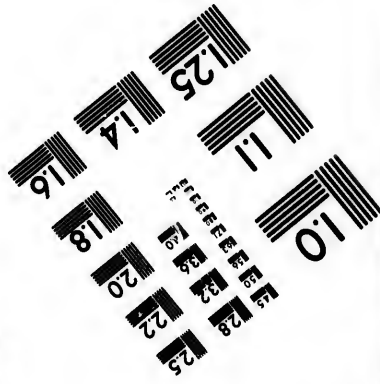
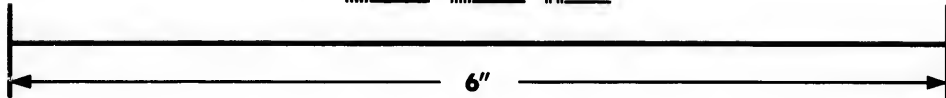
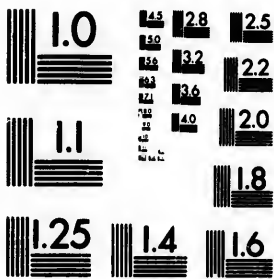


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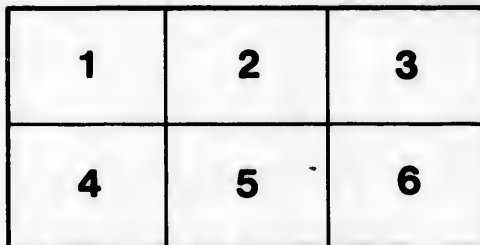
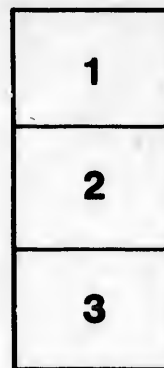
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A CANDID
NARRATIVE
OF THE
RISE *and* PROGRESS
OF THE
HERRNHUTERS,
COMMONLY CALL'D

Moravians or Unitas Fratrum,

With a short ACCOUNT of their DOCTRINES,
drawn from their own WRITINGS

To which are added,

Observations on their POLITICS in general, and
particularly on their CONDUCT whilst in the
County of *Büdingen* in the Circle of the
Upper-Rhine in Germany.

BY HENRY RIMIUS,

Aulic Counsellor to His late Majesty the King of *Prussia*, and
Author of the *Memoirs of the House of Brunswick*.

L O N D O N :

*Printed for A. Linde in Catherine-street in the Strand: And Sold
by J. Robinson in Ludgate-street, Mrs. Cook at the Royal
Exchange, and J. Barnes opposite the Haymarket,
and at his Shop in the Court of Requests.*

MDCCLIII.

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To the most Reverend

HIS GRACE

The Lord ARCH-BISHOP of

CANTERBURY,

Primate of all England and Metropolitan.

MY LORD,

THE Sect of *Maravians* having been, for some Years past, the Topic of common Conversation in divers Parts of *Europe*, and particularly in these Kingdoms, since the Time of

DEDICATION.

of their obtaining a Parliamentary Settlement; it will not, I presume, be thought unseasonable at this Juncture to offer to the Public a candid and impartial Account of the Doctrines that are peculiar to them.

There are certain Notions in Religion as well as Politics, that deserve the most serious Attention, and ought to be strictly scrutinized into, on account of the Influence they may have on the Well-being of Society. Those of the *Moravians*, after a careful Perusal of their favourite Authors, have appeared to me so singular, that

D E D I C A T I O N .

I could not but think it my Duty to lay them open to public View, that YOUR GRACE, and the whole World, might be thoroughly acquainted with a Body of Men, who have appeared hitherto, so mysterious, both in their Tenets and Conduct.

Such is the Drift and Design of the following Tract, which as it has been drawn up from no other Motive than a strict Regard to *Truth, Justice, and the Public Good*, will, I hope, on that Account, be intitled to YOUR GRACE'S Countenance and Approbation.

Permit me, My Lord, to add, that I am with all the Respect that

a

is

DEDICATION

is due to **YOUR GRACE'S** distinguish'd Character and Abilities, of

which you have, to a most eminent degree, distinguished by your

My Lord, your most distinguished services to your Country, and to your

most Excellent Majesty, and to the Protestant Religion, and to the

most Excellent Prince, your most Excellent Majesty's eldest Son, the

most Excellent Prince, your most Excellent Majesty's second Son, the

most Excellent Prince, your most Excellent Majesty's third Son, the

most Excellent Prince, your most Excellent Majesty's fourth Son, the

most Excellent Prince, your most Excellent Majesty's fifth Son, the

most Excellent Prince, your most Excellent Majesty's sixth Son, the

most Excellent Prince, your most Excellent Majesty's seventh Son, the

Your GRACE'S

most obedient

and most humble Servant,

April 3, 1753.

HENRY RIMIUS.

P R E F A C E.

A Worthy Friend of mine, some Years ago, communicated to me a Treatise, published in *Germany*, against the *Herrnhuters*, or *Moravians*, intitled, as far as I remember, *the Wickedness of the Herrnhuters detected, &c.* I found the Society charged there with Doctrines and Immoralities of so gross a Nature, that the very Enormity of them prevented my giving Credit to the Charge, chiefly as the Author had not sufficiently evidenced his Allegations; and, besides, shewed a Bitterness in his Expressions, that could give Room for suspecting him of Calumny.

I had sometime after, an Opportunity of discovering the Place, where the *Moravians* held their public Worship, and hearing great Encomiums bestowed on Count *Zinzendorf* by some that had Connexion with the Society, I resolved to assist at his Sermons, or Discourses, as well as those of the other *Moravian* Teachers. At that Time I had not as yet read any of their Writings, and as I knew not, that, besides these public Meetings, they held private

ones, to which only *approved Members* were admitted, and that their Teachers took Care publicly to profess only such Things, as every body might hear, whether *Moravians* or not: I began to be confirmed in my Disbelief of the Allegations mention'd in that Treatise, as those Matters, which I, at first, heard in their public Sermons, appeared to have no Analogy thereunto.

But, how unprejudiced soever, I continued, for a considerable Time, to mix with the Audience, I could not help at Length surmising, that, at least, some Part of the Charge brought against them, was not without Foundation. Strange Doctrines now and then escaped their Teachers, one of whom went so far as to profess in explicit Terms, *that Transgression and Sin were no more*; and though this might perhaps proceed from his being a young unexperienced Man, who had forgot, that *all* his Hearers were not *professed Members*, yet these unguarded Expressions made me suspect, that there must be among them Doctrines of a dangerous Tendency; and this I should have had full Conviction of, had I been acquainted with the following remarkable Fact, related to me some Time after, *viz.* that Count *Zinzendorf*, in a Sermon

most preach'd by him in *London* on the 11th *Sunday* after *Trinity* 1746, publicly had set forth: that the seventh *Commandment* could oblige us no more in the *New Testament*, because it was at a *Time*, when one *Man* had five or six *Wives*. This can be proved by the *Deposition* of a *Reverend Clergyman*, who was present at that *Sermon*.

Whilst I frequented the *Moravian Meetings*, I got Sight of a *Book*, published at *Francfort* and *Leipzig*, in 1751, which gives an *Account* of the *Behaviour* of that *Society* in the *County of Büdingen*, chiefly relating to *political Matters*, but where the *Reader* has likewise an *Opportunity* of learning from their *Transactions*, that their *Tenets* are likely to be very *pernicious* to *Church and State*. As a great *Number* of *Letters*, wrote by *Count Zinzendorf* himself, to the *Regency* of that *County*, are to be met with in this *Piece*, and as they are so many *authentic Vouchers* for the *Truth* of the *Facts* there inserted; I yielded to the *Solicitations* of an *Acquaintance*, who had desired me to give the *Public* a *Translation*, or *Abridgment* of this *Account*, which is known to have been printed by *Authority*, in *Order* that every *unprejudiced Person* might be enabled by these *Documents* to form a *Judgment* of this

new Sect: But this Design hapening afterwards to be dropt, I thought it would answer the same Purpose, should I consult the Writings of the *Moravian* Leaders, and by comparing them with what was alledged against the Society, acquire a thorough Knowledge of their Doctrines and Tenets, and that with a View of doing them impartial Justice.

This was the Scheme I went upon, and was resolved to carry it into Execution, when a Reverend Divine of the Church of *England* who is allowed by all that know him, to be an Honour to his Profession, acquainted me, that a Pastoral Letter against *Fanaticism*, published in *Holland* by Mr. *Stinstra*, Minister of the *Mennonists* at *Harlingen*, had been translated into *French* by an anonymous Author, who had thereto prefixed a Preface, in which some Account was given of the *Herrnbuters* or *Moravians*, and of the Writings of their Leaders, and that it would be doing a Service to the Public, should I publish a Translation of both Preface and Letter; after having previously compared those Matters alledged against the *Herrnbuters* with the Original *German* Writings of their Teachers. As by this Time I had discover'd the proper Sources
from

from whence I was to furnish myself with the Doctrines of the Society, and as several of my Friends were willing to assist me with the Writings quoted in the said Preface, and likewise with others wrote for and against the *Herrnbuters*, I was inclined to undertake the Task. But after further Consideration, perceiving that the Pastoral Letter, tho' wrote with great Judgment, (1) was no more than a Treatise against *Fanaticism* in general, and that the Account of the *Herrnbuters* prefixed thereto, was imperfect, and in some Places inconsistent with the Meaning of the Writers of *Herrnbutism*, I changed my Purpose of barely translating this Work; and after having carefully perused the Writings of the *Moravian* Teachers, preserved those Articles of Accusation that had been properly stated in the above Preface, and collected further what appeared to me worthy of Notice: I thence composed this Narrative of the Rise and Progress of *Herrnbutism* and its Doctrines; to which I have added Observations on the Politics of that Society, shewing the Danger that may arise to a State from its favourite Tenets, and exem-

(1) The Author of the following Treatise proposes shortly to give an *English* Translation of that excellent Performance.

plifying the same in a particular Manner by their Conduct in the County of *Bildingen*, abstracted from the before-mention'd *German-Treatise* published at *Francfort* and *Leipzig*.

I am sensible, I have undertaken a Business displeasing in itself, and which will doubtless be disliked by Count *Ziuzendorf*, who, as he has charged those Divines in *Germany* that have wrote against him, with a *πολυπραξμοσύνη*, will be much more liberal in bestowing this Censure on a Layman. But, as I take it to be the indispensable Duty of a Christian, to undeceive the World whenever it lies in his Power, this Consideration alone will sufficiently apologize for the Liberty I have taken; and, besides, if I mistake not, the Performance itself will, on this Account, meet with a favourable Reception from the Public. Had a Clergyman undertaken the disagreeable Task I have now in Hand, some Persons might, perhaps, be inclined to place his Zeal on the Score of Interest or Party; my being a Layman screens me even from the Suspicion of any Motive of this Kind.

Upon the whole, 'tis not I that charge the Society with the gross Errors and Practices mentioned in the following Treatise; the Writings and Conduct of the Count
him-

himself, and those of the other Teachers of *Herrnbutism*; are their sole Accusers. I have barely reported what has been published by them, without magnifying or lessening Objects. As for the Observations made by me on their Politics and secret Constitution; they are so obvious and derive so naturally from their Doctrines and Discipline; that whoever is acquainted with them, must side with me in the following Opinion, *viz.* That no Government that harbours them, can be secure whilst their Leaders go on at the Rate they have done hitherto; especially when it is considered, that their Conduct abroad plainly proves, they make no Scruple, under the Cloke of Religion and Liberty of Conscience, to attempt any Thing that suits their Designs. I purposely mention the Leaders of *Herrnbutism*; as I would not be understood to have so indifferent an Opinion of the private Members of that Body. This would be a rash, an unwarrantable Judgment; I really believe the latter to be, for the most Part, honest and undefigning. The Governments that granted them Protection abroad never objected against these; they were only for removing the Leaders, who appeared too busy in tampering with their Credulity. I am personally acquainted with
some

some of the *Herrnhuters* or *Moravians*, and take them to be just and upright in their Dealings; but then, they are wholly ignorant of the *Arcana* or secret Counsels of their Leaders, and only give the Name of the Society to the Undertakings of the former.

As I have quoted some of the Hymns of the *Herrnhuters*, 'tis fit, I should mention, that Count *Zinzendorf*, or those that apologize for him, endeavour to evade the Charge of Scandal brought against him on the Score of these Hymns; partly by asserting, that they are composed in a *German Idiom peculiar to the Bohemians*, and that it is this Peculiarity, that renders some Passages in them obnoxious to the Censure of those that are unacquainted with the said Idiom; partly by denying point-blank, that such of their scandalous Hymns as will not admit of a tolerable Defence, and are contained in their XIIth Appendix, did ever exist, or were used by the Society. In Answer to the first Part of their Plea, I may with the greatest Truth assert, that nothing can be more pitiful than this Evasion, which so frequently occurs in the Writers of that Party. I am not a Stranger to *Bohemia*, having cross'd the whole Country, and been conversant with many of the Inhabitants; but could

could never find any Difference between their *German* and that spoke else where; excepting that of their Pronunciation or Accent, which, I own, doth not come up to that of *Saxony*. However, should my Evidence be deemed partial in this Point, I must beg leave to appeal to any *German* here, that is not an *Herrnbuter*; whether or no the Words I have quoted from their Hymns are not the very same *German* he has heard at the Place of his Nativity; barring one single Word, mentioned in the 17th Line of the 46th Page, *viz.* *Brischel*, which, if I mistake not, the *Herrnbuters* themselves do not understand, and has only been made use of to rhyme with *Tischel*, by a Licence that doth not much redound to the Honour of their Poetry; not to mention, that these Hymns were made in *Germany*. As to the second Part of their Defence, *viz.* a flat Denial, that those of their scandalous Hymns, which are to be met with in their XIIth Appendix, ever existed or were used by the Society, it requires no other Confutation, than that of one of their own Apologists, who calls himself *Albinus Sincerus*, and whose Testimony they will, doubtless, stand by; after which the Reader may judge for himself what Stress can be laid on such kind of

Re-

Reformers, as make no Scruple to deny to-morrow what they have asserted to-day: These are his Words, page 121: 'Tis not true, what Dr. *Baumgarten* (a Divine against whom *Albinus Sincerus* wrote his Treatise) affirms, viz. that the XIIth Appendix of the Hymns of the Society is kept secret. It was printed above a Year and an half ago (he wrote in 1747) and has since that Time been publicly sold by the Brethren *Korte* at *Altona*. But as the first Edition consisted only of five Thousand Copies, it was immediately disposed of, so that afterwards six Thousand more were printed, which now are sent away to be vended where they ought; for, I cannot deny, that we do not choose to have our Society's Books treated as other Books that are put up for Sale.

The Apologists of the *Herrnbuters* or *Moravians*, have two indeterminate Ways of answering what is objected against them, and these are their most common Methods of Defence. They pretend, either that they are purposely calumniated, or not understood by their Adversaries. As for the first, they cannot, with any Appearance of Truth, make use of it against me, as I have advanced nothing but what I found in their Books, or was well attested; and

I imagine myself to be beyond the Reach of the second; as I have joined all along the Original *German* Text to the Translation of those Passages I have quoted from their Authors, in order to do impartial Justice both to them and myself; though I must acknowledge at the same Time, that the *inimitable* *Stile* of Count *Zinzendorf*, has sometimes given me no small Pains to make him intelligible in *English* without swerving from his Meaning.

Let me add, that it is not unusual for the Apologists I am speaking of, to treat their Adversaries unhandsofly; they frequently mention with the utmost Contempt the Writings that appear against them, adding, that they deserve to be burnt by the Hands of the Common Hangman, though penn'd with never so much Moderation. This shews what Spirit they are of, and that were their Power equal to their Inclination, a *Spanish Inquisition* would probably be the Consequence. They are pleas'd sometimes to intrench themselves behind a Wall of Paper; Charters, Grants, Testimonials, Synodal Acts, are a Kind of Barrier they oppose to their Adversaries with no small Ostentation, pretending them to be sufficient Proofs of the Soundness of their Doctrines; and when-

ever

ever they make a Shew of defending them, they commonly deviate from the Matter proposed; they multiply Words about Things no body denies, or else answer in such a Manner, as to save some Hole to creepe out at; denying what they owned before, and what is in *explicit Terms* set forth in their Writings. They are likewise expert at concealing their Names, that such as call them to an Account, may not know whom they have to deal with, and whether their Apologies are to be ascribed to some *particular Member* of the Body, or to Count *Zinzendorf himself*, and thus to *the whole Society*, which we may suppose to be virtually comprised in him; nay, some pretend not to be Members of the *Herrn-butlers*, that their Apologies may bear a greater Appearance of Impartiality. Such Shifts and Contrivances, whatever they may think of them, shew, that they have not the Truth in View, but the Execution of a favourite Plan. 'Tis to be hoped notwithstanding, should they think proper to answer this Treatise, that they will consider, they are among a Nation too clear-sighted to suffer themselves to be imposed upon after this Rate, and that they will be prevailed upon at last, to give up the Insincerities they have been conversant in for so long a Time. I

I can scarce expect so much Candour of the *Moravian* Leaders, as to suffer their Flock to read what has been set forth here, since their Apologists are used to boast, that no Member of their Society reads what has been wrote against their Doctrines. If the Fact be true, 'tis not to be wondred at, that they can keep their People in servile Dependance, who, as it has been observed by others, are so ignorant, that they look upon what is alledged against the Writings of their Chiefs as downright Calumny, saying, that as they live among them, were the Allegations true, they needs must be the first to know them to be so.

I have but one Thing more to animadvert upon, which is, that the Leaders of *Herrnbutism*, being sensible that their Doctrine and Constitution cannot possibly bear a Scrutiny, have, among sundry other Artifices made use of to prevent it, endeavoured to surprize the unwary, by telling them; that should their Tenets be handled promiscuously in public Writings, Christianity would run the Risk of being ridiculed by Unbelievers, as it had been formerly by *Lucian*. This I take to be a kind of Acknowledgment that they hold Doctrines, either ridiculous in themselves, or at least that afford a Handle for Ridicule. True
Chri-

Christianity has none of this Nature. It would be something quite new and uncommon indeed, should a Criminal pretend to avoid being tried and condemned, by pleading, that the Government would thereby make known to the World, that it had harboured a bad Subject in its Bosom.

---*Piget me plura proferre.*



E R R A T A.

- Page 18, Line *ult.* for Schlefwick read Eiolstein.
 36, Line 18, for äufferliche read äufferliche.
 42, Line 21, for als read also.
 45, Line *penult.* for du read da.
 62, Line 24, for bethroted read betrothed.
 122, Line 25, for Pappa read Papa.

A

NARRATIVE

OF THE

RISE, PROGRESS, &c.

A Religion is known to be a true one, if its Articles of Faith are founded upon the Authority of Divine Revelation. This is allowed by all that acknowledge the Scriptures to be the Word of God. Hence it might seem an easy Matter, to discover whether the Doctrines of a Religion are found or not, by only trying them by this most sacred Standard. But so it happens, that, whilst amongst Men of different Persuasions in Matters of Religion, some agree to Doctrines which others dissent from; the only Question is, Whether they can be proved by Scripture, or are contradictory to it. One Party pretends to shew, that their Doctrines are consonant to Holy Writ, and the other again endeavours to prove the Contrary. This

B

has

has happen'd in the Course of many Centuries, and is certainly, among others, one Reason why too many shew so much Indifference towards Religion in general, by looking upon its Doctrines at least as uncertain, since they perceive that Persons of different Denominations in Religion, pretend, each in their Turn, to maintain their Principles by direct Proofs or Consequences, deduced from the same divine Authorities.

In order to remove this Inconvenience, and, at the same Time, to take off all Pretextes for Irreligion, some have thought, that the Decision in Matters of Religion ought not solely to be left to whatever any might alledge on that account from the Scripture, but to the Determination of the Church, that is to say, to the Decision of the principal Members of the Clergy. But after all, let Mens Sentiments about this Matter be what they will, there remains but one Way to try a Religion by, and that is, to examine, whether its Doctrines give us such an Idea of the Supreme Being, and lead us to such a worship of him, as is consistent with the Reverence we owe him, and the Practice of them are conducive to the Interest of civil Life. For, it will always remain an incontestable Truth, that the Tree is to be known by the Fruit it bears.

When therefore Men broach any Doctrine concerning the Deity, that must
be

be shocking to the Ears of all true Christians, and rather disgrace than honour it; when its Teachers avowedly hold, That Reason must entirely be given up; when they usurp an arbitrary Power, pretending to immediate Orders from Christ; and, under that Colour, impose upon their deluded Followers whatever they please; when they teach, that Christ can make the most villainous Act to be Virtue, and the most exalted moral Virtue to be Vice; when they hold it lawful to break the Tie between Parents and Children; when none of their Brethren and Sisters, as they call them, have Liberty to marry according to Inclination, but as their Chiefs direct; when they despise the establish'd Church, by openly professing, That the Divines, without the Pale of their Sect, have to this Time deceiv'd the World; when those Things which Decency forbids to mention, are lasciviously commemorated in their Hymns, and must of course prove Incentives to a scandalous Life; when Matters concerning the interior state of their Affairs are so contrived, as evidently shew, their Leaders are gradually sapping the Foundation of the civil Government of any Country they settle in, and establishing an Empire within an Empire; I say, when these Things can be made appear, will any body believe, That the Religion of such a Society is a true one? and will not every one be of Opinion, that

it deserves no Countenance, let its Chiefs disguise themselves as much as they please under the Name of Protestants ?

