, and with this also commenced my inward sufferings; for I saw no possibility of becoming a preacher, or anything else.

My father's severe discipline still continued; for though I was no longer beaten every day, yet I was never happy near him. His inexorable severity at every trifling fault, awakened in me the irresistible impulse, to remove from him as often and as long as possible; and this I did also, because, with him, I was obliged to sit at the needle from early in the morning, till late at night; hence it was, that I accepted every call to be schoolmaster with the greatest joy. However, as I did not instruct children with pleasure, but merely from a sense of duty, and out of school-hours brooded over books, whilst my heart never thought of earning anything in addition, by working as a tailor; and as, besides this, my easy-minded thoughtlessness deprived me of the trifling pay I received as schoolmaster—consequently my father was continually obliged to clothe and support me. He saw, therefore, to his great grief, that I should never make a good schoolmaster; this naturally rendered him more severe and unfriendly towards me, and after he had married a worldly-minded, unfeeling woman, who required her step-son to go to the field with the rest, and perform all kinds of agricultural labor, even the most difficult, such as hoeing, mowing, threshing, &c., my misery

rose to its height; for my limbs being unaccustomed to it from my youth, I suffered dreadfully. By using the rough implements of husbandry, my hands were always full of blisters, and the skin remained sticking to the shaft of the hoe; and when I used the scythe or the flail, my ribs and hips cracked with the exertion; days and weeks seemed an eternity to me, and besides all this, my future prospects were gloomy; I saw no way of escape from this situation, nor was I employed any more as schoolmaster, consequently nothing remained for me, except to work up and down in the country as a journeyman tailor. Opportunities for doing so occurred, but with all this, my clothes and linen grew so shabby, that I was looked upon as a good-for-nothing and lost man. My religious impulse shone upon me from afar; when I reflected on Spener, Franke, or pious preachers in general, and then imagined to myself what bliss it would be for me to become such a one, and that it was impossible in my situation, my heart broke within me.

The reasons why Providence led me into this terribly painful situation, were two-fold; first to subdue my sensuality, which exceeded all description, and my ungovernable frivolity; this intention I plainly perceived; and then, to take me from my native province, because it could not execute its plan with respect to me, in it; but of this object, I was not at all aware; I was so fond of my own country, that extreme necessity alone could banish me from it, and this soon occurred; I left it.

Let it be well observed here, that this first step to my future destiny, was taken by no means with, but against my will. It was necessary that I should be *driven out* by the power of Providence; and it is of the

utmost importance to my object, that the reader should convince himself most clearly, that I have contributed nothing to the plan of my guidance.

My first intention was to travel to Holland, and seek employment from the merchants there; but what I heard at Solingen, in the Duchy of Berg, caused me to change my purpose. I continued there, and worked at my trade. This kind of employment was heartily repugnant to me; for my sensuality always required diverting variety. The reading of novels or other entertaining stories, was peculiarly that to which my sensual turn of mind was directed. My imagination and fancy were incessantly occupied with the most romantic imagery, in an indescribably vivid manner, and my levity soared above every scruple. Eternal Love had compassion upon me, in such a manner, that by an unspeakably inward drawing to introversion, which penetrated deep into my heart, and pervaded my whole being, it irrevocably decided me to devote myself, and the whole of my future life, to the Lord. This attraction has always hitherto continued, and will continue till I stand before the throne; but my natural corruption was far from being eradicated by it. Jesus Christ, by his great and glorious redemption, and by his Spirit, through the medium of wearisome, gracious, and painful trials, had to combat and subdue it; this great business is not yet completed, nor will be completed, until my soul is delivered from the body of sin and death.

Notwithstanding my spirit had now taken its direction to the great object for which mankind is destined; yet there were an infinite number of bye-paths, and I soon hit upon one of them. My disinclination to

the trade of a tailor, caused me immediately to seize, with avidity, the offer of a situation as private tutor in a merchant's house, and my thoughtlessness did not make a single inquiry! My wretchedness there rose to its height; such melancholy, such hellish torments, such a privation of all that can afford consolation, no one can form an idea of, who has not experienced it. Sensuality and frivolity were there attacked at the root. At length, I could no longer endure it; I ran off, wandered about in the wilderness, recollected myself, went back to Rade vorm Wald, and the late Johann Jacob Becker (Mr. Isaac) exercised towards me that glorious master-piece of christian philanthropy recorded in my life; I was now so thoroughly cured of my disgust at the tailor's trade, that subsequently, Mr. Spanier, and my master, Becker, could even scarcely persuade me to accept the situation of domestic tutor with the former; and I am even now so far from feeling a repugnance to it, that, if it must be, I could immediately place myself again upon the shop-board.

