

and infallible Word of God; and the living word, the blessed Christ, is especially in His character as a *sacrifice for sin*, the model for their imitation. They lay stress not so much upon *doctrine as life*.

The body is governed by a General Synod, meeting every ten years, or so, at Herrnhut. Provincial Synods control the three Provinces—Continental, English, and American.

In constitution, their church combines the features of Presbyterianism and Episcopacy. But they are not jealous of "Episcopal ordination" or "apostolic succession." They prize, as of unspeakable worth, the baptism of the Holy Ghost, and the apostolic spirit of self-denial and loyalty to Christ.

Their morality is blameless. Capital crimes, divorce, etc., are unknown. Like the Waldenses, they seem to be appointed of God to keep alive the embers of the primitive faith and apostolic spirit, in the midst of the worldliness, extravagance and selfishness that would quench even the fires of God.

Their illustrious "father" in modern times was Count Zinzendorf. But their history in Moravia and Bohemia reaches back, perhaps, even into the ninth century. John Huss (born 1373) was their most famous reformer. In 1457 they organized as a religious society; after years of fierce persecution, in 1467, they held a Synod, and completely separated from the State, and obtained from the Waldenses the "Episcopal succession." Three bishops were consecrated. After a most remarkable history of alternating prosperity and persecution by the Anti-Reformation of Ferdinand II., Protestantism was totally overthrown in Bohemia and Moravia. Over 50,000 people were driven out as the Huguenots were from France, and for almost a hundred years the *Unitas Fratrum* was like treasure hid in a field.

Just fifty years after Comenius, their last bishop, died, two families of Moravian exiles reached Count Zinzendorf's estate in Saxony, *Berthelsdorf*, seeking refuge. There, under his sheltering care, they built *Herrnhut* ("Protection of

the Lord"), and revived their ancient church. Zinzendorf resigning worldly honors and riches, became their bishop, and the new "Father" of this apostolic Church. For over one hundred and thirty years they have been multiplying churches and missions at Gnadenhutten ("Tents of Grace"). In Ohio, one hundred Moravian Indians were massacred in 1782, by suspicious whites. In Lapland, among the Samoyeds; in Algeria, China, Persia, Ceylon, the East Indies, the Caucasus, Guiana, Guinea, among the Calmucks, in Abyssinia and Tranquebar, Greenland, Labrador, on the Mosquito Coast, in the Islands of St. Thomas, etc., in South Africa, Thibet, Australia, and now in Alaska, this feeble yet mighty band of disciples have carried the flag of the cross.

This work of foreign missions chiefly engages and almost absorbs the life of the Moravian Brotherhood. It was begun in 1732, one hundred and fifty-four years ago, when Herrnhut was the only church, and numbered only 600 souls. Within one hundred and thirty years this little band had sent out 2,100 missionaries, exclusive of native assistants. Zinzendorf, at ten years of age, had formed, with youths of like mind, the *Senfkorn Orden* (Order of the Grain of Mustard Seed), with its covenant of mutual love, loyalty to Christ, and direct aim and effort for the conversion of souls. The badge of the order was a shield with an "Ecce Homo" and the motto: "*His wounds, our healing*." Their rule of life: "None of us liveth to himself alone." "We will love the whole family of man." Thus while this young count was at school in Halle, he was preparing unconsciously to become the leader of the missionary church of our day. This consecrated count married a godly woman, who with him cast rank and riches to the winds, as inventions of human vanity; and these two took as their sole aim in life *the winning of souls*. They were ready, at a moment's call, to enter on any mission work, and counted that place as home where they could find the widest door open for Christian