I am sorry to say, that this is the Case of the *Herrnbuters*, who vainly take upon themselves the Name of *Moravians*, or *Moravian Brethren*, or otherwise stile themselves *Unitas Fratrum*. I am sensible it will appear strange, nay perhaps incredible to many, that this Society should deserve such a Censure. For, 'tis known, that a respectable Body of learned Divines, *viz.* the Theological Faculty at the University of *Tübingen*, has given them Testimonials of Orthodoxy. We also know, that the Leaders of this *Brotherhood* made the Legislative Power of this Kingdom believe, that their Tenets do in no respect differ from those of other Protestants, and that upon this, an Act has passed in their Favour, which grants them Leave to settle in the *British* Dominions. But these Objections, how specious soever they are, will immediately vanish, if the Reader will give himself the Trouble to inspect, at the End of this Treatise, Testimonials of a later Date, given by the same University, which, I suppose, Count *Zinzendorf*, the Head of the *Herrnbuters*, or *Moravians*, has not thought proper to produce; in which those Divines, that granted the former in Favour of this Sect, give a lively Picture of their gross Errors, and the dangerous Tendency of the Authority of its Leaders;

Leaders; and publickly avow, that they were imposed upon at the granting of the first Testimonials. As several Princes of the Empire were deceiv'd in the like Manner, and afterwards found themselves obliged, for their own Security, to expel this Sect out of their Dominions, it will not appear strange, that an honourable Parliament should likewise be imposed upon. The Leaders of this Sect, are from a long Time known, to make no Conscience of averring any thing, provided good may arise therefrom to their Society. Count *Zinzendorf*, in order to induce the World to believe that his Doctrine was sound, had the Confidence, in a Book wrote by him, intitled *Natural Reflexions, &c.* to assert, that he had submitted to be examined by the Theological Faculty at *Copenbagen*; and yet the whole Assertion, upon Enquiry, was found to be an open Untruth, which induced that Body to testify the same, by a public Act under their Seal; a Copy whereof, N^o 2, is annexed to this Treatise.

I could produce many more Proofs of the like Insincerities; but as my Intent at present is to give the Reader an Idea of this Sect in general, I shall not dwell any longer upon these Particulars; and begin with the Origin and Progress of *Herrnbutism*; after which I shall treat of its Doctrines, and in the last Place, shew what Danger may accrue to a State from it.

The Ori-
gin of this
Sect.

Nicholas Lewis Count of Zinzendorf, is the Author of *Herrnbutism*, as has been already said, and 'tis to him that the Progress this Sect has hitherto made, is to be ascribed. According to the Account he gives of himself, he formed from the tenth Year of his Age a Design to gather together a little Society of *Believers*, amongst whom he might live, and who should entirely employ themselves in Exercises of Devotion, under his Direction (1). When he became of Age, which was in the Year 1721, his Thoughts were wholly bent on executing his Project, and being join'd by some Persons, that were of his Way of Thinking, he settled at *Bertoldsdorf* in *Upper Lusatia*, an Estate which he had purchased, giving the Curacy of that Village, then vacant, to a Student, in whom he had perceived Sentiments analogous to his own.

Bertoldsdorf soon came to be known for this Sort of Piety. News thereof was brought to *Moravia* by a Carpenter, named *Christian David*, who, according to *Le Long* (2), had been before in that Country, and

(1) Count Zinzendorf's *μηδ' εαυτῷ* or, *Natural Reflexions on several Subjects*, in the manner he is used to think within himself, &c. In the German Tongue, page 157.

(2) In a Book wrote in *Dutch*, intitled, *The Wonders of God with his Church*, &c. This *Isaac Le Long* is himself a *Herrnbuter*, and has published his Work with the Approbation of Count Zinzendorf, who tells us the same in his *Natural Reflexions*, page 230, and that whatever is contained in *Le Long's* Work is strictly true.

and there infilled into the Minds of several People a Dislike to the Superstitions of the *Romish* Church, and an Inclination to the Protestant Religion. Having engaged two or three of these Profelytes to leave that Country with their Families, Count *Zinzendorf* received them with Gladness at *Bertoldsdorf*. They were directed to build an House in a Wood, about half a League from that Village, which soon was finished, so that on St. *Martin's*-day, 1722, these People held their first Meeting there. 'Tis said, that they foresaw that God would kindle a Light in this Place that should enlighten all the Country. *Christian David* was so sure of the future Growth of this Settlement, that he already divided the Spôt of Ground round it into Quarters, and mark'd out in what Directions the Streets were to run. The Event has not contradicted this Prognostication. A good many People from *Moravia* and elsewhere, to shelter themselves under the Protection of Count *Zinzendorf*, flock'd to this new Settlement and built Houses; and the Count himself fixed his Residence there. In a few Years it became a considerable Village, having an Orphan-house and other public Buildings. Thirty-four Houses were already built there in 1728; and in 1732 the

true. *Nat. Reflex.* page 234. Such Evidence as this puts it out of Doubt, that any thing is advanced here contrary to Truth.

the Number of Inhabitants amounted to six Hundred. An adjacent Hill called the *Huth-Berg*, gave Occasion to these Colonists to call their Dwelling-place *Huth des Herrn*, and afterwards *Herrnbuib*; which may be interpreted *The Guard or Protection of the Lord*; and from this the whole Sect has taken its Name.

The Discipline of the *Herrnbuters*.

The *Herrnbuters* soon established among themselves a Sort of Discipline, which closely unites them to one another, divides them into different Classes, puts them under an entire Dependence of their Superiors, and confines them to certain Exercises of Devotion, and to the observing of different little Rules. One may call it a *monastic* Institution.

The difference of Age, Sex, and the Situation their Members are in with Respect to Matrimony, constitute these different Classes (3). There are Classes of married Men, married Women, Widowers, Widows, Maids, Bachelors, Children. Each has its Director, chosen by its Members. The same Employments the Men have among themselves, are among the Women, which are exercised by Persons of their own Sex. Every Member is daily visited by one of his Class, who gives him Exhortations and takes Notice of the actual State of his Soul, whereof he makes a Report to the *Elders*. Frequent particular Assemblies are held

(3) *Le Long*, Tom. 1. page 246.

held in each Class, and general ones by the whole Society. The Overseers or Leaders have also their private Meetings to instruct one another in Matters concerning the Guidance of Souls. The Members of each Class are subdivided into People that are dead, awaked, ignorant, willing Disciples, Disciples that have made a Progress. Proper Assistance is given to each of these Subdivisions; but above all, great Care is taken of those that are spiritually dead (4).

They pay an uncommon Attention to the Instruction of Youth. Besides those that have the Care of Orphans, there are others that are intrusted with that of all the other Children. Count *Zinzendorf's* Zeal has sometimes carried him so far, as to take Children to his own home to instruct them, to the Number of Twenty, whereof nine or ten slept in his Bed-chamber. There are Assemblies held of little Children that are not yet in a Condition to walk. They are carried thither. Hymns are sung in these Meetings, and Prayers made; even Sermons are preached to them suitable to the Capacity of these Infant-hearers.

The *Elder*, *Co-Elder*, the *Vice-Elder*, superintend all the Classes. There are likewise *Informers* by Office, some of them known, some kept secret, besides a great many other Employments and Titles, the

Detail

(4) *Le Long*, Tom. 1. page 249, 250. Tom. 2. page 220.

Detail of which would be too long and too tedious here.

A great Part of their Worship consists in singing. They pretend that Children in particular, are instructed in their Religion by Hymns (5). Count Zinzendorf relates a very extraordinary Thing in his *Natural Reflexions* (6), viz. *That the Chanters of the Society must have received a particular and almost inimitable Gift of God: (he might as well have said a quite inimitable one) for when they are obliged to sing at the Head of the Congregation, their Songs are always a connected Repetition of those Matters that had been preached just before.*

At all Hours, whether Day or Night, some Persons, of both Sexes, are appointed by Rotation to pray for the Society. And what is most remarkable, these People, without Call, Clock or Watch, are acquainted, by an inward Feeling, when their Hour comes in which they are to perform their Duty (7).

When

(5) *Le Long*, Tom. 1, page 252. See here a Pattern, which is the 1909th of their Hymns, made for the Use of Children. *Ich liebe mein Papagen, ich liebe mein Mamagen, und Bruder Lämmlein, ich liebe die lieben Engel, ich liebe den obern Sprengel, das Kirchlein und mein Herzelein.* English. I love my little Pappa, I love my little Mamma and Brother, the little Lamb; I love the dear Angels, I love those that are at the Head of the Society, the little Church, and my little Heart.

(6) Page 330.

(7) *Le Long*, Tom. 1. page 248, 689.

When the Brethren perceive that the Zeal of the Society is declining, their Devotion is revived, by celebrating *Agapes* or Love-feasts (8).

The Casting of Lots is much practised among them. They make Use of it to learn the Will of the Lord (9).

The *Elders* have the sole Right of making Matches. No Promise of Marriage is of any Validity without their Consent (1). The Maids devote themselves to the Saviour, not that their Intent is never to marry, but to marry only such a Person, with Respect to whom God shall have made known to them with Certainty, that he is regenerated, instructed in the Importance of the Conjugal State, and appointed by the divine Direction to enter into that State (2).

All

(8) Ibid. page 259.

(9) Ibid. page 256.

(1) Memorial of the Clergy of the Reformed Church of the Province of *Utrecht*, presented to the States of that Province, intitled, *Memorie wegens de Herrbuters en bunne Leere*, &c. page 113. *Beym Heyrathen haben die Chor Altesten ein Votum negativum: Zum affirmativo haben sie so viel Recht als ein Vormund, Pathe or Freund in vita communi. Keine Ehe soll ohne Vorbewußt der Altesten beschloffen: noch ein Verlobnuß ohne ihre Gegenwart, oder Genehmbaltung gültig seyn.* English. The Elders have in Marriage-affairs a negative Voice: and to the Affirmative they have as much Right as a Guardian, God-father, or Friend has in common Life. No Marriage shall be concluded without the Knowledge of the Elders: nor shall a Betrothing be of Validity, unless they are present or consent to it.

(2) *Le Long*, Tom. 1. page 252.

All is *extraordinary* at *Herrnbut*. The most stubborn Diseases vanish there without Help: Very rarely one dies there of a violent Fever. But 'tis common to die there of a Cold, Defluxion, or such like other slight Indisposition. These are at least Things Count *Zinzendorf* affirms in a Writing, dated *January 24, 1732*, and presented to the Ministry of the Court of *Dresden* (3).

Pretence
of the
Herrn-
buters of
their be-
ing of the
ancient
Moravian
Church.

I do not find that the *Herrnbuters* to the Year 1729, pretended to be any thing more than Members of the *Lutheran* Church at *Bertoldsdorf*. Indeed, they were all of them either born among *Lutherans*, or converted from Popery to the Faith of the *Augsburg* Confession; and if some amongst them entertained Ideas of Calvinism, Count *Zinzendorf* took Care to cure them of it (4). But from this Time the *Herrnbuters*, undoubtedly with a View to set their Society off to better Advantage, would pass for a Sprig (5) of those *Bobemian* and *Moravian* Brethren, who, a long time before *Luther*, lived separated from the *Romish* Church, and who in the Time of the Reformation entered into brotherly Correspondence with the two great Protestant Societies, but without uniting with either of them. And Count *Zinzendorf* has since that time ever talk'd in this Strain. He pretends

(3) *Le Long*, Tom. 1. page 230.

(4) *Ibid.* page 196, 674.

(5) See an Instrument made by a Notary in *Le Long*, Tom. 1. page 127.

tends, that these Brethren originally were of the *Greek Church*, and in Process of Time had united with the *Waldenses*, who derived their Origin from the *Latin Church* (6). He bestows the greatest Encomiums on this *Moravian Church*, so much renowned in former Times, eclipsed and forgot afterwards, and at length, if Credit may be given him, revived under his Auspices at *Herrnbut*. He gives her the most pompous Titles; as, the *Church of the Cross*, --- the *Church of the Lamb*, -- the *Church of the Blood and Wounds*, --- the *Theocracy*, --- a *People whereunto never was seen the like*, ---- they are the *Hundred forty-four Thousand Servants of God mark'd on their Foreheads*, --- whereof *St. John* makes mention in his *Revelation* (7).

This Descent would, without Doubt, do Honour to *Herrnbutism*, but there is a Necessity of proving it first. Let us examine whether it ever has yet been proved? So far from it, that even setting aside the Doctrine of the *Herrnbuters*, which openly contradicts this vain-glorious Pretension, it has been acknowledged and proved by one of their own Bishops (8) that the ancient *Moravian Brethren* mixed with the Reformed in *Poland*, and that not one of those that professed their Doctrine, remained in

Bohemia

(6) Count *Zinzendorf's* Sermons, preach'd to the Synod of the Brethren at *Zeitz*, from *May 11*, to *June 21*, 1746. Sermon iii. page 19.

(7) Hymn, Numb. 2177.

(8) Letters of *Mr. Jablonsky*, in *Le Long*, Tom. 1.

Bobemia and *Moravia*, where it has been entirely extirpated ever since the Year 1620. The *Moravians*, who retired to *Herrnbut*, and who are the most inconsiderable Part of the Inhabitants of that Village, have nothing common with the ancient *Bohemian* and *Moravian* Brethren. They are *Roman* Catholicks converted to the Protestant Religion, as the *Herrnbuters* themselves acknowledge.

The Authority of Count *Zinzendorf* among his Sect, and the Titles which he assumes.

As the *Herrnbut* Society was begun upon the Estate of Count *Zinzendorf*, under his Protection, by his Care and Benefactions, and according to his Ideas and Views; it was but natural he should have a very great Authority over it. And so it happens; he has always been the Soul, the Oracle, and the *Primum Mobile* of it. He tells us himself that he has always been at the Head of his Sect, both in Temporals and Spiritualls, and his Disciples say the same. Though Titles could add nothing to his Authority, yet he has not disdain'd them. He has even made Alterations in them at different Times. From the Year 1726, he was called *The Trustee* or *Guardian* (9) of the *Brethren*, which happen'd

(9) *Vorsteher*. The Idea which Count *Zinzendorf* gives of this Office, (in *Le Long*, Tom. ii. page 79) is too curious to be omitted here. He says, that this Title designs a *Director ad interim* and for so much Time as Prudence requires that certain Dispositions should be made for the Interest of the Society, which are to be kept secret. He adds, That the Society, as long as it has such a Director, is under Tutelage. He believed, that it was of Age when he spoke thus in the

pen'd in a singular Manner, as he tells us himself. *Christian David*, the Carpenter, of whom Mention has been made, being once in the Count's Apartment to talk with him, all on a sudden gave him this Title; which afterwards was confirmed by the unanimous Consent of the Society (1). In the Month of *March*, 1730, he resign'd this Dignity. In *September*, 1732, the Society press'd him to take it upon him, delivering to him an *Appointment* or *Call* for that Purpose, in form of an Act, signed by the Brethren and Sisters that were of the Privy Council of the Society (2). At that Time he refused to comply, but granted their Request some Months after, upon a new Appointment, dated *January 26*, 1733, (3). In 1737 Count *Zinzendorf*, who, from the Age of

17,

the Year 1730, and it was one of the Reasons that engaged him at that time to give up this Office. It follows then, that it had returned since that Time to a State of Tutelage, because Count *Zinzendorf* three Years after took upon him again this Office. He perceived, in all Appearance, that Secrecy was still necessary to the Affairs of the Society. This serves to explain the Title that has been given him in the Act of *Breslau*. He is created there *Minister Plenipotentiary and Oeconomist concerning the Secret and Mystery of the Cross*. Besides the Titles here mentioned, he takes at other Times upon him those of *Syndic*, *Commissary*, *Plenipotentiary*, *Advocatus Ecclesiae*, *Ordinarius Fratrum*, *Præfatus publicis Fratrum rebus gerendis*. 'Tis always the same Power under different Names.

(1) *Le Long*, Tom. ii. page 80.

(2) *Ibid*. Tom. i. page 87.

(3) This Act, with other Things, relating to this Office, are in *Le Long*.

17, had believed he had a Call from Providence to an Ecclesiastical State or Condition of Life, and who had already publicly preached in some of the *Lutheran Churches*, got himself consecrated Bishop of his Sect (4). From that Time, according to the Custom of Bishops, he made Use of his Christian Name and of that of his See, viz. *Ludovicus Moraviensis*. The Prelate of this new-fashion'd Creation, nevertheless did not suffer himself to be dazzled by the Lustre of his Mitre. He tells us himself, that he had very little Forwardness to make a Figure as a Bishop; and in the 3d general Synod of *Herrnbutism*, held at *Gotba* in 1740, he laid down his Episcopal Dignity (5); which however had made no Change with Respect to his Office of *Trustee* or *Guardian* of the Brethren. It appears at least, that he was still vested with it in 1743, because at that Time the Brethren discharged him from it. But this was only done with a View to give him a much more honourable Title, viz. that of *Minister Plenipotentiary and Oeconomist*, with Power to nominate a Successor, and an express Clause, that nothing of Importance should be done or concluded without his Consent (6). He did not

(4) *Natural Reflexions*, &c. page 14, 173, 176.

(5) *Ibid.* page 176, 251, 262.

(6) The Act, which gives to Count *Zinzendorf* this new Dignity, is dated *November 21, 1743*, and is to be found, page 179, 180, in a Book printed in 1744, intitled *Siegfried's bescheidene Beleuchtung*, &c. of which Count *Zinzendorf* himself is the Author; and which he quotes in his *Natural Reflexions*, &c. page 303.

not accept this new Promotion till towards the Close of the following Year (7). Lately we see him stile himself *Lord Advocate of the Unitas Fratrum*. The Reader, perhaps, will be surpris'd to find Count *Zinzendorf* thus change his Offices and Titles, to abdicate, to take them again, and nevertheless to enjoy the same Power. Should any one be tempted to make Reflexions upon it, he'll tell them: *My dear Critics, don't take it amiss, that I tell you, you meddle with an Affair, to which you are Strangers, you argue about Things you do not understand, and you have none of those Qualifications, which are necessary to decide, with any Appearance of Skill and Equity, in Matters that concern me* (8). And indeed, the Count is in the Right, if what he says be true, viz. that, to judge pertinently of his Conduct (which he acknowledges to have something enigmatical in it), a Person ought to be actuated by the same Principle with himself; and truly 'tis a Principle of so extraordinary a Nature, that it is to be wish'd, it were peculiar to himself and incapable of being communicated to others. He has nothing more at Heart than to retire, and waits only till certain Affairs are finished, in order to give an Account to the Society, and put an End to thirty Years Labour. At least this was his way

(7) *Natural Reflexions*, &c. page 303.

(8) This Shift is so singular, that I am oblig'd to acquaint the Reader, the same is Word for Word to be found in Count *Zinzendorf's Natural Reflexions*, page 336, 337.

way of thinking in 1749 (9). He won't have a Successor. The important Offices which he is charged with, will be executed by several Brethren joined together in Commission for that Purpose (1). He is one of those Men, that cannot be succeeded by an Equal, and who are like Pieces of Gold, a great Quantity of small Money is scarce sufficient to make up the Value.

The Propagation of Herrnbutism.

Count *Zinzendorf* has very early been about extending his Sect. He has sent his Fellow-Labourers throughout the World. He himself has been over all *Europe*, and at least twice in *America*. From the Year 1733, a new *Herrnbutt* has been set up in *Groenland*; and before the End of the preceding Year the Missionaries of *Herrnbutism* had already pass'd the Line (2). The Society possesses *Bethlehem* in *Pensylvania*: It has a Settlement amongst the *Hottentots*. *Cbina* is entered into its Plan. But it has no where made better Conquests than in the *British European* Dominions, in the *United Provinces*, and in *Wetteravia*; in the last Province, however, where their Views were discovered, they have again lost Ground (3), as will be seen in the Sequel of this Treatise. They have also been turn'd out of the *Danish* Dominions, where † they had made a Settlement.

A Di-

(9) Ibidem, page 335.

(1) Count *Zinzendorf* in the Append. to his *Natural Reflexions*, page 145.

(2) *Le Long*, Tom. 1. page 472, and the following.

(3) *Viz.* At *Herrnbaag*.

† At *Oldeslob* in the Dutchy of *Schleswick*.

A Discipline, so much overburden'd as that of *Herrnbutism*, could not very well take Place but in a small Society, and we find, that in Proportion, as this Sect came to spread abroad, it was thought necessary to forego, in some Measure, the Rigour of its Rule, in order to accommodate the Institution to the Taste, Humour, and Ideas of the new Profelytes. This gave Rise to the Modifications, Forms, and different Usages now in Being among these Sectaries. Count *Zinzen-dorf* calls them *Tropes*, *Types*, and at this very Time there are three of them (4); viz. the *Moravian Trope* or *Type*, which is the most ancient, the *Lutheran*, which appears to him to be the most salutary to the Children of God, and the *Reformed* or *Calvinist Trope*, for which he also has a great Regard, and whereof Mr. *de Watteville*, his Son-in-law, was elected Bishop in 1743 (5): (Might he not as well, and with as much Reason, multiply them still farther, and make a *Socinian Trope*, a *Roman Catholic Trope*, a *Mennonist* or *Anabaptist Trope*, a *Quaker's Trope*, and a *Separatist Trope*, as it is well known he tried to do in *Pensylvania*? as Power seems to be what he chiefly aims at.) I cannot exactly say, wherein the above three Modifications differ from each other: These are Secrets probably known by the Adepts alone. Thus much they have thought fit to acquaint the

Count
Zinzen-
dorf's
Complai-
sance for
all Sects.

C 2

Public

(4) *Natural Reflections*, &c. page 242, 307. *Siegfried's bescheidene Beleuchtung*, page 27.

(5) *Nat. Reflect.* &c. page 359 and 176.

Public with, that the *Bobemian* Confession is received by the first *Trope*, the *Confession of Augsburg* by the second, and that of the Reformed Churches in the *United Provinces* by the third. Indeed, from the Year 1748, Count *Zinzendorf* has made (6) all the *Tropes* receive the *Augsburg* Confession; however 'tis pretended, that this has made no Confusion among these several Modifications.

Condescension being what has given Rise to these *Tropes*, Count *Zinzendorf*, from the same Motive, shews a general Inclination to all Christian Communions. He would have wrote to the Pope, had he known what Title to give him. He has even been persecuted, for having maintained, that the Pope was not the Antichrist. He has sent a Deputation to the Patriarch of *Constantinople*, which has been very well received. He shews a great Attachment to *Lutheranism*, whereof he constantly pretends himself to be a Member. He boasts of being a Minister of that Church, and affirms, in Spite of all that can be said to the contrary, that he and his Brethren have no other Doctrine, than what is taught by that Communion. He is of late become more favourable to *Calvinism*, than he was in the Beginning. It was in his Power, says he, to have rooted it out from among the Brethren,

(6) *Natural Reflections*, &c. page 242, 334. Append. page 105.

thren, he however declined it. Although, according to him, the taking of Oaths is not prohibited; yet the Society, wherever it settles, is known to be averse to them, and that probably out of Complaisance to the *Mennonists* or *Anabaptists*. He declares in general, that whoever embraces *Herrnbutism*, need not change his Religion (7). Such Advances as these cannot but infinitely facilitate the Propagation of the Sect, which already boasts of decimating all Nations, and pretends, it has a Right to all the Children of God of whatever Persuasion they be (8).