During my residence with Mr. Spanier, every thing seemed as though I should become a merchant; I was daily employed in mercantile affairs, every thing succeeded with me, and although I had naturally no inclination to commerce, yet I believed it was the guidance of God, which I must necessarily follow, particularly as I was secretly assured, that the rich, handsome, young, and virtuous daughter of a merchant was destined for me, that her father would bestow her upon me, and then take me into partnership. Although I felt no particular pleasure at all this, yet I believed it was the course of providence, which I

must necessarily follow, and regard the whole affair as a piece of peculiar good fortune.

In the midst of these ideas and expectations I received, most assuredly without my own co-operation, the particular impression mentioned in my history, that I must study medicine. To this I had no objection, and those that intended to overrule my future life had also none; for they said, it was, after all, something uncommon, for the head of a respectable family to give his daughter to a man, who a short time before had been a tailor's apprentice; but if I had studied and taken my degrees, all this might be done with propriety; I should be then Doctor and Merchant at the same time. This was man's plan, and mine likewise, but not the plan of my heavenly guide. Soon afterwards, the remarkable circumstance occurred to me with the Rev. Mr. Molitor of Attendorn, who presented me with his ophthalmic arcana, and then laid himself down and died. God knows, that in my whole life, I had never thought of becoming an oculist, and that neither I, nor any one of my family had given the remotest occasion to this bequest. And now let every one, who has read my history, reflect, what my ophthalmic practice has hitherto been, is still, and may yet be! He that does not here recognize the all ruling hand of an omniscient and omnipotent Deity, has neither eyes to see, nor ears to hear; nothing will do him any good.

I made use of the remedies I had obtained for diseases of the eye, and came, by this means, into acquaintance with the worthy family of my late father-in-law, Peter Heyders, of Ronsdorf, in the duchy of Berg, and contrary to all expectations, contrary

to all my plans and purposes, I was obliged to betroth myself to a consumptive and weakly female on a sick-bed, an act for which my sensuality was really not to blame; I did it merely from obedience towards God, because I believed it was his will; there was no idea on my side of falling in love, or anything of the kind. I engaged myself to Christina, although I knew that her father could not support me in the least, and that assistance from the quarter I had previously expected it from, was entirely at an end. I then went with half a French dollar to the University of Strasburg; how wonderfully the Lord then helped me through, my history shows.

I now ask again, was it my plan to marry Christina, and was it my doing, that I studied medicine at Strasburg?

I returned, fixed myself at Elberfeld as practical physician and oculist, entirely without salary. I now expected extraordinary results from my practice, for I regarded myself as one, whom the Lord had particularly fitted for that vocation. I then thought also with my religious impulse in connection with this, to work for the Lord and his kingdom, and believed that I should be a very beneficial instrument in the Lord's hand at the couch of the sick, and be able to serve them, both as it respects body and soul. I intended also to write religious books, and thus to satisfy my inward impulse, but all these expectations ended in nothing at all; my practice was nothing extraordinary, but very ordinary, very common, except that my ophthalmic cures excited much attention; my cataract operations were in particular extremely successful; but for these, likewise, I am

not at all indebted to my own abilities ; I learnt the art indeed at Strasburg, merely because it belongs to the study of surgery, but I had such a horror and repugnance to the practice of it, that I still well remember how I felt, when the poor woman at Wichlinghausen, the late Rev. Mr. Muller, Doctor Dinckler, and friend Troost at Elberfeld compelled me, as it were, to hazard the operation on the above mentioned poor woman ; I performed it with fear and trembling, miserably ill, and the woman saw admirably ; I then gained more courage, but even now, after having couched upwards of fifteen hundred blind people, a trepidation always comes over me, when I have to perform the operation.

I therefore testify again, by all that is true, that I did not contribute in the least towards my becoming an oculist, nor to the extraordinary blessing which has attended my practice as an oculist. This is entirely the Lord's guidance.

