

labor. And so the *Seufkorn Orden* of the young lad at Halle grew into the *Diaspora* of the Brotherhood at Hernnhut.

The history of this Brotherhood is a modern miracle. While during the eighteenth century, "England was," as Isaac Taylor said, "in virtual heathenism," and as Samuel Blair declared, "Religion in America lay a-dying;" when Voltaire and Frederick the Great ruled Europe, and lasciviousness in novel and drama, and deism in the pulpit and press, threatened alike the foundations of morality and piety; when the whole Church seemed bowing to idols of this world, and scarce the form of godliness was left—even then the Moravian Church remained both evangelical and evangelistic! Probably up to this time, not less than 3,000 brethren and sisters have been engaged in foreign work, beside all that have been helpers in the work of the *Diaspora*.

The Moravians have not been remarkable for rapid multiplication. *Their practical separation from the world* neither invites worldly accessions nor allows worldly conformities. Zinzendorf and his colleagues adopted, as the fundamental principle of the *Church at Home*, Spener's idea of *ecclesiola in ecclesia*, little churches or households of faith, within the Church, retreats for the godly. In the Moravian settlements only church members could own real estate, and rigid separation from the world was encouraged.

Again, the missionary spirit is so fostered that the *church abroad* is more conspicuous than the church at home. Both domestic and foreign missions are carried on by this numerically small body, on a scale proportionally more extensive than any other Christian denomination. The work of *Home Evangelization*, or the *Diaspora*, (See 1st Peter i: 1, Greek, "Scattering of Seed") is very extensive in Europe. It aims to evangelize state churches, without proselyting their members. Missionaries hold meetings for prayer and exhortation, visiting from house to house. In 1862, 120 missionaries were thus employed, male and female, and the enter-

prise reached from Saxony to France, Switzerland and Germany, north to Sweden and Norway, and east into Russia. At that time 80,000 persons were connected with this *Diaspora*, on the Continent. In this country, also, operations were commenced chiefly among German emigrants.

So near as we can ascertain, in the year 1884, this Brotherhood numbered, including all the baptized, over 50,000 at home, and over 110,000 abroad, making a total of about 160,000; and of these, 283 were foreign missionaries, and 1,600 were native ministers and helpers. In other words, one out of every sixty-eight adult home communicants is a foreign missionary; they have one-half more members in their *mission churches* than in the home churches, and actually raise an average of \$4.50 for each communicant, for foreign missions alone. At the same ratio, if the 30,000,000 Evangelical Protestant church members should contribute, we should have \$135,000,000 instead of barely \$10,000,000 as our missionary income, and if the whole Christian church would imitate such personal consecration, the evangelical churches would be sending into the field 440,000 missionaries instead of 5,000.

The Day of Large Gifts. "Not only is God opening the world to the Gospel as never before, but opening the hearts of His people in a wonderful manner to furnish the money needed. We give a table of gifts for Foreign Missions in 1878-9.

Legacy to the Foreign Mission work of the Free Church of Scotland, by Hugh Miller, M.D., who lived many years in India.....		\$100,000
From Mr. T. M. Harvey, a merchant of Natal, South Africa, for Wesleyan Foreign Missions.....		100,000
From Mr. Jones, an English gentleman, to the Church Missionary Society		175,000
From one of the Secretaries of the same Society.....		25,000
To the London Missionary Society from a friend, for Africa		25,000
From the Bishop of Newcastle, Australia, to theological and other schools in his diocese		1,250,000
From Mr. Arlington of England, to various societies.....		50,000