Though Count *Zinzendorf* tells us, that he has sometimes met with Resistance from the Brethren, and that they have contradicted him; yet it appears in general, that they have shew'd great Docility both for him and those he has been pleased to make Partakers of his Authority. Submission to the Will of the Superiors of the Society, is a very essential Article of his System. He teaches, in his Sermons to the Synod of *Zeist*, that God obeys the Voice of his Servants (that is to say, of the Brethren), but that it is required, that first of all they agree with their *Friend*, that they act in concert with their *Chief* (9). The Tractableness,

Submission to the Will of the Superiors in *Herrnbutism*. The Society pretends to rule by means of the Saviour.

C 3

which

(7) *Natural Reflections, &c.* page 173, 262, 339, 360. Append. page 35, 93, 114, 115. III^d Sermon preach'd at *Zeist*, page 25.

(8) III^d Sermon at *Zeist*, page 26.

(9) XXXIII^d Sermon at *Zeist*, page 276.

which he prescribes them, must go so far as to suffer themselves to be led Step for Step, like little Children, by Men whom he calls Ministers of the Holy Ghost, and of the Church (1), representing them as being so many living Images of our blessed Saviour (2). The Irksomness of thus obeying without Reserve is great, it must be owned, but then 'tis much alleviated by the Notion that is instilled into them, that their Superiors receive from Christ himself the Orders that are given. This the Count inculcates among his Flock with equal Care and Affiduity. Every Thing is done by the Saviour's Injunction; *Jesus will have it so, the Lamb commands it*: this is the Stile of the Ministers of the Society. According to them, the Saviour gives his Orders on the very Moment, they are to be executed. He will not suffer that those who are to obey them, have Time to consider. *Thus Business is done, quickly, all at once; and, as it were, in Post-haste.* These are the Count's own Expressions (3), who looks upon this Method of the Saviour, as a Condescension he has for his Children, with whose Weakness he is not unacquainted. He knows, adds he, for instance, how it is with a Maid, when she is apprised she is to marry (4). *Therefore he doth not willingly let Persons*
know

(1) XLVIth Sermon at Zeist, page 362.

(2) LIst Sermon at Zeist, page 423.

(3) Xth Sermon at Zeist, page 74.

(4) Ibid.

know their Destination much beforehand (5). Who does not plainly see through this Cant, the Artifice of the Chiefs of the Sect, which is here father'd on our blessed Saviour? An Artifice, which is likely to be attended with so much the more Success, as Men are less able to withstand Orders they have not Time to examine. But Count *Zinzendorf* should have known, that this Contrivance is not a new one; *John of Leyden*, the famous King of the *Anabaptists* at *Munster*, did the same before him, only with this Difference, that he ascribed his pretended Orders to the Holy Ghost (6).

The sending of Missionaries, according to this Sect, is a Business in which the Saviour is particularly concerned. *Count Zinzendorf* informs us minutely, what the Saviour prescribes in this Matter. For instance, some of the Society earnestly desiring, that those of their Brethren, who had been pitched upon to be sent away, should be dispatched a Day sooner, than the Saviour had appointed: The Count opposed this Motion with so much Steadiness, that it was dropped. It was to no Purpose they objected, that the Captains, who were to take them on Board at *Rotterdam*, would pay no Regard to the Day appointed by the Saviour: He resolutely answered; *They will do it; or if not, our Missionaries will*

Concern-
ing their
Missiona-
ries, &c.

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(5) Xth Sermon at *Zeitz*, page 74.

(6) See my *Memoirs of the House of Brunswick*, page 245.

*will come, in another Manner, to the Place for which they are destin'd (7). This Example of the Count's Faith will appear less astonishing, when we attend to what he tells us further, viz. That he has found by Experience, that the Brethren, when the Saviour directed them in their Travels, have performed amazing Things, Things which no Art, no human Precaution ever could attain to. He himself has once, without human Assistance, made a Voyage in eleven Weeks, which another Herrnbuter could not compass in less than Sixty-six, because he was in the Hands of Men (8). The Saviour, continues this great Apostle, in a prophetical Strain, in his xxxiiid Sermon, preached at Zeist, (9) protects his People in a quite wonderful Manner. My Wishes and Desires are, that I could bring it to pass, that we could have a couple of Ships, no Matter of what Bulk, that belonged solely to the Society, and which the Maritime Powers might not suspect of carrying on a Trade, or being employed in Smuggling; which may be possible to obtain, and depends only on a favourable Moment. Then we should see Wonders. For, at present, our Affairs are too much blended with the Business of Men, with their Interest and Views; this makes a great Alteration, and cannot but have, some Way or other, an Influence over the Brethren. But
were*

(7) XXXIIId Sermon preach'd at Zeist, page 272.

(8) Ibid.

(9) Page 274, 275.

were it once to become the Saviour's Business alone, then he would let us see Wonders on the Sea. He would not only cause us to make Voyages with great Swiftnefs, but to land where never any body landed. A Tempeft would be fufficient to bring us to the intended Place. In Cafe Leave was denied us to enter a Port, we fhould be conveyed into fome inacceffible Bay, at fome Miles Distance from the Port, where we might land, and no body could find Fault with it, becaufe it would appear, that we were arrived there by Strefs of Weather. This would coft nothing to the Saviour, it would be a Play to his Angels. But let me be allowed to afk the Queftion, Would it coft him more to provide the Brethren with a whole Fleet, than to give them the Two Ships fo much defired? Would it be more Pains to the Angels to transport the Brethren through the Air, than to convey them by Sea. Where a Teacher has Credit enough over his Flock to inftil fuch Notions into their Minds, there can be no Difficulty for him to prevail upon them to rife up againft the Government, whensoever his Inclination or Circumftances fhall prompt him fo to do.

When we confider this Confidence of ^{What} Count Zinzendorf, and the Title he gives ^{Comiffion} himfelf, of being *the Expeditor charged with* ^{the Soci-} *feuding the Servants of God into all Parts of the* ^{ty has} *World* (1); when we attend to the Noife ^{with Re-} and Buftle made by the *Herrnbuters* about ^{fpect to} *Heathens* ^{the}

(1) *Natural Reflexions*, &c. page 17.

the Voyages and Enterprises of their Missionaries for the Conversion of the Heathen, who would not be tempted to think, that this Sect was purposely set on Foot to bring about so great and good a Work, and that this was its peculiar Calling? And yet, on a nearer Inspection, it appears that this is very far from being their Purpose. Count *Zinzendorf* tells us himself, that the Commission of the Society was never calculated for a general Conversion of the Heathen, that the Time of this great Event is not as yet come: But that the Society being an *εκλογή* (an Election, a chosen People), it must have an *ἀπαρχήν* (the Firstlings or First-Fruits), here and there among the Heathen. The little Number, the Brethren have hitherto converted to the Christian Faith, is but a *Comfort*, which the Saviour has granted them to make them Amends for their Labours, and they believe themselves well rewarded for their Toil, if in Two Hundred Voyages they make but One Hundred Converts (2). May not this again be called a cunning Resource, to have an Excuse at Hand as often as Need requires? For whensoever the Missionaries of the *Herrnbutters* succeed ill, or grow tired of their Commission, they need only say, that their Instructions did not oblige them to do any more. 'Tis true, we have not an Opportunity of inspecting these Instructions, and
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(2) XXIII^d Sermon preached at *Zeitz*, page 174. and *Nat. Reflex.* page 271.

we must therefore refer ourselves on that Head to the Count, who without Doubt, has received them from Heaven, executed in due and legal Form ; and Satan himself, it seems, must have also received Notice of it, if we are to credit the Count. For, he assures us, that this Enemy is quiet enough, and lets the Brethren alone, as long as they do not transgress the Bounds that are prescribed them. But when they go beyond their Commission, then Satan indeed plays the Devil, and opposes them with all his Might (3), He also tells us, That the *Herrbuters*, in Order to acquire the Firstlings of *Paganism*, chuse to look out for them amongst those Heathen, that have had the least or no Communication at all with the Pretenders to Christianity, rather than among the last (4.) Is not this likewise an artful Plan, much akin to that already laid to their Charge? Do they not thereby put it out of the Power of Bystanders, to contradict their Report and invalidate their Testimony?

As the Brethren have always a great Number of Labourers on the Roads, oftentimes among these their Chief himself with his Family and Retinue; and as, besides, their Undertakings and the Acquisitions they make, require considerable Expence; 'tis necessary, they should have what is called the Sinew of all

(3) XXIIId Sermon preached at *Zeiss*, page 175.

(4) *Ibidem*, page 174.

all great Schemes, Money (5). Thus we find they have betimes establish'd a Fund call'd by them the *Lamb's*---or the *Saviour's Chest*, which is become very considerable by the Contributions and Donations of the Profelytes of *Herrnbutism* and its Favourers. From the Beginning, two Brethren were trusted with it; of whom, one kept the Chest, and the other the Key (6). But Count *Zinzendorf* has always had the principal Direction over it. This Addition of temporal Concerns must infallibly have crush'd him under its Weight, he being already so much taken up with the Spiritual ones of the Society, had he not found in the Countess, his Spouse, a proper Assitant to share his Fatigues with him. In a Manuscript History of the Society, whereof the Count gives us some Abstracts in the Appendix of his *Natural Reflexions*, 'tis said, that this Lady, during a Time of Twenty Six Years, has so well husbanded the scanty Funds of the Society, that nothing was ever wanting, either in his Family, or amongst the Brotherhood, though there had been a Necessity of furnishing from thence above One Million of Crowns for sundry Undertakings.

(5) The Count has sometimes advanced great Sums towards the common Necessity, and sacrificed several Sums to the Establishment of *Herrnbut*. *Le Long*, who agrees in this with the Count, adds, however, that he had nothing lost by it. *Natural Reflexions*, page 333. *Le Long*, Tom. 1. page 89.

(6) *Le Long*, Tom 1. page 243.

takings (7). Upon the Whole, 'tis well known, that whoever desires to be received as a Brother, is not welcome among them, unless he contributes to the Chest. The Count says himself, *That the Œconomists of the Society may say to a young rich Man: Either give us all thou hast, or get thee gone; give us all thou hast, or thou canst not be with us* (8).

I have already hinted at the rapid Progress made by *Herrnbutism*. Here follows another curious Detail, which Count Zinzendorf

The State of *Herrnbutism* in 1748, and 1749.

(7) *Append. to the Natural Reflexions*, page 21. Count Zinzendorf, in another Place, shews a deep Sense of the great Qualifications of his Lady, and that after 25 Years Marriage. He thanks *Jesus* for having made her on Purpose for him. She is the only one in the World that suited him. This leads him to a most singular Thought; he says, That if every Husband would reflect upon this Matter, he would likewise find, that the Wife he has, is the very same Person he ought to have, preferably to any other. *Natur. Reflex.* page 113. The Count loves Paradoxes; but should a Husband, who got a Wife from the Brethren, either by Lot, or by Appointment of the Elders, find himself improperly yoked, I am apt to think, he would but indifferently relish such a Doctrine.

(8) List Sermon preached at *Zeist*, page 422. In the Original, above translated, it is thus: *Sie können zu einem reichen Jüngling sagen, gib alles her oder nimm dich, gib alles her oder du kannst nicht by uns seyn.* The Zeal of *Isaac Le Long*, the Historian of *Herrnbutism* so often quoted, and the great Services he had done to the Brethren, could not make him escape the Harshness of such a Compliment. He was desired to withdraw, because he would not give up what he had, and his Children to the Disposition of the Œconomists of the Society. This is at least reported by an Author who ought to know it. *Volk de Verborgheid van de Secte der Herrnbuters*, 4 Stuck, page 144.

zendorf himself gives us in his Appendix to his *Natural Reflections*, &c. wrote in the Years 1748, and 1749. This will shew, (if Credit may be given to what he says,) what Situation the Sect was in at that Time. The Society, says he, had almost a thousand Labourers dispersed all over the World. This Number however was not yet sufficient; for, in Proportion as they work'd, the Harvest increased. Twenty-four Nations had been awakened from their spiritual Drowsiness, by the Care of these Apostles. *We preach*, says he, *to an innumerable Number of Souls in fourteen Languages, amongst whom, without reckoning those that don't belong to the Protestant Religion, nor the Jews and Heathens, there are at least twenty thousand People, that were not born Lutherans, nor intend to become Lutherans, whom we nevertheless bring to the Augsburg Confession, and indeed, we cannot recommend to them a better Constitution, than the Church of the Brethren* (9). This supposes, that these twenty Thousand Souls must be look'd for amongst the *Reformed*, and *Menonists* or *Anabaptists*; but for what Reason he denies, that, at least, the former, are of the *Augsburg Confession*, doth not appear. *We have*, adds he, *Ninety-eight Establishments, amongst which are Castles, that have 20, 50, or 90 Apartments* (9).
 The

(9) In the Original above translated it is thus :
Wir haben 98. Gemein-Orte und Anstalten-Häuser, wo-
runter

The Missionaries of the *Herrnbuters* don't go and preach in every Place, where their Ministry is required. On the 28th of *February* 1748, they had received above one hundred and seventy Invitations, only from *Easter* of the foregoing Year, with regard to which they had not as yet taken any Resolution. In the mean while they are not idle; in the Year 1740, they had already made two hundred Voyages by Sea. As to the Progress the Sect has made abroad for these three Years past, I shall not venture to speak of, as I have not sufficient Materials for the Purpose; but as for the Success they have met with in these Kingdoms, and are daily making, every Body is an Eye-witness of. It is to be supposed, that their Success from the Year 1749, must surpass that of the two Years abovementioned: The Conquests, which are the Object of this Society, are of the same Nature as those, that are effected Sword in Hand. Every Acquisition furnishes Means to make still greater ones. I relate this Detail, in the same Manner as

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runter Schliffer von Zwanzig, Funfzig und Neunzig Zimmern sind . . . Wir predigen auf ordentlichen Beruf einer unzählbaren Menge Seelen in vierzehn Sprachen, worunter so wohl alles was nicht zur Protestantischen Religion geböret, als die Juden und Heiden ungerechnet, aufs wenigste Zwanzig tausend nicht Lutherisch gebobren sind, auch nicht intendiren Lutherisch zu werden; die wir doch zur Augsburgischen Confession bringen, aber ihnen freylich keine bessere Verfassung anzurathen wissen, als die Brüder-Kirche. The above is an exact Translation of the German Original.

I find it reported by Count *Zinzendorf*. There may be possibly an Hyperbole in it; 'tis a Stratagem of War to exaggerate one's Forces. The Reader may think of it, as he pleases. The Count would make us believe, that he never formed a Plan (1), but acted from Time to Time, as the Saviour directed him. 'Tis very likely, that at the Beginning his Plan was very moderate, but that he afterwards extended it, and is now himself astonish'd at its Progress. The same has happen'd to the most famous Conquerors.

The Tenets of the *Herrnbuters*. The Obscurity they affect

I come now to the Tenets of *Herrnbutism*. As long as *Herrnbut* belonged to the Church at *Bertholdsdorf*, the Society was held in great Esteem, and not at all suspected to differ from the Confession of *Augsburg*. This was the Reason, for which the Theological Faculty at *Tubingen*, did not scruple to grant them those Testimonials, to which Count *Zinzendorf*, has since that Time always referred himself, to prove the Soundness of his Doctrine. The Reader will find in the Appendix the Judgment of the said Faculty afterwards given by them, dated *May 8, 1747*, concerning the gross Errors of this Sect, which had they known at first, they never would have granted those Testimonials, under the Sanction of which so much Mischief has been done. I do not know, nor is it material to inquire, whether

(1) LIvth Sermon preach'd at *Zeitz*, page 442. Appendix to the *Nat. Reflect.* page 22.

whether Count *Zinzendorf* began to broach his new Doctrine, immediately upon the Beginning of the first Establishment of the Society at *Herrnbus*; it seems more likely, that as he enlarged his Plan, he enlarged his Notions also. Thus much is certain, that it is no easy Matter to come at the Tenets of this Sect, on Account of the great Obscurity affected by their Teachers. They make it their Study, to speak and write, that they may not be understood. 'Tis a Rule among them, to speak to those, that are not initiated into the *Mysteries of the Theology of Blood and Wounds*, that is to say, their own Theology, in a Manner, that they may not be able to tell again any thing of what they have heard. They act, says Count *Zinzendorf* himself, in the same Manner as one would do, who, to catch People that are too curious, writes in a Character they are not able to decypher (2). They succeed wonderfully in this Kind of

(2) Appendix to the *Natural Reflections*, page 47. *In den jetzigen heillosen Zeiten ist eben so nöthig, paradox zu sprechen und die göttlichen Wahrheiten vor alle die nicht bey dem Geheimniß der Blut und Wunden Theology bekommen sind, unnachspöchlich auszureden, als es nöthig ist einen Nahmen zu machen, den ein anderer nicht nachschreiben kan, oder etwa eine Hand zu schreiben, die ein Fürwitziger sich nicht die Mühe geben wird nachzulesen.* English. At the present impious Times 'tis as much necessary to speak paradoxically, and to express the Divine Truths to all such, as are not initiated into the Mystery of the Theology of Blood and Wounds, in a Manner, that they may not be able to repeat them, as it is necessary to form a Character, which another cannot imitate;

of Style. Sometimes they are quite unintelligible. At other Times they begin to express themselves clearly, but on a sudden become too obscure to be understood. They are seldom intirely clear, and nevertheless shew often too great a Clearness. For, indeed, those Things that escape them and are easy to be understood, do no Honour either to their Judgment or Understanding. The Reader will be convinced of it, by the Specimens I am going to lay before him. I shall take a great Number of them from Count Zinzendorf's *Theological Opinion*, and his *Sermons preached in America*, and at Zeist in the Province of *Utrecht*. These last, to the Number of fifty-six, were delivered to the Synod of the Brethren, held at the last mentioned Place in 1746, and are printed and publish'd by the Society in one Volume. The Count has not put his Name to it; for, according to a Letter, inserted in *Siegfried's bescheidene Beleuchtung*, directed by him to all Kings, Electors, Princes, &c. he has left off long ago, to put his Name to his Writings. But 'tis impossible to read these Sermons, without perceiving him to be the Author; besides this, he describes himself very clearly in the Preface, where he says, that the Business of the Author of these Sermons, is to exercise the Office of Syndic of the Synods, to superintend the Records, to administer the Liturgy,

or to write a Hand, which a too curious Person shall not give himself the Trouble to read.

turgy, to prepare Matters and propose them. I the more willingly make Use of these Sermons, as they have been preached for the Instruction of several *Fellow-Labourers*, *Englisch* and *Dutch*, lately received amongst the Sect, and since the Preacher proposes there to himself, to put into a better Light certain *central* Ideas, by which one ought to regulate one's Actions, Words and Thoughts (3). If it be possible, to meet any where with the Tenets of *Herrnbutism*, it must be in them.

I begin with the Idea, this Sect has of the Scripture. Though Count *Zinzendorf* doth not, as yet, think proper directly to disown the Scripture; yet the indifferent Manner

of the *Herrnbuters* concerning the Scripture.

(3) Preface to the Sermons at *Zeist*. *Es wird nicht auf allen Synodis so viel äcart: die Menge aber neuer und mit unsern Sachen noch nicht in einer solchen Nähe zusammen gewohnter mit-arbeiter, sonderlich aus Holl-und Eng-land, veranlassete damahls etwas weitläufigere Paraphrasen derjenigen Schrift Texte, die man für ordinaire mit sehr kurtzen Worten zu der Anwesenden eigenen Nachdenken insinuiert . . . Das Haupt Absehen bey dergleichen Reden ist überhaupt, diejenigen central-idsen immer besser ins licht zu setzen, aus welchen sich alle unsre Handlungen, unser Reden, und die erste Gedanken selbst, formiren müssen.* *Englisch.* So much is not taught upon every Synod: the Number of new *Fellow-Labourers*, chiefly from *Holland* and *England*, who are not yet so well acquainted with our Affairs, induced us at that Time, to paraphrase more largely on these Texts of Scripture, which are commonly offer'd in a few Words to the Consideration of the Audience . . . The chief View in delivering these Sermons, is, to put into a better Light such central Ideas, out of which all our Actions, our Words, and our very Thoughts, must form themselves.

Manner, in which he gives his Opinion of it, shews what he aims at. He says in a Sermon preached at *Philadelphia*, that the Stile of the Scripture is sometimes like that of a Peasant, sometimes like that of a Carpenter, sometimes like that of a Fisherman, or of a Toll-gatherer (4). Christ himself had spoke very meanly, and used many a Phrase becoming a Peasant, which is now looked upon to imply something of quite a different Nature, since we are unacquainted with the Manner of speaking, used by the Journey-men at *Nazareth* (5). He prescribes a Method

(4) Collection of public Sermons preached by Count *Zinzendorf* in *America*, Tom. 1. page 126. *Was den stilum der Schrift, die äufferliche art sich aus zu drucken betrifft, so ist der zuweilen bäurisch, zuweilen wie ein Zimmermann redt, wie ein Fischer, wie ein Mann, der by der Zoll Buden herkommen.* English. Concerning the Stile of the Scripture, or the Manner of expressing ones self, 'tis sometimes like that of a Peasant, sometimes of a Carpenter, sometimes of a Fisherman, sometimes of a Man brought up among Toll-gatherers. See also *Fresenius's* Account of *Herrnbutism*, Tom. II. page 56.