It cannot be described into what profound melancholy I sank, when I clearly saw that the art of medicine was not my department ; and in addition to this there was the oppressive load of debt, which considerably increased every year, without my being able to alter or prevent it. This was in reality medicine against sensuality and frivolity, and both were also, God be thanked ! entirely eradicated. I now saw no way of escape whatever ; I had a wife and children, an increasing debt, and a continually decreasing income. I was not deficient in learning and knowledge ; I crept through every ancient and modern cranny of medicinal literature, and found in this unstable science nothing but nescience. I was now heartily weary of medicine ;

but wherewith was I to support myself, and how was I to pay my debts? I was consequently obliged to surrender myself to providence at discretion; this I did both for time and eternity and very cordially, and this surrender is not only not annulled, but it has become more and more effectual and unconditional.

Religious books!—Yes, I wrote them, but with little perceptible result; “The Sling of a Shepherd’s Boy,” “The Great Panacea for the Disease of Scepticism,” and “The Theodice of the Shepherd’s Boy,” produced little effect; on the contrary, “Stilling’s Childhood,” a piece which I wrote not at all with the intention to publish, but merely to read to a company of young people, and which Goethe sent to the press entirely without my knowledge and will, made an unexpected and incredible sensation; I was impressively urged to continue it, and therefore wrote whilst in Elberfeld, “Stilling’s Youthful Years, and Wanderings,” one after the other. I can boldly affirm, that very few books have gained their authors so large, so noble-minded, and benevolent a class of readers, as this; and even now, after the lapse of twenty-eight years, after so many changes, so much progress and regress in culture and literature, Stilling still continues to be fashionable, he is still read with the same pleasure, and the same edification as at the commencement. And what a blessing this book has produced with reference to religion and true christianity, God the Omniscient knows, and I also in part, for I can shew a multitude of written testimonies to the truth of that assertion. The history of Stilling’s life therefore, laid the first and considerable foundation for my real destiny, and the following up of my religious impulse.

I now again beg that it may be carefully observed, that I did not give the smallest occasion to this extraordinary and important part of my history, which proved the basis of that to which I was eventually and really called ; that is, the following of my religious impulse, but that it was simply the free arrangement of providence.

If it be asked why my heavenly guide did not, at that time, place me at my true post ? I answer, that there was then still very much in me to smooth away ; nor was I yet firm enough in my principles. I still struggled with fatalism, and besides this, the period was not arrived, in which it was proper for me to act.

At length, in the hour of extremity, and when I saw no way of escape, I was delivered in a manner, of which I had not the remotest idea, and of which I had never dreamt. In consequence of a treatise on the scientific improvement of the common forests in the principality of Nassau Leigen, my native province, by which I sought to afford pleasure to a certain friend, I was appointed public teacher of Agriculture, Technology, Commerce, and the Veterinary Art, at the newly established financial Academy at Kaisers-Lautern in the Palatinate, with a fixed income of six hundred gilders, and at my departure, the most urgent debts, to the amount of eight hundred gilders, were liquidated in a manner as unexpected, as two years and a half ago, the principal sum was liquidated in Switzerland.

I therefore removed with my family to Lautern.

That this again was no preconcerted plan of mine, and not my own guidance, but solely and completely the plan and execution of my heavenly guide, every one must feel, who is in any degree capable of reflection.

I now believed to a certainty, that the study of politi-

cal economy was the vocation, for which providence had guided and prepared me from my youth up; for I had opportunity myself of learning practically all the sciences I taught. I had studied medicine, because the auxiliary sciences belonging to it, were indispensable in my present vocation. My religious impulse was not extinguished; on the contrary, I intended to unite it with this calling. In this conviction, I continued perfectly quiet five and twenty years, and labored with all fidelity in my vocation; this is proved by my eleven manuals, and the great multitude of treatises, which I wrote during that period. My heart no longer reflected, particularly in my old age, upon any more changes, until at length the "Nostalgia" became the mighty means of placing me in my peculiar station.

My readers are aware from the last volume, how unintentionally I wrote the "Nostalgia;" the preparatives to it, which consisted of the collection of many sentences, the reading of humorous writings, &c. were by no means systematic as regarded myself, though systematic with God; and the determination to publish the "Nostalgia" was so unpremeditated, that I only decided upon it, when Krieger besought me to compose something of a classical nature for him; and when I began, it was by no means my object to write a work of such an extent as it became under my hands, and as it afterwards proved in its effects, which were great, and still are so, since it operates like a ferment in every quarter of the globe; *this I can prove*. I now received requisitions from every quarter, to devote myself entirely to religious authorship, that I was designed for it by God, &c. "The Grey Man," "The Scenes in the Invisible World," and "The History of the Triumph,"

increased and strengthened this requisition of my class of readers, which consisted of many thousand good men. But how could I listen to these calls? A multitude of domestic hindrances stood in the way; my debts were not yet liquidated, and where was the prince, who would keep me in pay for such a very uncommon object? The answer to these questions is this: the Lord, in a glorious and divine manner, cleared the hindrances out of the way; in a glorious and divine manner paid my debts, and the "Nostalgia," had so prepared the good, great, and pious Elector of Baden, that he immediately resolved, as soon as opportunity was afforded him, to place me in my true station.

See, my dear readers! it is in this indescribably wise and gracious manner, the Lord has at length led me to the attainment of that aim, the impulse for which, he caused to be engrafted in me, in my earliest infantile years. My present occupation therefore is,

1. The continuance of my ophthalmic practice; for this vocation has been legitimated and assigned me by the Lord's direction.

2. The continuance of my religious authorship, as my heavenly guide directs, and

3. The distributing and editing of little edifying tracts for the lower classes, for which purpose, contributions in money are sent me by kind and piously disposed friends, in order to enable me to disseminate such tracts gratuitously, among the lower orders. Whether the Lord has anything further in view with me, I know not; I am his servant, let him employ me as he pleases, but I shall take no step, without first clearly ascertaining his will.

All my readers will now be probably convinced, that

I am not a great man, a man of great mind, or a great genius; for I have contributed nothing whatever to any part of the manner in which I have been led; it was even necessary, first of all, by much labor, and tedious sufferings, painfully to prepare my natural disposition; I was merely a passive mass in the forming hand of the Artist—clay in the hand of the Potter. He, therefore, that regards me as a man of great talents, and great virtues, or even estimates me as a great saint, does me much wrong; he acts just as improperly as a person does, who praises an old, oaken, rude, and coarsely made chest, as a great specimen of art, and a master piece, because some great man lays up valuable treasures in it for daily use. But, whoever is inclined to wonder and rejoice at me, let him wonder at the way in which I have been led, adore the Father of men; and thank him, that he still does not leave himself without a witness; that he also prepares witnesses to tread his sacred paths, and still sends laborers into his vineyard, even at the eleventh hour.

I now earnestly intreat my readers to give God and the truth the glory, and minutely examine the following positions.

1. Does not the whole history of my life incontestably show that, not human wisdom and prudence, but He, who knows how to govern the hearts, actions, and fates of men, yet without compelling their free will, has really guided, formed, and brought me forward, from beginning to end, according to a premeditated plan?

2. Does not my history likewise incontrovertibly show that, on my part, not the smallest thing was done, either with respect to the project, or the accomplishment of the plan of my life? Neither enthusiasm

nor error had any part in that plan or its execution ; for whenever I was enthusiastic or mistaken, I was always taught better by the result.

3. Therefore if the all-wise, all-kind, and all-powerful Governor of the world has himself guided and prepared me, without either myself or any other individual having part in his plan : can his work have been fruitless ? Can He so lead and guide a fanatic, an enthusiast, and a deceiver, as He has led me, in order to mislead men ? He may permit a fanatic and a seducer to labor through difficulties, and obtain, through their own efforts, a number of adherents ; for he leaves free agents at liberty to work, as long as it can consist with his high counsels. But let any one make it appear that, during my whole life, I have at any time labored through difficulties of the kind, or have sought to form for myself a party in a religious respect.

4. Does it not follow from all this, that my religious system of doctrine, which is no other than that which Christ and his apostles, and subsequently, all the orthodox fathers of every century have taught, is *true*, and has again legitimated itself in my guidance ? I may have ideas, I may have minor conceptions, which are not altogether pure, and which are not yet sufficiently rectified, but in the main object of christianity, it is as certain that I do not mistake, as that I am sure that God has led me during my whole life, and has himself formed me to be a witness of the truth. However, I can affirm before God, with the most perfect sincerity, that none of my religious ideas have arisen through wearisome reflection, or are the result of any deductions of mere reason, but all of them have unfolded themselves to my mind during the consideration of difficult

passages of Scripture. The principal points of the christian religion, according to my conviction, are contained in the following fundamental positions.

1. The Holy Scriptures, as we at present possess them, contain, from the first chapter of Genesis to the last of the prophet Malachi, and from the first chapter of the Gospel of Matthew to the last chapter of the Apocalypse, the history of the revelation of God to man, and are therefore the only credible source of all those super-sensible truths, which are needful for man in the attainment of that to which he is destined.