(5) *Ich glaube, unser Heyland selbst mag sehr platt geredt, und vielleicht manche Bauern-Phrasen gebraucht haben, dahinter wir jetzo etwas gantz anders suchen, weil wir den Idiotismum (die art zureden) der Handwercks Pursche zu Nazaret nicht wissen.* English. I believe our Saviour may have spoken very meanly, and perhaps used many a Peasant-like Phrase, which we now look upon to contain something of quite a different Nature, since we are unacquainted with the Manner of speaking used by the Journey-men at *Nazareth*. Count *Zinzendorf's* *Theological Opinion*, page 173. *Fresen.* Tom. II. page 94.

thod to his Missionaries, how to deal with the *Comptrollers of the Scripture* (by whom he means those that desire Proofs of every Doctrine out of the Scripture) viz. that they ought to prove all such Things by the Defects or Imperfections of these Writings, which those Comptrollers pretend to make good by the Perfection and Infallibility of the Scripture (6). The Reading of the Scripture appears to him to be more dangerous than useful to the Society (7). A Foundation this, which being once laid, is large enough to admit any Thing Count Zinzendorf has a Mind to build upon. People, being once taught, that the Scripture is defective and not infallible, will regard no Proofs alledged from it: In that Case, the next Question

(6) *Methodus mit den Controleurs der heiligen Schrift. Alles das aus der Schrift Mängel beweisen, was sie aus ihrer Unfehlbarkeit wollen bewiesen haben.* English. Method to be used against the Comptrollers of the Sacred Writ. viz. to prove all such Things by the Defects of the Scripture, which they pretend to prove by its Infallibility. Count Zinzendorf's *Natural Reflexions*, page 37. *Fresen.* Tom II. page 42.

(7) *Ich habe wielmahl Sorge getragen, das die Bibel Lesen, wann es mit einer genauen Collation oder Zusammenhaltung der Sprüche, Erforschung und Art eines Studirens, verknüpft ist, der Gemeine mehr schädlich als nützlich seyn könne.* English. I have oftentimes been afraid, that the Reading of the Bible, by comparing one Passage with another, scrutinising thereinto, and making a Study of it, would be more dangerous than useful to the Society. Count Zinzendorf's *Theological Opinion*, page 187. *Fresen.* Tom. II. page 115.

Question will be, what Rule the *Herrnbuters* can shew, which ought to be followed in Matters of Faith? And here they will tell you, that Christ intending a new Period in his Church, has resolved to declare his Will henceforth infallibly to the Brethren.

Concern-
ing the
Trinity.

According to Count *Zinzendorf*, the Doctrine that God the Father is our Creator, the Son our Redeemer, and the Holy Ghost our Sanctifier, is a false Doctrine, and one of the capital Errors, that reign in Christendom. Creation and Sanctification ought not to be ascribed to the Father and Holy Ghost. To avoid Idolatry, People ought to be taken from the Father and Holy Ghost, and conducted to Christ, with whom alone we have to do. The Ancients never dreamt of a Trinity; whoever adores the Father and the Holy Ghost, differs not from a Servant of *Jupiter, Mercury, Apollo*, or of any great Hero to whom the Ancients gave the Title of God. Our great Doctor appears so positive of the Orthodoxy of his new Opinion, that he calls the Theology received among Christians, a dry one, and good for nothing else than to amuse Dogs and Swine, Unbelievers and Atheists, invented by the Devil and that such as teach it are *Satan's Professors*. *Satan has thought within himself, says he, Men shall not come to see the Father, that is, the true Father, who is the Saviour, according to Count Zinzen-*

Zinzendorf, I'll conduct them round about the Saviour, I'll represent to them a Phantom of a Father, and they shall think, as the Jews formerly did, that this is their God. thus the Saviour shall not get them. By this Means, I'll keep them in my Power, whilst they think within themselves they are very wise. The Mistake among Christians, adds he, arises from their not comprehending, that it is Honour enough for the Father, to be . . . Fu. . . of God the Creator of all Things, and to be his own and only Father (8).

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(8) Count Zinzendorf's Vth Sermon, preached at Zeitz, page 40. *Die Prediger Gottes des Vaters sind des Satans Professores.* English. The Preachers of God the Father are Satan's Professors. Ibid. page 42. *Da- rum ist die gantze Predigt vom Vater wie sie in die Christenheit ins Feld hinein geschrieben worden, eine falsche Theology, damit sich alle Hunde und Schweine, und Unglaubige, und Atheisten divertiren, en dépit ihres Gottes und Erlösers.* English. Therefore the whole Doctrine concerning the Father, in the Manner it has been cryed up in Christendom, is a false Theology, wherewith all Dogs and Swine, Unbelievers and Atheists divert themselves, in Spite of their God and Saviour. XXXIXth Sermon, page 316. *Der Pater communis ist eben die heylige Dreyeinigkeit, der Pater communis uñ ist der Heyland: das ist der eigentliche Father aller Creaturen und Menschen und Zeiten, in so fern sie Creaturen sind.* English. The common Father is even the Holy Trinity, the common Father by Excellency is the Saviour; this is properly the Father of all Creatures, Men and Times, as far as they are Creatures. XLth Sermon, page 325, 326. *So lange du nicht an den Herrn Jesum glaubst, und bleibst by deinen selbst erfindenen und dir nicht permittirten Gott dem Vater . . . So führst du den Nahmen des Vaters vergeblich: dener ist dein Gott nicht, er ist dir zum Gott nicht gegeben.* English. As long

The Holy Ghost is called by the *Herrn-*
buters,

as thou dost not believe in the Lord Jesus, and keep'st to a God the Father invented by thyself, and who is not permitted thee . . . Thou usest in vain the Name of the Father: for, he is not thy God, he is not given thee to be thy God. Count *Zinzendorf's* Sermon, preached Decem. 20-31. 1741. at German-town in Philadelphia. *Fresen*, Tom. i. page 187. *Ich habe mich schon oft erklärt, daß ein solcher, nach meinem Erkenntniß, von einem Diener des Jupiters, des Mercurii, des Apollo, oder sonst eines grossen Helden, den die Heyden den Gottes Titel gegeben haben in nichts differire.* English. I have oftentimes explained myself, that such a Person, according to my Conception, does not differ from a Servant of *Jupiter, Mercury, Apollo*, or any other great Hero, to whom the Heathens gave the Title of God. *Natur. Reflett.* page 289. *Der mißverstand komt by ehrliehen Leuten manchmal daber, daß sie nicht begreifen, daß es Ebre genug vor den Vater ist Dei Creatoris τω Πατρίω sein eigener und einiger Vater zu seyn.* English. The Mistake among honest People, sometimes arises from their not comprehending, that it is Honour enough for the Father, to be the own and sole Father of God the Creator of all Things. Hymn the 1897th, directed to Jesus Christ. *Tu numen gentium, Es et Ens entium, Et causa Causarum, Und der Amts-Gott darum.* English. Thou Godhead of Nations, art also the Being of all Beings, the Cause of all Causes, and for that Reason the officiating God. (*Deus officialis.*) Memorial presented June 12. 1750. by the Clergy of the Reformed Church of the Province of *Utrecht* to the States of that Province, intituled, *Memorie wegens de Herrnbuters en hunne Leere*, page 36. *Die trockene Theology, die die gantze Welt erfüllt und die in Pensylvanien auch schon Mode wird, ist die, das man immer vom Vater redt und den Sohn überhöpft. Die Theology had der Teufel erfunden. Da denkt er, die Leute werden den Vater schon nicht zu sehen kriegen, ich will sie sein neben den Heiland herum führen, ich will ihnen ein Gauckel Spiel von einen Vater vormachen, da sollen sie denken, wie dort die Juden, er wäre ihr God, damit soll sie der Heyland nicht kriegen. Damit bebalte ich sie,*

buters, the eternal Wife of God (9),
the Mother of Christ, the Mother of
the Faithful (1), the Mother of the
Church.

se, und sie sollen immer denken die Leute, sie seyn sehr klug.
English. The dry Theology, which is all over the
World, and already begins to be fashionable in *Pen-*
sylvania, is that, where Mention is always made of the
Father and the Son passed by. The Devil is the In-
ventor of this Theology. He thinks, they will not
see the Father, I'll conduct them round about the
Saviour, I'll shew them a Phantom of a Father, and
they will believe, as formerly the *Jews* did, that this
is their God; thus the Saviour shall not get them. By
this Means I shall keep them, and the People will ne-
vertheless think themselves very wise. *Ibid.* page 35.
Es ist das Wohlgefallen gewesen, dasi sich die gantze bei-
lige Dreyeinigkeit in unsern Patriarchen, in dem Engel unserer
Kirche, in unsern Aeltesten, in unsern lieben Mann concentrirte.
English. It has been found proper, that the Holy Trinity
intirely should concentrate in our Patriarch, in the
Angel of our Church, in our Elder, in our dear
Husband (*viz.* Christ) *Ibid.* page 39. *Den Gott der*
Vater unsers Herrn Jesu Christi ist nicht unser directer Va-
ter dasi ist eine falsche Lehre, und eine von den Haupt Irr-
thümern, die in der Christenheit sind. English. For,
God the Father of Jesus Christ is not our direct Father,
this is a false Doctrine and one of the Capital Errors,
that are in Christendom, *Ibid.* page 41. *Wir haben also*
eigentlich mit niemand anders zu thun, als mit dem Sohne, dem
wir Jesus, wie ihn ebemals die alten Jehovab, nennen.
English. Thus we have properly no Business with any
body else but the Son, whom we call Jesus, as the An-
cients formerly called him *Jehovab*.--- Besides a great
many other Passages too tedious to insert here.

(9) In the 1896th Hymn, addressed to the Holy
Ghost. *Gott, du Mutter der Kirchen all, Gott Vaters*
ewiges Gemabl. English. God, thou Mother of the
Church, eternal Wife of God the Father.

(1) 'Den Kindern der Gnade muß imprimirt wer-
den'

Church. Count *Zinzendorf*, in the Sixth Part of his *Natural Reflections*, gives a long Detail to justify this Change he makes in the common Theology. He looks upon it as important and necessary; complaining much, that since the Reformation, People are in gross Ignorance concerning the Person of the Holy Ghost, and that the Divines in this Article commit a very palpable Omission. He adds, that such as cannot comprehend the Mystery of the Trinity in the Manner he explains it, want undoubtedly Uprightness of Heart more than Understanding (2).

Thus it appears, that the Son is chiefly the Object of the *Herrnbuters* Worship. Though Count *Zinzendorf* in plain Words calls him the *Carpenter Jesus* (3), having taken

‘den, das sie eine sorgfältige Mutter haben in der
 ‘Heyligen Dreyeinigkeit, als das sie einen lieben
 ‘Vater und einen treuen Seelen Bräutigam haben.
 ‘Und alles dreyes ist wesentlich zu verstehen, und
 ‘nicht allegorisch.’ *Englisch*. It must be imprinted upon the Minds of the Children of Grace, that they have a careful Mother amongst the holy Trinity, and also a dear Father and faithful Bridegroom of their Souls. And these three Things must be understood to be substantially or essentially, and not in an allegorical Manner. *Natural Reflections*, page 65.

(2) *Natural Reflect.* page 66.

(3) Sermon preached at *Herrnhaag*, page 11, 12.
 ‘Und dazu werden alle Seelen theils eingeladen, theils
 ‘privilegirt, wann sie aufgenommen werden, das
 ‘sie von derselben Stunde an mit dem Zimmer-Mann
 ‘Jesu in der genauesten Connexion, in dem kindlichen
 ‘und beständigen Umgang seyn sollen, wie sie
 ‘vom jeglichen von uns sehen.’ *Englisch*. And to this

taken along with him, into his Glory, the poor Figure he made in this World (4), yet the most tender Names are given him. He is called their *Lamb*, their *little Lamb*, their *little Jesus*. They make his Name of the feminine Gender, calling him their Mother, their *Mamma Jesua*. *The Creation, Redemption, and Sanctification is the Work of Christ, but the Father and Holy Ghost minister to him in all of them*, which is the identical Word they use in expressing themselves on this Head. *Whoever believes in Christ, though he knows nothing more of the Godhead, will be saved. The Apostles, to avoid Idolatry, had not baptized in the Name of the Father, the Son and Holy Ghost, but in Christ's Name only. God had darted his Son as a Flash of Lightning, and the Son by his Incarnation had made a Parentesis in the Godhead. What in common Life is called a Grandfather, a Father-in-Law, such was the Father of our Lord Jesus Christ. The Son had taken it as*

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this all Souls are partly invited, partly privileged, when they are received (*viz.* amongst the Sect) that they may be from that Hour in the closest Connection with the Carpenter Jesus, in that filial and constant Conversation, as they see every one of us is with him. *Fresen. Tom. 1. p. 758.*

(4) *Ibidem.* 'In der armen Gestalt, in der Creutz-Positur, in dem verachteten und geringen Character, den er mit aus der Welt in die Herrlichkeit genommen hat, ist er auch das Special Haupt der Gemeine.' *Englisch.* In the poor Figure, in the Cross-Posture, in the despised and mean Character, which he has carried along with him out of this World in his Glory, is he still the special Head of the Society. *Fresen. Tom. 1. p. 757.*

a Favour, that he was allowed to become Man and go out of the Godhead. Christ had not conquered as God, but as a Man, with the same Strength we conquer. God had assisted him, and he assists us also. Christ had not had the least Power more than we have. He had laid aside his Godhead, and wrought Miracles as Men are able to do. These are some of the Tenets of the *Herrnbuters* about Christ, that have occurred to me on a cursory View. For, to give an exact Catalogue of them, will require a much longer Time for reading their Works, than I could at present conveniently bestow. They have a great Devotion for the *Five red Wounds* of the Crucifixion (5), but that which Christ received in his Side, is extolled above all the Rest. This is *their favourite Wound, the very dear little holy Opening, the precious and thousand times pretty little Side*. They kiss this Wound; they kiss the Spear that made it, and would kiss the Soldier whose Hand conducted the Spear; they thank him for it. 'Tis in this Opening that the Faithful reposes himself; there he breathes, there he sports, there he lays down, sometimes Length-wise, sometimes Cross-wise: There is

(5) In the 2321st Hymn they call him *the Man with the five red Wounds*. N. B. Let it be observed, that the Passages already quoted, and those that will be met with hereafter, as picked out from Hymns, that have been in Use among the *Herrnbuters*, are not unjustly laid to the Charge of this Sect, as it is well known, that the Hymns themselves were printed in *Germany* by their own Printers, at their own Expence, and disposed of by the Society.

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is his Country, his House, his Hall, his little Bed, his little Table: There he eats, there he drinks, there he lives, there he praises the dear little Lamb. This insipid, childish, and indecent Language, which true Piety never made Use of, is the ordinary Stile we meet with in the Hymns of this Sect. I shall give some Specimens of it underneath, where Expressions will be found that are still more shocking than those I have related (6).

The

- (6) In the 1883d Hymn, the 3d and 4th Verses:
- Wie ist ein Hertz so wohl gemuth, das in der theuren
 - Höhle ruht, da lebt und liebt und spielet, da ar-
 - beit't und das Lämmlein lobt, und was auch draus-
 - sen wüt't und tobt, nichts davon drinnen fühlet.
 - Freylich läst's sich nicht beschreiben; denn es
 - bleiben just die Sachen, welche das Schiboleth ma-
 - chen. Mein Hertz lebt in Jesu Seit; ich küßs mit
 - inn'ger Zärtlichkeit, die Narb auf Händ und Füßen;
 - ich küßs den Speer; wie wolte ich, O Kriegs-
 - knecht! dich für diesen Stich noch selber gehen
 - küßsen; sah ich nur dich zu der Stunde, wann die
 - Wunde hält Gerichte mit versöhntem Angesichte."
 - In the 1894th Hymn, the 5th Verse. 'Wenn ich in
 - meinen Winkelein umarm und küßs mein Lämme-
 - lein, sind die fünf Wunden meine: ich leg mich
 - in der Höhl vom Speer, bald in die Läng, bald in
 - die Quer, als wär sie mein alleine; denn mein
 - Bettlein ist die Lende, und die Hände und die Füße
 - brauche ich zu meinen Küßen.' In the 2305th
 - Hymn, which is intitled, Conference with the little
 - Lamb concerning the very dear Side-Opening, the
 - 1st 2d and 3d Verses. 'Mein allerliebtes Lämme-
 - lein, ein zart verbundnes Hertzlein, mit denen
 - Creutz Luft Vögelein, beriecht und küßt dein Lei-
 - chelein, doch übers Seit Revier, du zappelts Hertze
 - mir. Ich sehs noch, wie der Kriegs knecht stach
 - das

Their
Opinion
concern-
ing Rea-
son and
Faith.

The *Herrnbuters* have this distinguishing
Character of *Fanaticism*, that they reject
Reason,

• das allerliebste Seiten-fach, das Seiten Höhlgen.
• Gott Lob! für diesen Speeres Stich, du Kriegs
• knecht, ich bedanke mich. Ich hab es um und
• um beleckt das Steinfaltz! O wie hats geschmeckt,
• in dem punkt ist mein Seelgen verrückt zum Seiten
• Höhlgen. Noch eins ihr lieben Hertzelein, ich fel-
• liges Geschöpflein erkenne dieses Seiten Maal fürs
• atqui ergo meiner Wahl, so sagt mirs die Mama, die
• Mutter Jesua: momentlich, da der Stich geschah,
• da fuhr ich'raus Hallelulah! Pleuram laudamus.
• Hängt nicht ein kleines Kindelein, nur gar zu gern
• am Mütterlein; drum häng ich so am Seiten Maal,
• das ist mein Ort, mein Haus, mein Saal, mein Bett-
• gen und mein Tischel, da mach ich manches Brif-
• chel. Ihr Wunden seyde mir alle groß, doch geh
• ich auf die Bine los; ich küß euch alle inniglich
• und Creützluft-vögleins-haftiglich, doch eine ist
• mir so arreata sentio: sie ist ans Lämmleins Leichelein
• mein favorit stük, mein ach mein! wie soll ichs
• nennen? Du Fels-gruft an dem Lämmelein! ach
• tausend schönes Seitelein! da halt ich Mahlzeit
• früh und spat, erquick und eß und trink mich satt,
• bis Leib und Geist und Seelgen, verschwind im
• Seiten Höhlgen.' *Englisch.* What Pleasure doth a
Heart perceive, that rests in the precious Hole, lives
there, loves and sports, works and praises the little
Lamb, and tho' it storms and blusters without, feels
nothing of it within this his Dwelling. 'Tis true no De-
scription can be made of this Pleasure, for these are
just the Things which make the Schiboleth, (the
characterising Difference) ---My Heart dwells in Jesus'
Side, I kiss with the greatest Tenderness the Scars on
his Hands and Feet. I kiss the Spear; how would I,
O Soldier, run even to kiss thee for this Piercing,
was I to see thee at the Time, when the Wound,
(I suppose the Meaning is Jesus) is to hold Judgment
with an appeased Countenance.---When in my little
Corner I embrace and kiss my little Lamb, then the
five

Reason, Reasoning and Philosophy (7).
The Children of God don't instruct themselves

five Wounds are my own: I lay myself in the Hole made by the Spear, sometimes Length-wise, sometimes Cross-wise, as if it belonged solely to me, then the Loins I use for my little Bed, and the Hands and Feet serve me for a Pillow.---My most dear little Lamb, a tenderly united Heart with the Cross-Air-little-Birds, smells and kisses thy little Corps, but coming near thy Side, there my Heart struggles. I still see the Soldier piercing the Cavity of thy most dear Side, the little Side-Hole. God be praised! Soldier, for this Pricking with the Spear I give thee Thanks. I have licked it all over that Rock Salt! O how well did it taste, on that Moment my little Soul is transported to the little Side-Hole. One Thing more, ye little dear Hearts, I, blessed little Creature, acknowledge this Mark in his Side as the atqui ergo of my Choice or Predestination, so Mamma tells me, the Mother Jesua: in the Moment the Piercing happened, I jumped out, Hallelujah! pleuram laudamus. Doth not a little Child stick willingly to his little Mother: For this Reason am I so much wrapped up in the Mark of his Side, there is my Place, my House, my Hall, my little Bed and my little Table, there make I---Ye Wounds! ye are all venerable to me, but I address myself more to one of them, I kiss you all tenderly and Cross-Air-Bird-like *, but one is to me arreta sentio (I feel inexpressible things) 'tis my favorite Bit of the little Lamb's little Corps, my, O my! how shall I call it? Thou Rock-like Vault on the little Lamb! O thousand Times pretty little Side! there I feast early and late, recreate myself, eat and drink my Fill, till Body and Spirit and the little Soul disappear in the little Side-Hole.

* This is the literal Translation, no Sense can be made of this compounded Word.

(7) In the 1826th Hymn, the ninth Verse, they say, that they prefer Fancy to Philosophy, Feeling to Reasoning.

selves out of Books. To demonstrate Religion, to make it as evident as four times four are Sixteen, is an useles and superfluous Labour (8). Faith don't require the least Demonstration. 'Tis brought forth in the Heart by the Holy Ghost. The Children of God believe, because they find Pleasure in believing. Nevertheless this Faith, produced without Reasoning, serves them instead of all other Things. No other

Reasoning. ' Würde mir geleet für, ich soll von beyden wehlen aus, wenn ich wüßt dafs eins seyn müßt, so wehte ich mir dieses draus, lieber noch in *Pbantase* stehn als in *Philosophie*. Fühlen wird durch Prüfung just; raisonniren bringt Verlust.' *Translated*. Was it proposed to me, that I should choose one of the two, did I know I must elect one of them, then I would choose *Fancy* rather than *Philosophy*. Feeling is ascertained by Experience; Reasoning is hurtful, or makes us lose ourselves.

(8) XXXIst Sermon preached at *Zeist*, page 247. Ich setze, man schlägt die Menschen mit allem was sie für Schlüsse gelten lassen, was sie für die schärfste Argumentation passiren lassen, man plectt sie das sie ohne Antwort bleiben, man macht ihnen alles so evident, dafs sie das Ding so gewiß begreifen, als vier mahl vier sechzehn ist, so gewiß als sie sonst eine mathematische or geometrische Aufgabe gelten lassen; quid inde? was kompt heraus? sie wissens, und glaubens dennoch eben so wenig als zuvor, gläuben kan man sie nicht machen.' *Translated*. I suppose, we convince one by all that is reputed to be Conclusive, by the most cogent Arguments, they are brought to a Nonplus, we make it so evident to them, that they find it as certain as four times four make sixteen, as sure as any other mathematical or geometrical Proposition they admit of; what then? What is the Result? they know it, and nevertheless don't believe it any more than before. Belief cannot be given them.

other Commandment should be preached to Men, than that of Believing. This is Count *Zinzendorf's* Doctrine (9). After having

(9) VIIIth Sermon preached at *Zeitz*, page 53. 'Mit den Kindern Gottes, ist das eine gantz eigene Sache; sie lernen ihren gantzen Wandel nicht aus den Büchern.' XXXIst Sermon preached at *Zeitz*, page 249. 'Zu den Glauben wird die geringste Demonstration erfordert, sondern es kompt daher, das das Hertz vom Heiligen Geist angegriffen ist und Lust und Liebe und Verlangen zur Sache hat ... Wenn das eine Weile gewährt hat, so setzt mans feste, ich gläube es, es gefält mir so, delector, wie Cicero sagt, errorem hunc quo delector, si error est, eximi mihi non patiar.' XLth Sermon preached at *Zeitz*, page 330. 'Sehet meine Geschwister, wie leicht und naturell im Hertz die Erfüllung aller Gebote liegt, so bald man an den Heiland gläubt, so bald man gläubt, das ein solcher Mann gewesen ist, das der Schöpfer aller Dinge in unser armes Fleisch und Blut verkleidet gewesen ist, &c.' *Natural Reflections*, page 36. 'Unser Methodus seelig zu machen Kein Gebot zu predigen als den Glauben an ihn.' *Translated*. 'Tis quite a peculiar Thing with the Children of God, they learn nothing of their Conduct out of Books.---Not the least Demonstration is required for Belief, but it proceeds from this, *viz.* the Holy Ghost seizes the Heart, which has an Inclination, a Love, a Desire to the Thing.---When this has lasted a while, then 'tis firmly established within us, I believe it, it pleases me so, I am delighted, as Cicero says, this Error, wherewith I am delighted, if it is an Error, I shall not suffer any body to beat it out of my Head.---Look there my Brethren, how easy and natural the Accomplishment of all the Commandments lie in the Heart, as soon as one believes in the Saviour, as soon as one believes, that such a Man has been, that the Creator of all Things has clothed himself with our Flesh and Blood, &c.---Our Method to bring to Salvation is,---

having heard this, we cannot be surpris'd to find, that he charges Jesus Christ with having given Answers, that cannot bear an Examination according to the Rules of Logic, *impertinent Answers*. These are his own Words (1).

Their
Doctrin
concern-
ing Rege-
neration.

Regeneration comes of itself, without our being required to do any thing towards it. 'Tis a capital Truth, says our *Moravian* Bishop, that such as have not received Grace, that are not yet Children of God, that have not yet a Feeling of their Reconciliation, that do not know yet upon what Terms they are with their Creator and Saviour, ought not to be engaged to prepare themselves for it by any Action, good Works, good Resolutions. They must be told, that all that has been believed hitherto to be a Preparation for coming to God, is rather an Hinderance to their Salvation. Regeneration is brought about suddenly, all at once. One Moment is sufficient

To preach no Commandment, but that of believing in him: *viz.* the Saviour.

(1) XIXth Sermon preached at *Zeist*, page 131.
 ' Wenn der Teufel sagt: Sprich das diese Steine
 ' Brod werden; so ist das eine impertinente Ant-
 ' wort nach der Logic: der Mensch lebt nicht vom
 ' Brod allein, &c.' XXXIVth Sermon, page 279.
 ' Er (der Heiland) gab manchmal den Leuten Ant-
 ' worten, die man nach der Logic nicht examiniren
 ' muß.' *Translated.* When the Devil said: Com-
 ' mand that these Stones be made Bread; 'twas an
 ' impertinent Answer according to Logic: *Man lives*
 ' *not by Bread alone, &c.* He (the Saviour) did some-
 ' times give Answers to People, that are not fit to be
 ' examined according to Logic.

sufficient to make us free to receive Grace,
to be transformed to the Image of the little
Lamb (2).

A

(2) VIIth Sermon preached at Zeiß, page 51.
 • Dafs ist eine Haupt Erkänntnis, dafs man solche
 • Menschen, die noch nicht begnadigt sind, die noch
 • keine Kinder Gottes sind, die die Veröhnungs
 • Gnade erst noch erfahren sollen, die noch nicht
 • wissen, wie sie mit ihren Schöpfer und Heiland dran
 • sind, in der heutigen Zeit durch kein Thun, durch
 • keine gute Werke, oder gute Meinung sich dazu
 • präpariren lassen muß; sondern sie bedeuten, dafs
 • das vielmehr alles Hindernissen der Seligkeit sind,
 • was man vor diesem zur Präparation gerechnet, zu
 • einer Bereitung zu Gott.' *Ibidem*, page 53. 'So
 • geht das gantze Werk der Seligkeit mit uns hinter
 • einander weg, das nichts darzwischen kommt, man
 • wird auf einmahl selig, man wird absolvirt vom
 • Nicht Gläuben, vom nicht gutes thun, man gelan-
 • get zur Gnade des Gläubers, des gutes thuns, so
 • viel gutes zu thun as einem vom Heiland zuge-
 • messen wird, von Zeit zu Zeit, und da hat man
 • auch zu allem Lust was man soll, und wozu man
 • keine Lust hat, dafs soll man nicht. XLth Sermon
 • preached at Zeiß, page 330, 331. 'So bald man
 • gläubt, dafs ein solcher Mann gewesen ist, dafs der
 • Schöpfer aller Dinge in unser armes Fleisch und
 • Blut verkleidet gewesen ist, und dafs ein solches,
 • herzliches, friedliches, freygebiges und geduldiges
 • Hertz, auf Erden gewesen ist; da ist man gleich in
 • das Lämmlein hineingebildet, ehe man sich eine Stunde
 • drüber besonnen hat.' *Translated*. 'Tis a capital
 Knowledge (or Truth) that such as have not yet re-
 ceived Grace, as are not yet Children of God, as are
 still to experience Reconciliation, as do not know yet
 upon what Terms they are with their Creator and Sa-
 viour, ought not in these Days we now live in, to be
 engaged to prepare themselves for it by Actions, good
 Works, or good Resolutions; but it must be intimated
 to them, that whatever before this Time, has been
 E 2 believed

A Person regenerated enjoys a great Liberty. He doth what the Saviour gives him an Inclination to do, and what he has no Inclination for, he is not obliged to do. He doth what the Saviour makes him do, for he is the Master, in whose Power it is to make Laws and to repeal them; who at all Times can change the Oeconomy of Salvation; make criminal what was virtuous, and virtuous what was criminal (3).
'Tis

believed to be a Preparation for coming to God, is rather an Obstacle to Salvation Thus the whole Business of Salvation with us, goes on without any thing coming between, we are regenerated all at once, we are freed from Not-believing, from Not-doing good Actions, we get Grace to believe, to do good, as much as the Saviour measures out for us to do, from Time to Time; we have also an Inclination to do what we are to do, and such Things as we find no Inclination in us to do, we are not to do As soon as we believe, that such a Man has been, that the Creator of all Things was clothed with our poor Flesh and Blood, and that such a good-natur'd, peaceable, liberal and patient Heart has been upon Earth, we immediately are transformed to the Image of the little Lamb, before we have consider'd an Hour upon it.

(3) XIXth Sermon preached at *Zeiß*, page 141.
' Er (der Heiland) kan disponiren über Leib und Seele,
' er kan die Ordnung des Heils machen und sie alle
' Stunde wieder umdrehen, dafs das hinterste zu for-
' derst komt; er kan Gesetze machen und abschaffen;
' er kan zur Moral machen was wieder die Natur ist,
' und kan die höchste Moral zu der schändlichsten
' That, und zum schändlichsten Gedanken machen,
' was am gesittesten gedacht ist; er kan in einer Vier-
' tel-stunde den Abraham dazu bringen, dafs er seinen
' Sohn schlachten wolte, dafs doch der abominabelste
' Gedanke

'Tis wrong to say, that a regenerated Person doth any Thing. Properly speaking they do nothing. 'Tis the Saviour that acts for them. He is with Respect to the Saviour as a Child, whose Hand one guides, yet who believes it is himself that writes and rejoices at it (4).

On

'Gedanke ist, den einer haben kan.' *Translated.* He (the Saviour) can dispose of Life and Soul, he can make the Economy of Salvation and change it every Hour, that the hindermost be the foremost; he can make Laws and abrogate them; he can make that to be moral wick is against Nature; the greatest Virtue to be the most villainous Action, and the most virtuous Thoughts to be the most criminal; he can, in a Quarter of an Hour, make *Abraham* willing to kill his Son, which however is the most abominable Thought a Man can have.

(4) VIIth Sermon preached at *Zeiss*, page 53, 54.
 'Unfre größten, unfere seligsten Handlungen, die in der That was heißen, da in der Wahrheit was heraus kompt, das sind lauter geborgte Sachen. Die Franzosen sagen: On me prete cela, man schreibt mir das so zu, man gibt mich für den Autorem, für den Thäter an, so gehets uns. Der Heiland gibt uns Schuld das wirs gethan haben;...Sie wußten selber nicht recht was sie machten, es kam ihnen alles fertig in die Hände, das wen sie, zugriffen so wars gemacht: da freuete sich der Heiland mit, er freuete sich über sie, wie man mit einen Kinde macht, das man an der Hand führet und es denken läßt, ich schreibe, &c.' *Translated.* Our greatest, our most blessed Actions, that in Reality are of some Importance, and produce something, are nothing else but borrowed Things. The *French* say: *On me prete cela*, People ascribe it to me, I am looked upon as the Author, the Doer of it; thus it happens with us. The Saviour charges us with having done it....They did not know themselves what they did, whatever

How the
Herrnbu-
ters will be
treated on
the Day of
Judgment

On the great Day of Judgment, the *Herrnbuters* will not be placed on the Saviour's left Hand among those that are called *Goats*; this is to be understood of Course. Nor will they be amongst those, called the *Sheep* on the right Hand of the Judgment Seat, a Place of Honour they look upon too mean to be assigned them. Count *Zinzendorf* tells us, that the Words, *holy Angels, coming with the Saviour in his Glory*, denote the *Saints* coming along with him, and that the *Herrnbuters* will be those *Saints* that accompany him. He adds, that such as do not die *Herrnbuters*, will have Mercy on that Day, provided they think favourably upon their dying Bed, on those belonging to that Sect (5).

The

came to their Hands was prepared, so that when they stretch'd their Hands out, 'twas done; then the Saviour rejoiced along with them, he was pleas'd at them, as it happens with a Child, whose Hand one conducts and makes him think, he writes, &c.

(5) Sermon preached by Count *Zinzendorf* at *Herrnbaag*, Nov. 22, 1744. page 15. 'Wir freylich, lieben Geschwister, legen nicht darauf zu, auf die rechte oder linke Hand zu treten, sondern mit den Heiland zu kommen, ihm im Triumph nach zu ziehen, und sich um die Seiten Gruft zu stellen, da wir heraus gegraben sind, als der Heiland verschieden ist.' Ibidem, page 14. 'Wann die Leute, die aus der Welt gehen, ob sie schon nicht als Herrnhuter sterben, nur by sich dächten: Es hat an mir gefehlet, es ist dochs Heilands Volck, es sind doch seine Brüder; meine Seele sterbe des Todes dieser Gerechten und mein Ende werde wie dieser Ende: so würden sie schon an jenem Tage Barmhertzig hertz

The Circumcision of the Saviour has, according to them, served to shew of what Sex he was. It has likewise restored to Honour that Part of the Human Body, which, as a Consequence of Adam's Fall, was become a Disgrace to it; infomuch, that it is at present, the most noble, and the most respectable Part of a Man's Body (6). The Sisters are exhorted never to think

Strange Ideas concerning the Organs of Generation.

' hertzigkeit erlangen.' *Translated.* Dear Brethren, and Sisters, we, indeed, do not propose to ourselves, to be on the Right or Left Hand, but we are to come along with the Saviour, to follow him at his coming in Triumph, and to place ourselves near the Mark made in his Side by the Spear, out of which we were digged, when the Saviour gave up the Ghost. --- In case those People, that do not die *Herrnbuters*, did only think thus within themselves at the Time of their Death; it has been my Fault, they (the *Herrnbuters*) are nevertheless the Saviour's People, they are his Brethren; let my Soul die the Death of these righteous People, and let my End be like theirs: they would possibly meet with Mercy on the Day of Judgment.

(6) IId Sermon preached at Zeist, page 7. ' Was in der Bibel hundert und über hundertmal genennet ist, aber um der Narbe des Falls, um des Verderbenswillen, mit einen scheußlichen Nahmen, *pudendum*, das hat er zum *Verend* gemacht, in dem eigentlichen und nechsten Sinn dieses Wortes: Und was durch die Beschneidung, zur Zeit des Gesetzes, gezüchtigt worden, das wurde wieder in sein erstes Esse und Flor gesetzt, das wurde wieder den edelsten und respectabelsten Theilen des Leibes gleich, ja es wurde seiner Würde und Destination nach, allen andern überwichtig; zumahl dadurch, das das Lamm seine erste Wunde, seine erste Marter daran ausstehen wollen.' *Natural Reflections, &c.*

think of it, but with Sentiments of the most profound Veneration. They are even

page 111. 'Wie kömst du mit dem Gebot der Keuschheit nach dem Buchstaben und Geist überein?
 'Antw. rlich, Dafs ich die menschliche Unterscheidungs Glieder der Christen für die ehrwürdigsten am gantzen Leibe achte, wie sie mein Herr und mein Gott theils bewohnt, theils selbst getragen hat.
 '2tens, Dafs ich von keiner andern Vereinigung menschlicher Hütten etwas verstehe als in sensu oeconomico & ministeriali, Amts-halber, aus Gottes Gebot, als der Liturgie einer eigens dazu bestimmten Sacristey, die man das Ehe-bett nennet, wo zwey Personen, deren eine den Mann aller Seelen, und die andere die gantze Seelen Gemeine, d. i. den Leib dieses Mannes vor eine Zeit repräsentiren, einen täglichen Gottes Deinst halten da denn unter andern Amts-Pflichten und Kirchen-Gnaden auch dieses vorköm̄t, dafs resp. im Nahmen Jesu Kinder erzeugt, und im Namen der Kirche empfangen werden, die hernach, weil sie durch den menschlichen i. e. sündlichen Canal gegangen, von ihrer Sündlichkeit und Infection mit Blut und Wasser aus Jesu Hertzen gebadet werden.' In the 199oth Hymn the 6th and 7th Verses, 'Wird eine Gnaden *Esber* und nach dem Leibe Schwester das Bundes Glied gewahr, so schliessen sich die Sinnen und sie wird heilig innen dafs Gottes Sohn ein Knabe war. Ihr heilige Matronen! die ihr in Ehe thronen, um Vice-Christen seid, ihr ehrt das theüre Zeichen, daran si Christo gleichen mit inniger Gebogenheit.' *Translated.* What in the Bible is mentioned an hundred, and more than an hundred Times, but on Account of the Fall, by Reason of the Depravation, is call'd by the hideous Name *Pudendum*; this he (the Saviour) has changed into *Verendum*, in the proper and strictest Sense of that Word: And what was chastised by Circumcision, in the Time of the Law, is restored again to its first Essence and flourishing State; 'tis made again equal to the most noble and respectable Parts of the Body, yea 'tis

even thought to make a Scruple of respecting Men for any other Reason (7).
The

'tis, on Account of its Dignity and Distinction, become superior to all the rest; especially as the Lamb would choose to endure in that Part his first Wound, his first Pain. --- How dost thou agree with the Prayer of Chastity according to the Letter and Spirit? Answer ist, I consider the Parts for distinguishing both Sexes in Christians, as the most honourable of the whole Body, my Lord and God having partly inhabited them and partly wore them himself. 2dly, I do not understand the Conjunction of Sexes any otherwise, than in *Sensu œconomico & ministeriali*, by Office, by Command of God, according to the Liturgy of a Sanctuary on Purpose appointed for it, called the Conjugal Bed, where two Persons, of whom one represents for a Time the Husband of all Souls, and the other the whole Congregation of Souls, keep a daily Worship; and where among other Office-Duties and Church-Graces it comes to pass, that Children respectively are begot in the Name of Jesus, and conceived in the Name of the Church; who afterwards on Account of their having passed the human, that is, sinful Channel, are washed from their Sinfulness and Infection with Blood and Water out of Jesus' Heart. --- When an *Esſber* by Grace, and Sister according to her Make, gets Sight of this Member (which is called here the Member of the Covenant,) her Senses are shut up, and she holily perceives that God the Son was a Boy. Ye holy Matrons, who, as Wives, are about your Vice-Christ, you honour that precious Sign by which they resemble Christ, with the utmost Veneration.

(7) XXVIth Sermon preached at *Zeist*, page 209, 210. 'Das macht auch den Respect by den Schwestern. * Denn obgleich sie auch selige Hütten tragen, in deren einen der Mann der Seelen gelegen, in der Er geformet worden, daraus der gebahren worden, welchen Gott gezeugt, und ein Weib gefäugt: * so ehren sie doch das Zeichen, daran wir Christo * gleichen, mit ianiger Gebogenheit.' Memorial pre-

The Organ of Generation of the other Sex is no less honourable. It has been sanctified by the Birth of the Saviour (8). I abate of the Strength of my Author's Ex-

sented by the Clergy of the Reformed Churches in the Province of *Utrecht*, page 56. 'Seine heilige erste Wunde macht uns einen ewigen Respect by ihnen im ledigen und verehelichten Stande, und wann sie solten einen andern Respect, von uns selbst hergenommen, und aufer der Abbildung des Mänleins Jesus, vor uns haben, so wäre es eine Schmach für ihren ewigen Mann.' Ibidem, page 58. --- 'Wann die Schwestern die Brüder sehen, nicht nur die Ehe-Schwestern, sondern auch alle Schwestern, denen ein Bruder vor die Augen komt, oder die gelegentlich ans mänliche Geschlecht denken, oder die ein Knäblein zu warten bekommen, dasselbe allemahl mit der tiefsten und ehrfurchtsvollen Reflexion geschehe, das das Knaben sind, mit einen respectueusen Andenken an den Mann der auch so Glieder getragen hat.' *Translated.* This is what draws Respect from the Sisters. For, though they also have blessed Bodies, in one of which the Husband of Souls has lain, in which he was formed, by which he was born, whom God begot, and a Woman suckled: yet they honour that Member, by which we resemble Christ, with the utmost Veneration. --- His first holy Wound attracts to us (the Men) an eternal Respect from them, in the married and unmarried State, and if they had another Motive for respecting us, taken from ourselves, and not on Account of our resembling the little Man Jesus, it would be an Injury to their eternal Husband. --- When the Sisters see the Brethren, not only such Sisters as are married, but all Sisters, when they behold a Brother, or occasionally think on the Male-Sex, or nurse a little Boy, they are always with the utmost Veneration to reflect, that they are Boys, respectfully remembering the Man, who wore the like Member.

(8) See the two foregoing Notes.

Expressions whilst I abridge him, for Fear of offending the Modesty of my Readers.