2. The first men were created by God, in a state of perfection; but they sinned by disobedience against God, and by this means, lost the equilibrium between the sensual and moral impulses; the sensual became more and more predominant, and therefore, with respect to all their posterity, the thoughts and imaginations of the heart of man are evil from his youth up, and that continually.

3. Previous to this, a class of higher and more spiritual beings had fallen away from God, and become evil; the prince of these beings had seduced the first man to disobedience; these evil spirits can *then* work upon the spiritual part of man, when he gives them the opportunity for doing so. But there are also good spirits, which are about a man, and likewise influence him, when circumstances require it. Those evil spirits, together with Satan their prince, his angels and all evil men, I call the kingdom of darkness.

4. God has from eternity begotten a being, of the same nature with himself, and which stands in the same connection with him, as a son to his father; hence he is also called in the bible, the Son of God, Logos, the

God-word. This Son of God undertook the guidance and redemption of the fallen human race. In the Old Testament, he revealed himself under the name of Jehovah, and in the New, as a real man, under the name of Jesus Christ. He is God, and man in one person.

5. This God-man, Jesus Christ, redeemed fallen human nature, by his bloody sacrificial death, from sin, death, and the punishment of sin. In this bloody sacrificial death lies the foundation for reconciliation with God, the forgiveness of sins, and consequently, also of salvation. The moral precepts of Christ, which are contained likewise in all their points in the Old Testament, and have been taught almost perfectly by heathens, merely serve to enable a man to examine *whether*, and *in how far*, the bleeding sacrifice of Christ, has had its effect on him. They are the natural consequences of the work of redemption, but without this, as little possible to be practised in a manner *acceptable to God*, as that a sick man should be able to perform the business of one in health.

6. Jesus Christ rose from the dead, and thus became the procuring cause of the resurrection of mankind; he then ascended to heaven, and undertook the government of the world. He is therefore, now, that God who governs all things, guides all the destinies of mercy, and leads every thing, in great things, as well as in small, collectively as well as individually, to the great end of human redemption, which he finally accomplishes. For this purpose, he stands opposed, with all his true servants and worshippers, together with the holy angels, as the kingdom of light, to the kingdom of darkness; both fight against each other, until the latter

is entirely overcome, and thus the work of redemption is completed; the Son then gives up the kingdom to his Father, who again becomes all in all.

7. God will and must be worshipped in Jesus Christ, in his name; that is, in his person. God, out of Christ, is a metaphysical nonentity, which daring reason has abstracted from the idea of a supremely perfect man. To worship this nonentity, which never existed any where but in the head of a Philosopher, is pure idolatry. In Christ alone, the Father of men is to be found; there alone, he will and can be worshipped.

8. The Holy Spirit, the Spirit of the Father, and the Son, is in reality a being of an equally divine nature with the Father and the Son. He is a moral divine love-power, proceeding from both, even as light and warmth emanate from the sun. Since the day of Pentecost until now, he is continually operative, every one who believes in his heart in Christ, receives his saving doctrines, heartily repents of his sin and misery, and inwardly longs to be free from sin, and to become a true child of God, puts on, according to the measure of his faith, and the degree of his longing, the Holy Spirit; so that his moral powers become gradually stronger, and his sensual, in the same degree weaker.

This is my true and constant system of faith, doctrine, and life, which has stood the test of many trials, and much experience and purification; which I have gleaned and collected simply, by degrees, like rare grains of gold, on my wearisome pilgrimage; not by speculation or the effort of my reasoning powers; but whilst striving, for many years, after light and truth, from heartfelt pressure and necessity, and then formed into a rational whole. It is the pure dogma of the Holy

Scriptures, untroubled by any sophistry or fashionable commentary, on the truth and certainty of which, I will live and die.

The modern "March of intellect" (as it is termed) stands directly opposed to these ancient christian doctrines of faith and salvation. Many worthy, upright, and well-meaning men, prefer the former to the latter, for this reason, because they are convinced that the doctrines of religion, modified by enlightened reason, are better adapted to the human understanding, than this ancient christian system; they have therefore invented an exposition, a bible commentary, which suits their philosophy; but the good men either observe, or do not observe, that the tendency of this new enlightening is directed to the establishment of a natural religion, whose dogmas are merely moral and which in the end, makes the sending of Christ quite unnecessary, and no longer needs the bible. But as neither classical feeling, nor the beauty of virtue can restore the moral powers lost in Adam's fall; immorality incessantly increases under the sway of this enlightened reason, corruption grows with rapidity, mankind sinks back into the most senseless barbarism, and the divine judgments exercise severe and righteous vengeance upon a people, that despises every means of moral improvement and amendment.