All the Souls are of the Feminine Sex. There are only *animæ*, and no *animi*, says the *Moravian* Bishop with great Elegance. To think, that there are Male-Souls, would be, according to this profound Divine, the greatest Folly, a Chimæra, which ought not to enter the Thoughts of a Christian, were he even in the Midst of an high Fever (9). All that is of the Male Quality, and was adapted to our Body, is detach'd from it as soon as it is interred. It belongs not to its natural and primitive State. 'Tis an Addition, made to it afterwards. 'Tis the Seal of the Office, which

(9) XXVIth Sermon preached at *Zeist*, page 208.
 • Alle Seelen sind Schwestern, das Geheimniß weiß
 • er, (der Heiland) Er hat die Seelen alle geschaf-
 • fen; die Seele ist seine Frau, Er hat keine *animos*,
 • keine männliche Seelen formirt, unter den Menschen
 • Seelen, sondern nur *animas*, Seelinnen, die seine
 • Braut sind, Candidatinnen der Ruhe in seinem Arm
 • und des ewigen Schlaf-saals: Ach wärens lauter
 • eingerichtete Hertzel. Das ist nun so wie es ist:
 • aber sich eine menschliche Seele männlich concipi-
 • ren, das wäre die größte Thorheit und eine Phan-
 • tasia, die kein Christ in einem hitzigen Fieber haben
 • soll. *Translated.* All Souls are Sisters, the Mystry
 he (the Saviour) knows, he has created all the Souls;
 the Soul is his Wife, he has created no *animos*, but
 only *animas*, She-Souls, which are his Bride, She-
 Candidates to rest in his Arms, and in the eternal
 Bed-Chamber: O were they all Hearts rightly fitted!
 'Tis so as it is: but to imagine an human Soul to be
 a Male-one, would be the greatest Folly, and a Fan-
 cy that should not enter the Thoughts of a Christian
 in an high Fever.

which the Male Sex is intrusted with (1). For, our Sex is an Employment, an Office. Jesus is the Spouse of all the Sisters, and the Husbands, in the most proper Sense, are his Procurators, his Agents, in

(1) XXVIth Sermon, preached at Zeist, page 208.
 • Es gibt keine (männliche Seele) in der Welt, es gibt
 • keine im Himmel und auf Erden; sondern alles
 • unferer Hütte für eine Zeit adaptirte männliche, ist
 • mit dem Moment das der Leichnam in die Erde
 • komt abgethan.' Ibidem, page 209, ' Was ist also
 • das männliche Theil, was wir so heissen, was sich so
 • präsentirt in der Gestalt des Leichnams Jesu? Was
 • ist das für eine Abtheilung, division oder chor un-
 • ter den Geschöpfen? dem zu Ehren Jesus sich hat
 • beschneiden lassen, damit alle Welt wissen solte,
 • durch eine Kirchen Registratur, das er ein Männlein
 • wäre: was ist das für ein Ding? Es ist ein Colle-
 • gium von lauter Amts Personen; die Mannschafft
 • ist ein Amt, und kein stand, keine natur, kein im-
 • mediat und Ur-Geschöpf, sondern es ist ein Amts-
 • und Nach Geschöpf, das aus wichtigen göttlichen
 • Urfachen gestiftet ist im Paradiese, und mit seinem
 • Amts-Siegel versehen worden.' *Translated.* There
 are none (viz. Male Souls) in the World, there are
 none in Heaven, nor upon Earth, but all that is of a
 Male Quality, adapted for a Time to our Body, is
 detach'd from it as soon as the Corps is interred.....
 What is therefore that manly Part, which we call so,
 which presents itself so in the Figure of Jesus's Corps?
 What Division or Choir is this among the created
 Beings? In Honour of which Jesus suffer'd himself
 to be circumcised, that all the World might know by
 a Church Register, that he was Man: what Thing
 is this? 'Tis a College intirely composed of officiat-
 ing-Persons; Manhood is an Office and no Condi-
 tion, no Nature, no immediate and primitive Crea-
 tion, but 'tis an After-Creation for the Sake of offi-
 ciating, instituted in Paradise for divine and pregnant
 Reasons, and provided with an Office-Seal.

in every Respect like those Ambassadors in ancient Times, who on marrying a Princess in the Name of their Master, put a booted Leg in the Wedding-Bed. A Husband is also properly no more than a Chamberlain of his Wife; his Office is but for a Time, and *ad interim*. However the Titles which the Count gives him, are not less glorious. I tremble for Horrour to transcribe them, but I find it necessary: he is *Vice-Christ*, *Vice-God* (2).
The

(2) Ibidem, page 207. ' Sie (die Schwester) soll ihm (dem Heiland) zugeführt werden mediante procuratore, ihr soll so ein Engel, ein Legat, ein *Vice-Christ* entgegen geschickt werden, an ihr soll sich eine Zeitlang die Kirche, und an dem Legaten der Heiland seines Leibes repräsentiren.' In the 1090th Hymn, the 7th Verse. ' Ihr heilige Matronen, die ihr in Ehe Thronen, um Vice Christen seid, ihr ehrt das theure Zeichen, daran sie Christo gleichen, mit inniger Gebogenheit.' Memorial of the Clergy of the Reformed Church of the Province of *Utrecht*, &c. page 109. ' Wie ehemals ein grosser Herr, wenn er eine Princessin, als procurator heyrathete im Nahmen des Brautigams zu thun pflegte, und also in der Realitat und cum effectu sich kein Mensch, kein Kind Gottes rühmen kan, das er eine Frau hat, sondern ein jeder ein blosser Kämmerer ist, der die verlobte Person durch das Jammerthal hindurch begleitet.' Albinus Sincerus, page 134. ' Der Mann denkt by der ehelichen Beywohnung, zwar wie Jacob der Enkel des Vaters der Gläubigen, Gen. xxx, 3, das ihm aber gleichwol ein Geschäfte dabey abgetreten ist, welches er im Nahmen Jesu thut. Daher er ein Procurator und Vicarius Jesu Christi sensu propriissimo ist, gleichsam ein *Vice-Christ*, und was er by der ehelichen Vereinigung zur Existenz des Kindes thut, als ein
' *Vice*

The Sisters are conducted to Jesus by the Ministry of their Husbands, who thus are their Saviours in this World. When therefore a Marriage is made, what is the Reason of it? Because there was a Sister, who should be brought to the true Spouse by the Mediation of such a Procurator (3).

From

‘ *Vice Gottes Amt* anzusehen, und seine Frau ihn davor zu erkennen hat, das er *nomine Creatoris* handelt.’ *Translation.* She (the Sister) shall be conducted to him (the Saviour) *mediante procuratore*, such an Angel, a Legate, a *Vice-Christ* is sent to meet her; he is to represent for a Time the Church, wherea. the Legate represents the Saviour of his Body.....Ye holy Matrons, who, as Wives, are about *Vice-Christ*s, you honour that precious Sign, by which they resemble Christ, with the utmost Veneration.....As formerly a great Lord, by marrying a Princess in Quality of Procurator, used to act in the Name of the Bridegroom, thus in Reality, and *cum effectu*, no Man, no Child of God, can boast of having a Wife, but every one is but a Chamberlain, who conducts the betrothed Person through this World... Though the Man, whilst he conjugally embraces, thinks like *Jacob* the Grandson of the Father of the Believers, *Gen. xxx. 3.* Yet he knows, that nevertheless an Office is given him, which he executes in Jesus’s Name. He is therefore a Procurator and Vicar of Jesus Christ, in the most proper Sense, a *Vice-Christ*, as it were, and what he doth, whilst he conjugally embraces, towards the Existence of the Child, is to be looked upon as an Office of a Vice-God, and his Wife ought to regard him as acting in the Name of the Creator.

(3) XXVIth Sermon, preached at *Zeitz*, page 207.
 ‘ Wann ich mir einen Concept von der Gemein-Ehe machen solte; so wüßte ich keine Uhrfache warum man heyrathet, als weil eine Schwester da ist, über der seines Leibes Heiland beschloffen hat, sie soll ihm zugeführet werden *mediante procuratore.*’

Ibidem,

Count Zinzendorf, in a Conference on this Subject, held at *Oby* with the *Seventh-Day Men*, made use of the following Expressions, which, to avoid Scandal as much as possible, I choose to give in *Latin*, viz. *In ipso actu conjugali moriturus, possem dicere Salvatori: Veni de isto actu, h. e. quem nomine tuo peregi* *.

From what has been said, two Consequences naturally result, which have not escaped the Count. The one is, that whoever knows himself to be a Man, ought to acknowledge the Dignity that is in him, and honour the Choice that has been made of his Person (4). The other, that

Ibidem, page 210. ‘Aber das alles haben wir dazu, damit wir Heilande werden in dieser Welt, Heilande desjenigen Leibes Gliedes, das uns das Lamm anvertraut, des Modelgens einer Gottes Capelle, des Vice-kirchleins, daran sich eben so was von den Gliedern Christi repräsentirt, als an uns den Männern, das Haupt. *Translation.* Was I to form to myself an Idea of Matrimony in the Society, I could not find a Reason why a Man marries, unless it be, that there is a Sister, with Respect to whom the Saviour has resolved, she shall be conducted to him, *mediante procuratore*. . . . But all this we have, that we may become Saviours in this World, Saviours of the Member of that Body, which the Lamb has intrusted to us, of that little Model of a Chappel of God, of that Vice-Church, where also something represents itself of the Members of Christ, as in us Men, who are the Head.

* *Fresen.* Tom. III. p. 493, & 789.

(4) XXVIth Sermon preach'd at *Zeitz*, p. 209. ‘Das sind meine Gedanken von dem Masculo. Wer sich als einen Mannkent, der muß sich allezeit in der Person Jesu

that Marriage is the most precious Depositum, the Saviour has intrusted with his Church, that is to say, without Doubt, to the Society of *Herrnbuters*, and the most important Mystery to which he has given them the Key (5). Considering this, we cannot at all be surpris'd at being told, that they look upon all that are married out of their Society, to live in Fornication and Adultery. The

• Jesu Christi betrachten; so ehret er seine Wahl, so betet
 • er an über seinem Amt, so erkennet er die Würdig-
 • keit die in ihm liegt vor Gnade.' *Translation.*
 These are my Thoughts of the Male Sex. Whoever
 knöws himself to be a Man, ought always to consider
 himself in the Person of Christ; thus he honöurs the
 Choice made of him; he adores in performing his
 Office, he acknowledges as a Grace the Dignity that
 lies in him.

(5) *Ibidem*, page 207. 'Die Ehen sind ein Haupt
 • stück der Gemeine, sie sind ein *primum principium*
 • ut ita dicam: der gantzen Gemeinfache, eine Wur-
 • zel des Gemeinbaums; und wir müssen sie allezeit
 • als das theürste depositum aus der Hand unsers
 • Herrn ansehen, als das größte Geheimnifs unter
 • allen menschlichen Sachen das uns in die Verwah-
 • rung befohlen, und wozu uns die Schlüssel gege-
 • ben sind: warum? nicht um der Umstände von
 • aussen willen, sondern um des Grund Plans willen,
 • den der Herr, des alles verstanden, in seinem
 • Hertzen gehabt.' *Translation.* Marriages are a
 capital Article of the Society, they are a *primum prin-*
cipium, ut ita dicam, of the whole Society, the Root
 of the Society's Tree; and we must always consider
 them as the most precious Depositum from the Hand
 of our Lord, as the greatest Mystery of all human
 Things deposited with us, and whereof the Key is
 given us: why? not on Account of the exterior
 Circumstances, but for the Sake of the principal Plan,
 which the Lord who knew every Thing, had in his
 own Breast.

The Male Sex consists of married Men, unmarried ones, and Widowers. According to the primitive Plan of the Saviour, all that had passed the twentieth or twenty-first Year, should be married. After these Years, the State of unmarried People is a brutish State, a State of Madness, where one doth not know oneself. Besides, this Division of Men into three Classes, there is another more general one, by which they are distinguished into two Choirs. One includes the married People of both Sexes, and the other the unmarried ones. Count *Zinzendorf* is not entirely pleased with either of the Choirs, and much less with the first than the second. He rebukes the Husbands and upbraids them with, I do not know what Abstraction or Remissness (6). In another Sermon he observes, that when the Children of God will not experience physically, certain Things suitable to a certain Age, 'tis casting off human Nature, they become unhappy;

(6) XXVIth Sermon, preached at *Zeitz*, page 211.
 • *Unsere Ehen haben viel Respect, viel Gnade, viel*
 • *Seligkeit, aber noch nicht die gar genaue Obser-*
 • *vation des Amtes und des Genusses desselben. Wir*
 • *thun und genießen noch nicht genug, die Männer*
 • *mühen sich noch nicht genug für ihre Weiber, es*
 • *geht noch zu abstract zu.* *Translation.* Matrimony
 among us, is full of Respect, Grace and Blessedness;
 but our Office and the Enjoyment in it, is not, as yet,
 strictly enough observed, we do not perform and en-
 joy enough, the Husbands labour not enough for their
 Wives, there is still too much Remissness.

unhappy; they forge to themselves Chimæras; they say, I don't feel the same Thing as other People (7). This appears a little obscure, but could perhaps be explained, by what the sublime Doctor elsewhere relates of a I do not know what Mortification, caused by a I do not know what Non-Use (8). I grow tired of *translating*

(7) IXth Sermon, preached at *Zeiss*, page 66.

• Dinge die zu der und der Zeit physicè erfahren
 • werden müssen, die lassen sich nicht abbringen;
 • und wenn die Kinder Gottes dergleichen nicht er-
 • fahren wolten, so wärens Chimæren; und wenn
 • eins drauf ausgeht, und will sich über die Men-
 • schlichkeit wegsetzen, das gibt hernach unglückliche
 • Knäbgen und Mädgen: denn wenn sie sich forciren,
 • so bringen sie es endlich so weit, das sie sich eine
 • Phantasia machen, und denken, ich fühle das nicht,
 • ich erfahre das nicht so, wie andre Menschen.

Translation. Things that ought to be experienced physically at a certain Time, cannot be abolish'd. It would be a Chimæra; if the Children of God would not experience them; such as endeavour to put themselves above human Nature, become unhappy Boys and Girls; for, when they forcè themselves, they arrive to that Pitch, as to have strange Imaginations, and to think, I do not feel the same Thing, I do not experience the same Thing as other People.

(8) IVth Sermon, preached at *Zeiss*, page 37.

• Er weifs es, verstehts, respectirts, aber denkt nicht
 • dran vor sich, dadurch mus das theire Bands Glied
 • in ein solches Vergessen, Ungebrauchlichkeit, und
 • folglich in eine solche natürliche Ersterbung durch
 • den Nicht-Gebrauch kommen, das wenn einer her-
 • nach in die Ehe soll, und solls wieder brauchen, so
 • mus es ihn der Heiland lehren, so mus er sich erst
 • wieder restituiren lassen vom Heiland von der Mor-
 • tification seiner Hütte, die er ums Lammes willen,

• um

Anting and abridging his Expressions, by which I cannot avoid offending chaste Ears, though I take never so great Pains to do it, and even then 'tis, I find, impossible always to succeed. They are like Deformities which no Vail can hide; his Sentiments cannot be exhibited in a tolerable decent Dress. What can be said, for Instance, of those Hymns of the *Herrnbutters*, where they with Devotion direct their Speech to what was formerly adored at *Lampfacus*? (9).

The

‘um der Umstände willen, erlitten.’ *Translation.* He, (the unmarried Brother) knows it (*viz.* Matrimony) he respects it, but doth not think upon it of his own Accord; thus the precious Member of the Covenant is so much forgot, becomes so useless, and consequently is reduced to such a natural Numbness, by not making Use of it, that afterwards, when he is to marry and use it again, the Saviour must instruct him in it, the Saviour must restore him from the Mortification of his Body, which he has suffered for the Lamb's Sake, for the Sake of some Circumstances. Count *Zinzendorf*, at the Close of this Sermon, says, that he had advanced nothing there, but what he knew very well, and had experienced himself in his Time, before the Society was in being.

(9) In the 2010th Hymn, the 8th, 9th, and 11th Verses. ‘Und Geheimniß volles Glied! daß die ehelichen Salben, Jesus halben, heilig gibt und keusch empfäht im Gebet, in dem von dem Erbarmen selbst erfundenen Umarmen, wenn man Kirchen Saamen sät. Sey gesegnet und gesalbt mit dem Blut, daß unsern Manne dort entranne: fühle heisse Zärtlichkeit, zu der Seit die fürs Lamms Gemahlin offen, seit der Speer hineingetroffen, das Object der Eheleut. Einen Friedens Kuß und Gruß

The
Herrnbu-
ters are
accused of
using in-
famous
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nies at
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riages.

The Leaders of *Herrnbutism* are accused of having appointed, for the Celebration of Marriages, such Ceremonies as suppose them to have entirely given up all Sense of Shame: Ceremonies, 'tis said, that are re-

• über alle unsre lieben Bein und Rieben, auf die
• Brust wo unsre klein'n Kinderlein ihre Nahrung
• daraus heischen, und der Schwestern Leib dem
• Keuschen auch so eingeleibet seyn.' *Translated.*
Member full of Mystery! which holily gives, and
chastly receives, the conjugal Ointments for Jesus's
Sake, during the Embraces, invented by the Most
Merciful himself, there being then Seeds of the Church
sowed. Mayst thou be blessed and anointed with the
Blood that formerly ran from our Husband: mayst
thou feel or meet with great Tenderness at the Side,
which is open for the Lamb's Spouse, since the Spear
has pushed into it, and which is the Object of mar-
ried People. A Kiss of Peace (is given) and a Greet-
ing to all our dear Bones and Ribs, upon the Breast,
where our little Children take their Nourishment from,
and the Body of the Sisters, incorporated with the
Chaste: (The Saviour, I suppose, is meant here)
Item, the 2d, 3d and 4th Verses, of the 2114th
Hymn, where the Ideas agree with such an Address.
• Deine heil'ge erste Wunde, salbe mich zum Ehe-
• bunde, auf dem Gliede meines Leibes das zum Nut-
• zen meines Weibes; und das Purpur rothe Oele
• fliefs auf meine Priesterhöhle, und sie recht geschich-
• klich mache zu der Procurator Sache: Das ich meine
• theure Riebe mög umfassen mit der Liebe, damit du
• dein Weib umfassen, als es dir zur Seit aufgangen.'
May thy, (*viz.* Saviour's) first holy Wound anoint
me for the conjugal Business upon that Member of my
Body, which is for the Benefit of my Wife; and the
Purple red Oil flow upon my Priest's Hole, and make
it rightly fitted for the Procurator-Business; that I
may embrace my precious Rib with the same Tender-
ness, thou didst embrace thy Wife, when it went out
of thy Side, &c.

reserved for professed Members, initiated in the most secret Mysteries of the Society, and whereof great Care is taken not to speak to the Neophytes, or new Converts, and even not to the common Sort of Brethren. I avoid giving a Description of them. I should even be inclined to hope, that there is not the least Foundation for such an horrible Charge, and that the whole is a Calumny. But there are two Things, which prevent a Decision in their Favour. The one is, that this is charged upon them by grave People, who are in the Way of knowing, what passes in the inner Part of the Society. I have particularly in View, Mr. *Alexander Volck*, Secretary of State, and Counsellor of the Regency of *Büdingen*, (a City situated in the Neighbourhood of *Herrnbaag*, where the *Herrnbuters* have had one of their best Settlements) who challenges them, to proceed against him by due Course of Law, if they can convict him of Falshood. Mr. *Kulemkamp*, Minister at *Amsterdam*, whom Count *Zinzendorf* praises much in his *Natural Reflections*, page 236, and would have made a Bishop, though he had wrote against him, is also one of those that confirm these Accusations. . . . The other Motive, which hinders us from acquitting the Chiefs of *Herrnbutism* is, that these supposed infamous Mysteries happen, unfortunately for them, to fall in with what we have reported of their Doctrine, and with

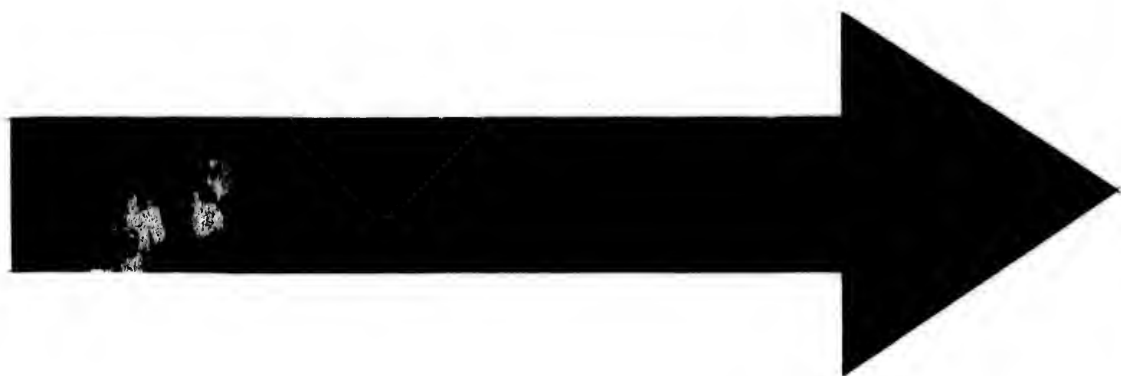
a great many other Passages that are less intelligible, but whereof the above Accusations appear to be but too clear a Commentary.

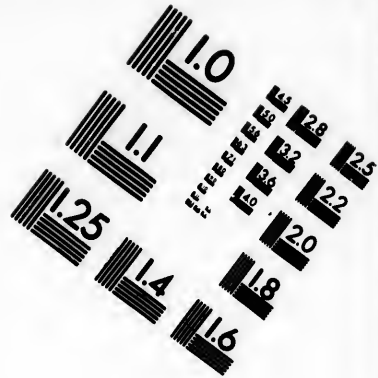
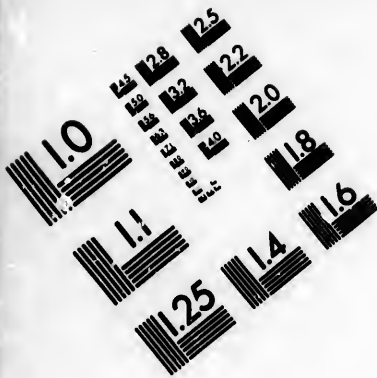
I could relate a great many other Things concerning *Herrbutism*, but shall reserve them for another Opportunity. Besides, what has been said is sufficient, in the mean while, to enable the World to form a Judgment of this Sect. I question, whether Examples are to be found of a *Fanaticism* more extravagant, and a *Mysticism* more gross and scandalous. I am nevertheless apt to believe, that many of Count *Zinzendorf's* Followers, are Men of far better Principles, than he would instill into their Minds, and that they direct their Piety and Conduct, according to the Rules of Christianity, which they were formerly taught and have still preserved, rather than by the new Instructions he gives them.

As this short Sketch of the Doctrines of *Herrbutism*, is taken from Count *Zinzendorf's* own Sermons and Writings, without adding to or subtracting from them, it will appear strange, that he should presume to declare himself of the *Augsburg Confession*, and thus to claim the Name of a Protestant; especially as 'tis evident, that his Errors, so far from being in the least agreeable to, are rather condemned by it. It seems, the Count is conscious, that his Sect cannot stand upon its own Bottom, and for that Reason, makes use, for a Time,
of

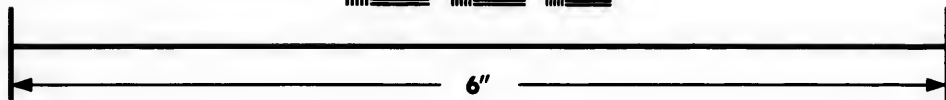
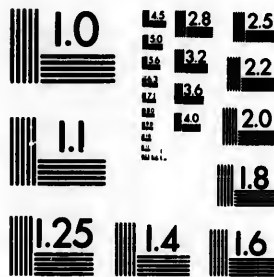
of borrowed Denominations, in Order to make his Principles go down with the less Straining. 'Tis, undoubtedly, from the same Motive, he so carefully endeavours to persuade the World, that his Society, either in Part, or in the Whole, is a Remnant of the ancient *Moravian Church*, and Professors of its Tenets; though the contrary can be made appear by authentic historical Records, and that he first broached the Doctrines of his Sect, adding at Times, substracting at others, till it arrived to the State it is at present in. Such Shifts, I fear, will induce the Reader to have but an indifferent Opinion of the Divine Mission the Count pretends to; but let him remember what has been quoted above from this sublime Doctor's own Writings, viz. *That in judging of him, we meddle with Affairs we are intirely Strangers to; that we reason on what we do not know; that we have none of those Qualifications that are required for arguing about Things that concern him, and that for judging pertinently of his Conduct, we must have exercised the same Profession he has.* ---- I hasten to make a few Observations, which will shew, how far *Herrnbutism* may affect the Security of a Government.