On the other hand, the experience of every age, proves in the case of millions of individuals, that the ancient christian doctrine of faith forms its adherents into good and holy citizens, husbands, wives, friends, parents, and children. The new enlightening may, here and there, produce an honest man and civil virtue, but only when required; such a man may at times

perform a brilliant action, but to shew kindness in secret, entirely unknown, from real love to God and man, even to enemies, is utterly imposible, except when the spirit of Christ prevails.

But now the very important question arises, whence comes it that such worthy and well meaning men, notwithstanding all these undoubted facts, still continue attached to their new-enlightened system? To this it is answered, there are two premises, two foundations for all religious demonstration; if these premises are false, every mathematically correct demonstration becomes also false and incorrect, and that is just the case here.

The whole of the christian doctrine of faith is founded upon the following fundamental position. God created the first man as a free agent, with the tendency to continually increasing moral perfection, and with it an equally progressive enjoyment of the supreme Good; but he let himself be deceived by an unknown evil being, so that he applied this bias to a continually increasing sensual perfection, and with it an equally progressive enjoyment of earthly good. The Holy Scriptures teach us this fundamental position, and the experience of almost six thousand years teaches us, that it is undoubtedly true. Hence it follows immediately, that,

If man had continued in his natural state, it would have been natural to him to obey the dictates of morality; his head would have told him them, and his heart would have followed them; natural religion would then have been the only true one. But in our present fallen state, where the senses rule supremely, and the moral powers are maimed, we cannot require of the weaker part, to overcome the stronger; there is

consequently no way of redemption in nature, and the Creator was therefore again obliged to interfere, in order that men might be saved.

Now he that founds a correct logical demonstration on these premises, finds the whole christian system of salvation very rational, and the enlightening of the present day very irrational.

The fundamental position of the new enlightened system is the following. "The whole creation is a connected whole, on which the Creator has bestowed intellectual and physical powers, and has given them their eternal and unchangeable laws, according to which they work unhindered; so that there is now no further need of divine co-operation, or influence; consequently, every thing in the whole creation takes its necessary and unalterable course, which has for its object, the general good of every being. The human race is a part of this whole, and the eternal laws of nature operate so that the free will of every man, in every action, is so guided, that he does what he does. Moral philosophy contains the laws according to which the free will must be governed." This position is in reality fatalism, and however much it may be concealed and guarded, it is with all, even the most moderate rationalist, more or less, openly or concealed, the universal, fundamental idea.

But how may reason have arrived at this idea? I answer, in a very natural manner. It seeks to convince itself of the existence of a Supreme Being, and afterwards to search out his nature and qualities; and as it knows, in the whole sensible creation, no other rational being but itself, it removes every limitation from the human soul, and then finds an infinitely rational, Al-

mighty, omniscient, all-gracious, omnipotent human soul, which it calls God. Now even as a human artist makes a work of art, for instance, a watch; and as this watch would be very imperfect, if the artist were continually under the necessity of turning, moving, and helping in various ways, first one little wheel, and then another, the supremely perfect artist has made a machine, which, because its maker is supremely perfect, must also be supremely perfect, and therefore no where requires any after assistance, or co-operation of the artist.

But that this horrible position is *not true*, our own free feelings tell us, and likewise our very reason; for if it were true, every act of man, whichever way it may be turned and twisted, as it is performed, is determined by the Creator. The most abominable deeds, which any individual may commit, and the most dreadful sufferings which men may cause each other, all the oppressions of widows and orphans, all the horrors of war, &c.; all this, the God of the modern enlightening has purposed; for he has formed the plan of nature in such a manner, that all this must necessarily take place.

No one will deny, that every one, who is only in some measure rational, must shrink back from this inference, which is certainly logically correct; consequently, reason here stands in contradiction to itself; and when that is the case, its jurisdiction ceases, it has reached its limit. Nothing more dreadful can be imagined, than that human reason, particularly in our times, when the most unbounded luxury, vies with the most ungovernable immorality, should be led in such paths, and that this should even be called the christian religion! O the monstrous blasphemy!