I declare sincerely, I am very far from being an Enemy to Toleration: For, in my Opinion, a Man that has done nothing to deserve Death, has, according to the Laws of Nature, at least, a Right to a Settlement somewhere or other. But Self-





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Preservation no less requires us, to be well assured, that a Society, admitted to enjoy the Protection of the Civil Government, has previously given a true Account of itself, and that it entertains no Principles or Opinions, which, should its Members ever be tempted to act by, may in the least endanger the Security of a Government: For, whenever it can be made appear that they have concealed the Truth, and that their Principles are dangerous, the most solemn Grants given to such a Society, cannot be looked upon in any other Light, than as surreptitiously obtained.

The *Herrnbuters* are to be suspected on Account of the Secrecy they affect in their Doctrines.

The *Herrnbuters*, we find, have at all Times affected a most extraordinary Secrecy with respect to their Doctrines; so that the Articles above related, are but a Part of their System, and have, as it were, escaped them. History no where affords us an Instance, that a Set of Men had Liberty, even in Spiritual Matters, to make a Secret of their Opinions; nay, numerous Examples may be met with, that such People were looked upon as Men, from whom Danger may be apprehended. And what can be more natural, but that a Government, which grants Liberty of Conscience to a Society, should be informed of the most minute Parts of their Doctrine, Discipline, and interior State; as by this only a Judgment can be made, whether the Security of a Realm is likely to be affected thereby or not? 'Tis true, Count

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Zinzendorf, whenever this Objection has been made to him in other Countries, has answered: *Come and see*; that is to say, Come among us and see in what manner we pray and sing; inspect likewise, the printed Acts of our Synods, which will manifest our Tenets, and that we are a peaceable and quiet People; or if you desire more, propose Questions, and we will answer them. I cannot deny, that an Offer of this Kind, having so much Appearance of Sincerity, must make a great Impression in Favour of the Society, upon such as have not yet a just Idea of it. And what else could be the Reason that so many Princes have received this Society in their Dominions? What could else be the Reason, that a whole Body of Divines of a famous University abovementioned, was induced to approve their Doctrines? And yet Time has shewed, that even those Princes, who had so favourable an Opinion of the *Herrnbuters*, and if possible, would have had them continue in their Dominions, found themselves at length under a Necessity to cause their *Emigration*; and that the same Body of Divines, though, as may be believed, with great Reluctancy, were obliged to retract their former Testimonials. The Chiefs of the *Herrnbuters* were found to be a Sort of People, whose Word could not be taken; it plainly appeared, that they shewed Things only on the fairest Side, and no more of their Doctrines

wines than they thought fit those should know, that are not of their Sect; the Answers they gave to the Questions proposed to them, were full of Evasions, and their Synodal Acts contained no more, than what they thought proper to divulge. This has been found to be the Characteristick of *Herrnbutism*, by which its Followers distinguish themselves in particular from all Sectaries, that yet appeared. We meet with none that ever endeavour'd to make a Mystery of their Doctrines, they openly profess'd them, some even died for them; and in acting thus, they at least appeared sincere, how erroneous soever their Tenets might be. But such a Sincerity cannot be expected from the Chiefs of the *Herrnbuters*, as, according to them, they are intrusted with the Execution of the Saviour's Plan, known only to themselves, and *which even the Evangelists themselves had been ignorant of*, (1) in the managing of which, undoubtedly, great Prudence is required. How easily could the new Period, Christ is to begin in his new Church, be frustrated, should they lay open more than People ought to know? Would not the Divine Truths be divulged to unhallowed People, and thus the Saviour's Plan be marred again, as *the same was marred before by the Apostles*, whom Count *Zinzendorf* is so audacious to accuse of *having play'd false Tricks*.

(1) Count *Zinzendorf's* LIII^d. Sermon preached at *Zeitz*, page 438.

Tricks (2). Might not such *false Tricks* be play'd a second Time? This is a Business of

(2) For Fear the Reader should suspect me of fathering something upon the Count, I am obliged to quote at Length his own Words from his LIId Sermon preached at *Zeitz*, page 427. 'Es hat ihn (dem Heiland) in seinen Gedärmen angegriffen, es hat ihn im Leibe geschnitten, wann er daran gedacht, so ist ihm gleichsam im Leibe herum gegangen vor Angst, das er einen unter seinen Jüngern gehabt, der ihn verrathen würde, und das die andern, die mit ihren Hertzen an ihm hingen, solche *false Streiche*, solche *Querschnitte* ins Tuch machen und ihm seinen Plan so verschneiden würden, das es durch gantze Kirchen Secula hindurch, geistliche Kleider geben würde, die den Leuten nicht recht paßten, und das es ihrer so viel geben würde, das die meisten Kleider zu kurz oder zu lang seyn würden; und die recht ordentlich aussehen derer würde so ein kleines Häußlein seyn; und das würde nicht eigentlich der Leut selbst ihre Schuld seyn, sondern der Jünger, die es von ersten Tage des Evangelii an, schon verschnitten haben. *Translation.* He, (the Saviour) felt Pains in his Entrails, Cuts within his Body, he was afflicted, as it were, in all the Parts of his Body, when he thought on it, that there was one among his Apostles, who was to betray him, and that the others (viz. Apostles) whose Hearts still adhered to him, were to commit such *false Tricks*, were to make such *Cross-Cuts* in the Cloth, and thus much marr his Plan, that, during the Course of intire Church-Centuries, Ecclesiastical Habits would be found not fitting the People, and that there would be many of them, and the greatest Part of the Habits either too short or too long; and that of those, whose Habits were fitting, there would be but a very small Number; and that all this would properly not be the Fault of the People themselves, but of the *Apostles*, who from the very first Day of the Gospel had already wrongly cut the Cloth, (or marr'd Christ's Plan.)

of too much Consequence to be trifled with. 'Tis wrong, according to him, (3) that *the great Mystery, the Saviour whisper'd his Apostles in their Ears, and which these had intrusted to their Audience, and whereof they had almost spoke a little too much, has been made a common Theology, Fodder for Cattle, such as the Herdsman drives out: Wherefore, he judges it as much necessary to speak paradoxically, and to express the Divine Truths to all such as are not initiated in the Mystery of the*

(3) In his Vth Sermon preached at Zeist, page 40.
 • Das grosse Geheimnifs, das der Heiland seinen
 • Jüngern ins Ohr gesagt hat, das die Apostel in
 • ihren Episteln, als eine ins Ohr gesagte Wahrheit
 • den Gemeinen wieder anvertraut haben; und ent-
 • weder auch, aus alter National Einfalt, (denn zu
 • der Zeit redete man securius, und wer heut zu
 • Tage mit Königen und Richtern und Hohenprief-
 • tern reden wolte wie damals, dem vertraute man
 • gewis kein Gemein-Syndicat an) or auch aus
 • blosser menschlicher Art, (denn wes das Hertz voll
 • ist, des geht der Mund über) bald ein wenig zu viel
 • davon geredt haben: das hat man zur allgemeinen
 • Theologie, zum Futter vors Vieh, wies der Hirte
 • austreibt, gemacht.' *Translated.* The great My-
 • stery, Christ whisper'd into the Ears of his Apostles,
 • who in their Epistles committed the same to their
 • Congregations, as a Truth whisper'd into their Ears,
 • and which either from an ancient National Simplicity
 • (for in those Days they spoke with greater Security
 • than now-a-days, where one would not obtain the
 • Office of a Syndic of a Society in speaking to Kings,
 • Magistrates, and High-Priests, as they then did) or
 • from a natural Way of behaving (for what the Heart
 • thinketh, the Mouth speaketh) they spoke almost a
 • little too much of; this has been made a common
 • Theology, Fodder for Cattle, such as the Herd-
 • man drives out.

the Theology of Blood and Wounds in a Manner, that they may not be able to repeat them, as it is necessary to make a Name, whom another cannot imitate, or write a Character, which a too curious Person shall not give himself the Trouble to read. (4) I will not dwell upon what has been observed by several disinterested Persons, *viz.* that on judging only in general of the Sect, nobody could have a good Opinion of it, on account of the many notorious Untruths its Chiefs openly make use of, whereof still more Instances will appear in the Sequel of this Treatise. The Passages quoted here from the Count's own Sermons, might give me an Opportunity to shew, how grossly he imposes upon the Government, by pretending to Protestantism, and that this Denomination fits him no more, than if a *Turk* should call himself a *Jew*, on account of having kept some of the *Jewish* Doctrines in his System of Religion. But, as I am persuaded, the judicious Reader will, of his own Accord, easily discover these Artifices, I shall only add to what has been said, that, according to the Count's own Confession, there are Matters in the Doctrinal Part of his new Religion, which must be kept secret, and are Mysteries not to be divulged to such as are not of his Sect; that it is known, he did not acquaint the Legislative Power of these Realms therewith as he ought to have done, which therefore could not judge whe-

(4) See before page 33, Note 2.

whether or no, these secret Doctrines interfere with the Security of the Government; that from the gross Doctrines that have escaped him, and are mentioned here, we naturally must believe, that there are still more, which will not bear a Scrutiny; and that therefore the Count's whole System is to be suspected; especially as no body can be ignorant, what pernicious Schemes in former Ages have been carried on under the Cloke of Religion.

And in
their tem-
poral Af-
fairs.

If a Government has Reason to suspect the *Herrnbuters*, on the Score of their keeping secret their Doctrines; how much more must their Sect be mistrusted, as they observe the same Secrecy in all their Affairs? Count *Zinzendorf*, who perfectly knows that the Plan he has formed, cannot be executed all at once, has, indeed, admitted to his Synods Deputies of those Sovereigns, in whose Dominions his Society was settled. But this Condescension, of which he frequently boasts, has so much the Air of a Farce, that, whoever remembers what has been quoted from his Writings, viz. that *none ought, nor can know the interior State of their Affairs, but such as are Members of his Sect*, will easily believe, that nothing is proposed there, but what every body may be apprised of. 'Tis on the contrary known, that the Chiefs of the Society comprehend political Matters in their Discipline. They openly avow, that *they know nothing of an Ecclesiastical Discipline,*

discipline, but that their Discipline only regards
temporal Matters (5.) Their poor deluded
 Followers are made to believe, that the
 Saviour rules them by the Chiefs, whose
 Orders must be executed the Moment they
 are given, how arbitrary and unpleasing
 soever they may appear. This Govern-
 ment, which may justly be called an *Ec-*
clesiastical Commonwealth, under the Direc-
 tion of Count *Zinzendorf*, is so curiously
 contrived, that it is next to Impossibility
 to know the Transactions that happen in
 it, chiefly, as they have a Way to elude all
 Enquiries by sending to the remotest Part
 of the World whomsoever among them
 they in the least suspect of being displeas'd,
 without giving him a Moment's Time to
 consider, and this all by Authority of the
 Saviour, who, according to them, com-
 mands it. Count *Zinzendorf* insists that his
 Society is a *Theocracy*, that the sending away
 his Followers, is an essential Part of the *Dis-*
cipline of Herrnhutism, and that he looks
 upon it as a *Principium stantis et cadentis Ec-*
clesiæ (6). He has sometimes thought him-
 self so sure of becoming able, in due Time,
 effectually to defend that Church, (whereof
 he really is the Head, but at present out of
 Modesty only calls himself the *Lord Advoca-*
te) that he has threaten'd to make Use of
Argumenta Regum against those that oppose
 him.

(5) A Letter to this Purpose will be quoted below.

(6) This also will be evidenc'd below.

him (7). Whoever considers this arbitrary Power, exercised by the Chiefs of this Sect, or in other Words, this *Empire within an Empire*, must allow, that a Government ought to take Umbrage at it, as in Proportion this Society increases by making Profelytes, it will gradually become more dangerous and formidable. The Will of one Man, or a few joined with him in Authority, being sufficient, to make a Number of People, here and in other Countries, act against their own Inclinations, nay, against common Sense, upon barely telling them, that *the Saviour will have it so*, what Consequences may not arise therefrom? chiefly as their Transactions are kept with the utmost Secresy. May not the Safety of a Government depend on their good Will? which, I think, is a very precarious Security; or suppose this to be out of Question, is it not in their Power, when, if a Government should not condescend to gratify their Humour in every Respect, to dispeople a whole Country? which, as they have Liberty to make what Profelytes they can, may possibly happen in Time; a pretended Order from the Saviour being all they need for bringing it about. This is the Reason, why several Protestant Princes, after having found, that Count *Zinzendorf* exercised more than a Papal Power over his Society, and that a blind Obedience was paid him
in

(7) A Letter to this Purpose will be quoted below.

in whatever he directed, chose to part, as soon as possible, with such Subjects, rather than by keeping them longer, to be, at length, at the Mercy of their Rulers. Yet, such has been the Prudence and Humanity of these Princes, that, to avoid all manner of Blame, they caused public Proclamations to be made, to assure these deluded People, before their Departure, that they were at Liberty to remain in their Dominions, provided they would give up their Dependency on Count Zinzendorf; which they did not choose to comply with; nay, openly declared, (1) *that, in doing this, they would fall under the Censure of that Passage in Scripture: Whoever denies me before Men, him will I also deny before my Father which is in Heaven.* This can be proved by a public Act: What Judgment are we to make, after this, of the Fidelity of *Herrnbuters*, and of the Doctrine of *Herrnbuters* itself? Is it not plain, that these People submit to the Authority of a Person, who, in Reality, is their Pope, and whom they acknowledge to be Supreme in Temporals? What Opinion must we also have of the Count, who had the Assurance to pretend, that these People were persecuted for the Sake of their Religion? whereas they might to this Day, and all their Lifetime, have remained where they were, had

(1) This happen'd at *Herrnbaag*, the Particulars whereof will be presently related.

The Doc-
trine of
giving up
Reason is
pernici-
ous to a
Govern-
ment.

they been in a Disposition to behave as good Subjects ought to do.

It has been observed by some, that it is astonishing, how People could follow a Sect, that professes Errors of so gross a Nature. Others have, on the contrary, found no Reason to wonder at it, as they take it for granted, from the Depositions of such as have left the Society, that such Things pass among the *Initiated*, as are almost as unfit to be mention'd as to be practis'd. I wove entering into a Discussion of this Matter. There is, however, less Reason for being surpris'd, that People continue Members of it, than at their making of Profelytes. It has been proved above, that one of the essential Articles of their Doctrine is, that such as are of their Number, must give up the Use of their Reason. Hence it naturally follows, that they must be exposed to all manner of Delusions; there being no Absurdity, no Doctrine so extravagant and pernicious, that may not find Entrance into their Minds, provided it strikes their Imagination, and affects their Passions. It follows further, that the most express Declarations in the Scripture cannot prevent their being seduced, as they are indifferent whether the Interpretation that is given of them, be conformable or contrary to Reason. This is the Vehicle, by the Help of which, all the other Doctrines of the *Herrnbuters* go down, and a thousand more would,

would, of still greater Absurdity, if possible. But is not such a Principle highly detrimental to a Government? Who can tell, to what Lengths such Delusions may be carried and what Use the Chiefs of this Sect may make of a People, that are only guided by *Feeling*, Imagination and Passions? 'Tis with Principles of this Nature, as with Crimes in general. Men arrive not to the highest Pitch of Wickedness all at once. The Corruption increases by Time, and is gradually rooted in the Heart. The Anabaptists of *Münster*, who had likewise set aside the Use of Reason, and were led by *Feeling*, Imagination and Passions, had not certainly from the Beginning, formed that abominable Undertaking, which they executed afterwards. These are Surmises, I own; but they are such, as Prudence dictates. Schemes of this Nature, should the Chiefs of the *Herrnbuters* be disposed so to do, could be the more easily carried on by them, as an impenetrable Secrecy is kept in all their Transactions. They have People in almost all Parts of the World, whom, on Occasion, they can easily bring together: They command arbitrarily, and their Will is executed without Reasoning, Deliberation, and, as it were, instantaneously.

What has been said of the Possibility, that *Herrnbutism* may affect the Security of a Government, will receive still greater Weight, if we recollect Count *Zinzendorf's* Assertion above quoted, that *Christ can*

Another
Doctrine,
equally
pernici-
ous to a
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ment.

make Virtue to be Vice, and Vice to be Virtue.
 As Reason is given up by the *Herrnbuters*, who submit themselves implicitly to the Guidance of their Chiefs, and to their own Imagination and Passions; 'tis easy for these Rulers to make them perpetrate the most horrid Enterprizes whenever they please. Virtue is not Virtue at all Times, and Vice must be Virtue, when they will have it so. This is a Doctrine, the Count preached before one of his Synods, where, he says, the Doors are open for all Hearers, whether they belong to the Society or not. But it were to be wished, he had employed his Talents to better Purposes, than to instil such Notions into Peoples Minds. As the Saviour, according to him, manifests his Will to the Brotherhood, or rather to the Chiefs, who, under this Pretence, have an Opportunity to stir up their Flock to any Attempt, what Security can a Government have, that they will not make Use of this Doctrine? I know none but his, or their Word, which, I again repeat, is but a very bad Security. From the Tendency of this Doctrine, there is, besides, still more to be apprehended; as 'tis known, that the *Herrnbuters* pretend to be a quite distinct People, a chosen Flock, a chosen Race, and look with Disdain upon all other Christians, calling them *Idolaters*, *Christianers*, that is to say, People that only pretend to Christianity, and are guided by a Clergy, who are *Satan's*

tan's Professors, and have deceived the World to this Day (1).

I have hitherto spoke of Possibilities, or that *Herrnbutism* may become dangerous to a Government. I could offer a great many other Arguments of as much Weight, to corroborate what I have said; but shall only add, that the political and worldly Views this Religion is founded upon, infer not only a Possibility, but a great Probability, that a Government will be nearly affected by it. The Means, which the Chiefs of this Sect make Use of, square so exactly with their pretended *Theocracy*--with their *Ecclesiastical Commonwealth*,--and with their *professed Discipline in temporal Matters*, that; in all Appearance, not much Good can thence be foreboded to States. 'Tis true, the Opulency, this Society so much boasts of, may be of Advantage to a Country, but I leave it to the Reader to judge, whether this, upon considering the dangerous Principles of this Sect, ought not rather to be a Motive for a Government to have nothing to do with them. Besides, what Account can be made of Subjects, that suffer themselves to be so far deluded, as to part with their Substance, (which Men in general most value) to their Chiefs, in Order to enable them to carry on Projects for aggrandizing themselves in all Parts of the World? Will they after this scruple to ex-

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(1) See above Count *Zinzendorf's* own Words, page 38, and 39. See also in the Appendix of this Treatise, page IX, line 1, and 32.

ecute any Thing proposed to them, under the Pretence of its being the Saviour's Command? Can they refuse to comply with Count *Zinzendorf's* Orders, who expects such a *Docility in them, that they must suffer themselves to be guided Step by Step, like little Children* (1)?

I conclude these Observations with an Abstract of a Book published abroad (2), which gives an Account of the Conduct of the *Herrnhuters*, and chiefly of Count *Zinzendorf's*, at *Herrnbaag* in the County of *Büdingen*, near *Francfort* on the *Main*; where this Sect lately had a Settlement. 'Tis wrote with a great deal of Moderation, and the Facts stated there are supported by the Count's own Letters, and those of the Chiefs of the Society. The Reader will thence be enabled to judge, whether my Apprehensions, concerning the Danger a Government may be exposed to from this Sect, are just or not; he will also get a more perfect Idea of *Herrnhutism*

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(1) See this Passage quoted from his XLVith Sermon, page 22.

(2) This Book, which is printed in *German*, and contains 636 Pages. 8vo. is intitled, *An Historical Account of the Moravian Brethren at Herrnhaag, in the County of Büdingen, giving a Detail of the Transactions carried on with them at their Reception and afterwards, chiefly relating to Political Matters; taken from the publick Records in the County of Büdingen, and supported by necessary Vouchers; to which are added, Remarks shewing the dangerous System of the Herrnhuters with Regard to the Spiritual and Temporal Prerogatives of Princes. N.B.* A more extensive Abstract of this Book may possibly be given to the Publick in Time.

and of the Count, by looking into his Transactions related and proved there, and whether or no he has given up all worldly Thoughts, and lives the Life of an Anchoret or Hermit, as he endeavours to make the World believe.

The Court of *Dresden* having, in the Year 1736, appointed Commissaries to repair to *Herrnbut*, and to inquire there on the Spot into the Affairs of that Society; Count *Zinzendorf* did not think proper to wait their Arrival, but went into the County of *Isenburg*, situated in the Circle of the *Upper Rhine*, in the Neighbourhood of *Francfort on the Mayn*, with a View, as it afterwards appeared, to establish there his Sect. As the Government of the County of *Isenburg-Büdingen* declined to have any Thing to do with Count *Zinzendorf* on that Score, two Deputies of the Brethren of that Society took upon them in *September*, 1737, to make Proposals to the Ministry there, for purchasing a considerable Number of Acres of Land, in order to build Houses, and settle forty or fifty Families there; which, for the greatest Part, as it was given out, were to carry on Woollen and Linnen Manufacturies, &c. It appears, that the Ministry had already some Suspicion of the Doctrines of that Sect; but this was soon removed by their producing Testimonials of Orthodoxy from the Theological Faculty at the University of *Tubingen*, and other Vouchers to the same Purpose, and by their solemnly aver-

Abstract of a Book, which gives an Account of the Conduct of the *Herrnbutters* in one of their Settlements abroad.

ting, that they were no Seditious, but Protestants, and would conform to the Liturgy of the Reformed Church, in order to avoid entirely all Suspicion of Separation, Particularism, or of having a particular Religion. Hereupon no Difficulty was made of granting them their Request; and the Price of the Land being agreed upon, a Patent was given them for their Establishment; out of which 'tis necessary to relate the following Articles for the better understanding the Sequel, viz. 1. The Government reserves to itself the Confirmation of the Preachers of the Society, who, before they are appointed, shall be presented to the Regency, in Order to be examined, whether their Doctrines are conformable to the above Testimonials. 2. The Society has Leave to regulate their Worship and Church Discipline in the same Manner as the French Refugees in the Prussian Dominions, or any where else have Liberty to do. 3. The Colonists have promised, that, wherever Liberty is granted them to regulate their Church Affairs, they do not desire nor intend under that Colour, to subject themselves to any other Head (by which Count Zinzendorf and his Plenipotentiaries were meant) but that they know of no Head besides Jesus Christ. 4. They are in Temporal Affairs, civil or criminal, without any Restriction, subject to the Government of Büdingen, in the same Manner the other Subjects in that Country are. 5. No more Families than is abovemention'd, shall have Liberty to settle, unless special Leave be obtained for that Purpose. This

This being settled, the Society built Houses, calling their Settlement *Herrnhag*, Count *Zinzendorf* having before, by Lot, discover'd the Spot for it. A Number of People, brought over from other Religions to *Herrnhutism*, immediately filled the Place, though it had been given out at the obtaining of the Grant; that this Settlement was intended only for a Shelter to *Bohemians* and *Moravians*, oppressed in their Countries on Account of Religion. These Things, however, were not strictly looked into at that Time; on the contrary, the Chiefs of the Sect, some Years after, found an Opportunity of extending their Views, by means of a very substantial Man from *Amsterdam*, named *Beuning*, then among them, who offer'd to lend a considerable Sum of Money at 4 *per Cent.* to the Government of *Büdingen* for the Space of Thirty Years, upon mortgaging and delivering up to him some Demefnes; the Rents of which, during that time, were gradually to repay both Principal and Interest. This Proposal, being approved and agreed upon by the Government, the Society hinder'd the Execution of it till they had obtain'd a new Grant, which superseded the former in some Articles.