My dear friends, be either entirely christians, according to the real, ancient evangelical system, or entirely rationalists, and we shall then know how to act towards you. *Remember Laodicea.* The midway is a snare, which Satan has placed for man.

Dear brethren and sisters, let us faithfully cleave to the Father of our Lord Jesus Christ, and to Jesus Christ and his spirit; and let us receive the holy scriptures of the Old and New Testaments so as we have them, and as our sound human understanding understands them, as our only source of faith and knowledge. He will come quickly, and will then graciously regard our fidelity. Amen.

Thou, who upon th' eternal throne,
Dost weigh the fates of all below,
And ever wear'st the radiant crown
Of worlds unnumber'd, on thy brow :—
Surrounded by seraphic flames,
And throned in light of sevenfold ray,
Amidst thy servants' loud acclaims,
Disdain not, Lord ! my humble lay.

Hear, O ye heavens, thou earth attend !
Let roaring thunders silent be,
That ye the song may comprehend
Which Lord ! I now will sing to thee.
Ye saints who in his courts reside,
Lend me your melody divine,
That I may praise my heavenly guide,
And He his gracious ear incline.

Thou Love unspeakable and kind,
The element in which I move,
Behold with what a flame refin'd
My heart burns in thy precious love !
A nothing in the dust was I ;
Yet thou, my All ! mad'st choice of me ;
My growing faith thou long didst try,
And my desires laid hold of thee.

Chosen thy guidance to display,
A witness of thy truth to be,
My heart and all my powers now say,
" My God, I live and die for thee !"
Thee will I faithfully confess,
O grant me courage, strength, and power !
And neither suffering nor distress
Shall part us in the trying hour.

Giver of every perfect gift !
Thou found'st me in the lowly cot,
And kindly from the dust didst lift
And raise me to a happier lot.
For thou didst hear a father's cry
A mother's prayers touch'd thy heart ;
And power and spirit from on high
To me didst graciously impart.

Upon the golden scales of fate,
My sufferings thou didst nicely weigh
Appoint my days their final date
When I must thy last call obey ;

Didst form, e'en then, the plan sublime
Of what my future course should be ;
The path didst shew, which I must climb,
To reach my final destiny.

An angel at the Saviour's throne,
Commission now received from thee ;
He laid aside his pearly crown,
And came enwrapp'd in gloom to me.
Of mercy he unconscious seem'd ;
No pity did his eye betray ;
Perhaps, by thee, once fitted deem'd
To announce the awful judgment day.

With all fidelity he led
Me through youth's wild and varied way ;
I followed him with secret dread,
And did each gentle hint obey.
Amidst the howlings of the blast,
My feet by the rude brambles rent,
Through rocky clefts I toiling pass'd,
Thus painfully each day was spent.

A dubious glimmer often seem'd
To terminate my arduous way ;
I hasten'd on to what I deem'd
Would all my weary steps repay ;
When, all at once, my guide severe,
Would tear me from the path I sought
And lead again, through caverns drear,
And rugged rocks with horrors fraught.

A most oppressive load of debt
Weigh'd on me wheresoe'er I went ;
Whilst gloomy sadness ever met
Me with her breath so pestilent.
No cool and gentle eastern breeze,
Which brings refreshment as it blows—
No flowery fields, nor shady trees
Yielded the traveller sweet repose.

Thus did I journey on my way,
Through many a winding up and down,
When, suddenly, a cheering ray
Beam'd on my path ; my load was gone !
My leader, with a powerful arm,
The burden from my shoulder took,
And with a look that grief might charm,
He plung'd it in the flowing brook.

Following the footsteps of my guide,
I walk'd more easy on my way,
Until, at length, a brilliant light
Announc'd the near approach of day.
It came, the golden morning came,
And all my anxious cares were fled ;
I now have reach'd my blissful aim,
And loudly shall my thanks be paid.

Ye heavenly choirs around the throne,
Your part in my thanksgivings bear,
Till I, at length, the victor's crown
At the great marriage feast shall wear.

Then, of my golden harp possess'd,
With you Jehovah's name I'll praise,
And he shall clasp me to his breast,
Who led me all my earthly days.

Till then, let power divine protect,
And heavenly peace my spirit cheer,
My footsteps, here below, direct,
Till I before thy face appear.
The present seed I now shall sow
To ripen for eternity—
O let it to perfection grow,
Then take thy pilgrim home to thee!



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