To avoid too great Prolivity, I shall only observe, that this new Grant supposes it as an incontestable Truth, that the Doctrines of the *Herrnhuters* are such as they appeared to be from the above Testimonials;

timonials; wherefore Leave is given there to the Society, *to act according to their Customs, and that they shall only be obliged upon the appointing of a new Ordinary to present him to the Government.* It is also granted them, that *no body shall dwell among the Society, that doth not belong to it; that they shall have Liberty to receive or turn out whomsoever they think proper, but shall send in a List, once every three Months, of the Inhabitants at Herrnhag, excepting therefrom Strangers or Visitors; that they have Authority to inflict Punishments and decide Law-suits among them of a small Value, determined in the Grant, which however could be appealed or brought to the superior Court at Büdingen; that they may appoint a Justice, who nevertheless is first of all to be presented to, and confirmed by the Regency of that County; that they were to give a small annual Tax for their Protection; and should be exempted from all Duties paid by the other Subjects in the said Dominions.*

Count Zinzendorf, who, behind the Curtain, had directed his Brethren throughout the whole Negotiation, was so glad at the Advantages the Society had in this Manner obtained, that he could not help in a Letter (1) wrote by him to one of the Members of the Regency, (who, in the Name of the Government, had treated with them) to *express his Joy, and to declare, that one of his Chief Desires had thereby been fulfilled.* And yet the Reader will find afterwards,

(1) Dated April 24, 1743.

wards, that he pretended, the whole Affair had been done without his Will and Knowledge.

The Government, soon after, found Room to take Umbrage at the *Herrnbutters*: For those Manufactures proposed by the Society for increasing the Commerce of the Country, and which were the chief Motive of the Grant, were not introduced. The Colonists, which should consist of *Bohemians* and *Moravians*, were People of all Countries, that took upon them that Name, and enjoyed full Liberty of Conscience in those Places from which they came. The Society changed their Ordinary at Pleasure without presenting him, contrary to what had been stipulated, in Order that Enquiry might be made, whether his Doctrine agreed with the Testimonials above-mentioned, and Mechanics and other illiterate People preached among them. They refused to keep to the Liturgy of the reformed Church as they had promised, and when they were called to an Account for it, Count *Zinzendorf* threatned (2) *that all the Colonists should remove; pretending, that this Demand, though agreeable to their own Stipulation, was an Infringment of their Liberty of Conscience; by which it plainly appeared, that they intended to introduce a new Religion. As for political Affairs, they changed according to Count Zinzendorf's Order, their Judiciary at Will, without applying for a Con-*

(2) By a Letter dated Febr. 12, 1740.

Confirmation, so that the Regency never could have an Insight into their civil Affairs; chiefly as they continually removed some of their People, and admitted others in their stead. They publickly avowed, (3) that *they knew nothing of an Ecclesiastical Discipline, whereof so much Talk was made in the World, or among other Religions, but that their Discipline regarded only civil Matters*; which in Reality was taking the civil Power out of the Hands of the Government. When the least Misunderstanding happened between two or more of their Brethren, they were sent away to different foreign Parts; none were allowed to go to the City of *Büdingen*, without the Consent of the Elders, and a Person was sent along with them, whom they could rely upon.

Thus the real Constitution of the *Herrnbuters*, in Ecclesiastical and Civil Matters, remained a Secret to the Government for a long Time, and though it had Room, by what has just been said, to exert its Authority, yet it chose still to use as much Moderation as an Affair of this Nature would admit of. This, undoubtedly, must give to every unprejudiced Reader a favourable Idea of the Conduct of that Government, especially as from Time to Time Things came to its Knowledge, which gradually laid open more and more the Views of its Chiefs. One named *Walther*, of *Sundhausen*, in 1743, claimed his Wife and Children,

(3) By a Letter wrote by some of their Chiefs.

dren, then among the Brethren at *Herrnboog*, and when the Regency ordered an Enquiry to be made into this Matter, the Society, to elude it, sent directly the Wife away to *Holland*. Mr. *de Schuebman*, Major in the Army of the King of *Poland*, who had a Daughter among the *Herrndusters*, being acquainted, that forty People of that Society were to be married by Lot, and afterwards sent to *Pensylvania*, applied in 1745, to the Regency to have his Daughter delivered up to him, but no Justice could be done him, as the Chiefs hearing of it, directly dispatched her to a Place out of the Reach of the Government. The Brethren meddled also with the Demesnes mortgaged to their Brother *Bunning*, and by him farmed out to others, though this was an Affair that had no Connection with their Settlement. Several Actions being brought in 1745 by Foreigners against People that lived upon these Estates, the Farmers, at the Instigation of the Society, pretended to an Independency, nay, would exercise a Jurisdiction themselves, insisting, that these Foreigners should bring their *Actions* before them, or apply to Mr. *Bunning*, who then lived at *Amsterdam*.

This Independency, 'tis plain, could be of no Advantage to the Mortgagee, who, as has been said, lived at *Amsterdam*; yet it was an essential Article of the Plan of Count *Zinzendorf*, who endeavoured to *establish an Empire within an Empire*, and to have

have his Society dependent on himself alone. Strong Oppositions were made on the Part of the Farmers of the Mortgage against the Government concerning this Independency, in which the Count acted the most artful Character imaginable, offering his Mediation to the Government, and at the same Time, inveigling the other Party, which entirely acted by his Directions, as can be proved by his own Letters.

Here the Author of the Book, of which we are giving an Abstract, says, that at the same Time the abovementioned Loan had been made to the Government of *Büdingen*, Mr. *Beuning* had also advanced a like Sum to another Line of that House, which finding itself by the Mortgage given him, very much wronged, offer'd to pay the Loan, or to see the Contract alter'd. Tho' this Transaction seems in some Respect foreign to the Business related above, yet, as Count *Zinzendorf* endeavoured to get from Mr. *Beuning* a Cession of this Loan, the Author thinks proper to take Notice of it in this Place, in Order to shew, on this Occasion, the Count's Insincerities and Views, so little becoming his pretended Apostleship. A Letter is inserted (1), in which the Count pretends, that Mr. *Beuning* had borrowed of him the greatest Part of the Money he had advanced on the Mortgage. This, however, appears to be false, by a Letter (2) of the said

(1) Wrote by him Febr. 10, 1747.

(2) Dated April 12, 1746.

said *Beuning*, to the Person who had the Care of the mortgaged Estates, where he says, *that he had always believed, he ought to be very cautious in mentioning Count Zinzendorf's Name; wherefore he could not imagine, why he was desired to say, he had borrowed a Sum of Money towards the Loan; that he had been desired to make over his Right to the Mortgage to the Mamma, (who is the Countess of Zinzendorf) but that he had but little Inclination to do it.* Another Letter (3) is mentioned, wrote to the same Person by one *Weis*, who calls himself *Deacon-general* of the *Herrnbuters*, and who is the Count's Treasurer, where he says, *that he thought it fit, Mr. Beuning should make this Cession; and that upon making a Proposal thereof to Beuning, when at Amsterdam, the Saviour had so far legitimated it, that Mr. Beuning gave his Consent, but that he afterwards had retracted it; and at length seemed again somewhat inclined towards it.* In another Letter also inserted here (4), wrote to the same Person by *Mr. Beuning*, he says, *that the Papa, (who is Count Zinzendorf) had wrote to him to make this Cession, whereupon he had done it.* And yet, adds the Author, *notwithstanding these plain Proofs of the Count's, having been the Primum mobile in these Affairs, notwithstanding his unfair Dealings with his Brother Beuning, and the selfish Views he thereby discovered, he had the Assurance in*

(3) Dated Sept. 20, 1745.

(4) Dated March 7, 1747.

a Letter (5), wrote by him to the Sovereign reign of the County of *Büdingen*, to aver, that he would not have meddled in this Affair, had he been left out of it; and in another (6) that he was just the same as the Saviour had been in this World, who came not to be ministered unto, but to minister.

But to return to the Transactions of the *Herrnbuters* with the Government of *Büdingen*: This Society, far from removing the Umbrage already given, daily encroached on the Grant. Instead of confining themselves to their Limits of *Herrnbaag*, they intruded into other Parishes, chiefly in the City of *Büdingen*, exercising there ministerial Acts of Baptizing, &c. and on their being reproved, insisted, that they had a Call for it. Count *Zinzenhof*, on this Occasion, so much betrayed his intended arbitrary Sway, that he protested against the Inhibition made to his Followers, and even used Menaces: The *Mechanicks* at *Herrnbaag*, who were of no Company in the County of *Büdingen*, to the Prejudice of the other Inhabitants, work'd all over the Country, and ingrossed the Trade to themselves, being able to undersell the latter, on Account of the very low Taxes they paid, and because they had People of all Nations among them, who procured Goods from the first Hands. The Lists, the Society gave in of their People, on the Faith of which

(5) Dated March 10, 1748.

(6) Dated Febr. 10, 1747.

which alone the small Taxes they had to pay, were to be levied, appeared suspicious, &c. These Articles, joined to those above related, chiefly that of the pretended Independence, made the Government more and more fear, that the Settlement granted to this Sect, instead of becoming advantageous to the Country as had been imagined, would rather prove dangerous, both to the other Inhabitants and to the Government itself.

Count *Zinzendorf*, with whom, in Reality, the Government of *Büdingen* had no Business, (having only contracted with the People at *Herrnbaag*.) perceiving the Uneasiness of the Government, with Regard to these Particulars, offer'd his Mediation; tho' it was well known, that nothing had ever been done by his Followers but by his Directions. Several Letters were exchanged between him and one of the Members of the Regency. On perusing those of the Count's, we find a Flow of Expressions of Disinterestedness and Sincerity in every Part of them: He is ready to grant all that is desired, nay, to sacrifice large Sums, *but he must first consider in what Part of his Economy he may miss them least.* Whenever he makes Concessions, they regard only such Things as no body cares for; and such as are required of him, he knows most artfully to evade, by laying the Blame, either on the Society or the Untractableness of the Mortgagée. What is most remarkable

in these Letters, is, that he verifies there a seemingly contradictory, but true Position, viz. that seldom an immoderate Ambition is to be met with, which has not some Mixture of Meanness. For he asserts there Facts of his own, whereunto he had averr'd the contrary before, and both by Letters wrote by himself. Sometimes he says the Society has settled in the County of *Budin-gen*, according to his Will, and that one of his chief Desires had thereby been fulfill'd; sometimes 'tis just the contrary, and he has protested against it. Sometimes this Society is a *Moravian* Church, sometimes 'tis a *Reformed*, sometimes 'tis a *Lutheran* Church, and sometimes they are *Mennonists*. And all these Things, how inconsistent soever they seem to be, may be proved by his own Writings. But to return; this epistolary Negotiation having been carried on for a while without Success, Count *Zinzendorf* thought proper to apply to the Sovereign himself, by a Letter (1), wherein he makes great Shew of the Uprightness of his Heart, and a Desire of seeing these Differences accommodated. The Letter, which is very long, is not sufficiently interesting to make an Abstract of it here necessary; but I cannot avoid taking Notice, that he makes use there of a very peculiar Argument, to induce that Sovereign to think favourably of the small Taxes the *Herrnbuters* paid in Comparison of those paid by the other Inhabitants

(1) Dated Feb. 10, 1747.

habitants in the County of *Büdingen*, telling him, that he was himself Owner of two English Lordships, (*Baronies*) for the one of which he gave annually no more than a white Rose, because all the other Duties had been comprehended in the Purchase-Money he had given for that Lordship; and as to the other, he paid a yearly Duty from three to four Hundred Florins, though it consisted of ten Thousand great Yardlands (2). Whether this is Fact, I leave to the Enquiry of the Reader; but if it is true, it seems strange, that the Count should make Acquisitions in the Name of the *Unitas Fratrum*, and claim them as his own Property; and that his Followers should furnish him with Means for aggrandising himself in this World, as a Recompence for his teaching them the Way to Heaven.

The Sovereign of *Büdingen*, being naturally inclined to great Lenity, hereupon thought proper to appoint a Commissary to treat personally with the Count, in what manner the Differences that had arisen, might be adjusted. This Commissary insisted, that no Independency could be allowed to the Possessor of the mortgaged Demesnes; that the Suspicion must be removed, which the Society gave by their

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(2) 'Tis express'd in *German* by the Word *Hufe*, which contains thirty Acres; wherefore these ten Thousand Yardlands must comprehend an Extent of three Hundred Thousand Acres; and undoubtedly the other Lordship comprehends as much.

Endeavours to get Footing all over the County, and managed their Affairs at *Herrnbaag* in such a manner as if they were independent, not allowing the Regency to come at the Bottom of their Transactions; for which Reason, he offer'd that the Sovereign should appoint a Person he could confide in, to reside, on his Part, at *Herrnbaag*, who at the same Time was to attest the Truth of the Lists the Society gave in of the Inhabitants at that Place. But, as to the first Article, the Count laid all the Blame on the Mortgagee, though it was known that he entirely directed him; and as for the other Proposals, he confined himself to Protestations, that he entirely acted for the Interest of the Government: thus nothing was concluded in the several Meetings held for the adjusting of these Differences.

These fruitless Negotiations, however, were so far favourable to the Members of the Regency, that they had Time gradually to inform themselves of the Constitution of the *Herrnbuters*. Count *Zinzendorf*, in the mean-while, was about setting up a Printing-Office at *Herrnbaag*, offering a certain yearly Sum for the Licence; which the Regency opposed, as having yet no clear Idea of the Doctrine of the *Herrnbuters*, which they heard was detested by all Protestants; and therefore would not be necessary to the promulging of them, by granting him this Licence. When the Count had

had Notice of this Refusal, he, in a haughty Strain, answered: *that he had not desired Leave to set up a Printing-Office; that it was beneath him to ask such Leave, because all that belonged to his Profession, was as much priviledged as himself, wherever he was.* This Printing-Office was nevertheless, as it afterwards appeared, set up by his own Authority.

Shortly after, new Proposals were made by him, the Motive to which (according to his always-boasted-of Disinterestedness) he pretended to be, that the Government, by complying therewith, might be free from the Engagement with the Mortgagee. His Request was, that a Farm, named *Leustadt*, one of the Demefnes mortgaged to Mr. *Bewning*, should be given up to the Count. This being refused him, after repeated Solicitations in Writing, which can be produced, will it be believed, that in a Letter directed to one of the Members of the Regency (1), which can also be produced, he in express Terms declares, that he never had had an Intent to get the Farms, concluding with these solemn Words: *I declare before the Saviour, that I never intended it, nor do I know for what Purpose I should desire it.* What Judgment, says the Author of this Treatise, can we make after this, of the Religion of a Person, and a Reformer too, that thus trifles with his Saviour?

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The

(1) Dated June 30, 1747.

The Regency, being by this Time fully apprised, that the *Herrndubers* intended, to put Count *Zinzendorf* in the Possession of the mortgaged Demesnes, and that the true Creditor had already made over his Right to him; but that the Count delay'd making use of the Cession, on account of some other Regulations he before was willing to make: Orders were given by the Government, to oblige the Person, who in the Name of Mr. *Beuning* possess'd the mortgaged Estates, and those that dwelt there, to do Homage, as other Subjects in the County had done, and to enjoin them, to receive no Orders from the Count, or any of the Chiefs at *Herrndubg*. This was immediately executed, and thereby a Stop put to the pretended Independency of the Possessor of these Estates; Assurance however was, at the same Time, given to him, and to his Principal at *Amsterdam*, as well as to Count *Zinzendorf*, that the Mortgagee should in no Manner be disturbed in receiving the Rents of those Estates which were mortgaged to him.

'Tis remarkable, that Mr. *Beuning*, the only Person the Government had to do with concerning the Mortgage, immediately declared by a Letter, in Answer to the Notice given him of the Measures taken, and above related, *That he was entirely content therewith*. This Declaration, undoubtedly, proceeded from his being then at *Amsterdam*, and having no Opportunity to confer

confer with the Count, or the Elders of the
Herrnburgers. These were quite otherwise
 disposed; the Count was bold enough to
 shew his Resentment; as the Plan he had
 formed for making himself with his Society
 independent, was by these Measures fru-
 strated. In the Interim, that *Browning's* An-
 swer, (which, 'tis to be supposed, he thought
 would square with his Views), was ex-
 pected, he used Menaces, in an indirect
 Manner. And in Order to make the Go-
 vernment sensible, that it would have to do
 with no insignificant People, got a Writing
 delivered in to the Regency in the Name of
 the Deputies of the whole Society of the
Ullas Pratum, subscribed by one, who
 calls himself *Affessor of the College of Sen-
 ators*, (which is the Privy Council of the
 Count) by another, who signs in the Name
 of the *Reformed Trope*; a third subscribes
 himself there in the Name of the *Lutheran
 Trope*; and a fourth designing himself by
 his Subscription to be *Deacon-General* of the
 Brotherhood. That *formidable Body* in
 this Writing declared, that they were *Guar-
 dians* of Mr. *Browning*, and on that Account,
 thought proper to protest against the Steps
 taken by the Government with regard to
 the pretended Independency. --- On this
 Occasion, the Author makes some Obser-
 vations, to put the Reader in Mind, that
 none of the Followers of *Herrnburgism* is
 Master of his own, let him be of what
 Age he will, but that the Chiefs, under

the Name of *Guardians*, have the Disposal of it, and that it is dangerous to have Dealings with an *Herrnbuter*, as the whole Body directly meddles in it, and none of their Members can act, but by the Direction of the Chiefs. He also quotes here some Instances of the Dishonesty of these Guardians, partly with respect to their pretended Pupils, and partly to those that are not of their Sect. I shall only mention one of this last Sort, which is, that the above Deacon-General having learn'd, that the Government was sensible, the Mortgagee, instead of the 4 per Cent allowed him, made more than 6 or 7, by the Use of the Estates, and fearing that this in time might be looked into, desires of the Person that had the Care of them, to keep the Accounts in such a Manner, as to prevent its being found out, as appears by his Letter to the same of *June 17, 1746*; and when this Man, who seems to have been more honest than the Chiefs, and unwilling to falsify the Books, made Scruple of doing it, he in another Letter to him, dated *July 19, 1746*, tells him, that *what he had wrote to him on that Account, was done by Order.*

The Count finding a Part of his Plan thwarted by the too precipitate Answer of Mr. *Beuning*, as has been related above, became again courteous, and congratulated the Government by a Letter, on Mr. *Beuning's* acquiescing with the Steps taken by it, he also gave to understand, that his
Stay

Stay in the County of *Büdingen* would not be long, and that he would remove the Printing-Office. The Regency, which to this Time had employ'd itself in Inquiries about the Conduct of the *Herrnhuters*, now began to consider, that it was high Time to set Bounds to the Encroachments of this Society at *Herrnbaag*, and to inquire more narrowly into its System, both as to Spirituals and Temporals. For this Purpose they made the following Report to their Sovereign; That many Circumstances, which had come to the Knowledge of that Board, and which had the Appearance of Probability, required, that a Commission should be issued, to inquire into the Affairs of this Society; but that there were many Considerations which put Obstacles almost insuperable in the Way. In the first Place, Men sufficiently capable of executing such a Commission, both among the Clergy and Laity, were not easy to be found in this Country, and if there were some that could undertake it, their ordinary Occupations would hinder them from executing it in the Manner it ought to be. Secondly, The *Herrnhuters* would represent these Commissaries as partial, wherefore, in Case a Commission should take Place, one or more Persons, that had no Connexion with the County of *Büdingen*, must be required to assist at it. Thirdly, The Issue of such a Commission would be very uncertain, and there

there could be no Hope of coming at
 the Bottom of their Affairs. For, ac-
 cording to the Intelligence they had of
 these People, there was no uniform Con-
 stitution, or Rule of Acting among them
 for one Week together; wherefore it was
 doubtful, whether such Things, as were
 found among them to Day, would con-
 tinue so for any Time. They had sent
 away many of their People; and were
 daily sending more; they would certainly
 send out of the Way such as it would be
 most necessary to examine; wherefore
 these Matters, concerning which an In-
 quiry was to be made, would remain
 doubtful. The Chiefs, and those People
 of Distinction that were among them,
 perhaps would challenge or except against
 the Commissioners on Account of their
 Rank, and refuse to answer; or if they
 did, it would be in such doubtful Terms,
 according to their known Custom of
 giving all Kinds of Appearances to their
 Affairs, that the most conversant in In-
 tricate Matters would be confounded;
 and this would happen so much the more
 to those, who had their ordinary Occu-
 pations to attend and could not spend
 much Time to inquire into such Matters.
 And if the principal Points of their Plan
 should yet remain undiscover'd, this
 would make the Matter worse still, in
 that the *Herrnbuters* would continually
 boast of it; and from this Commission
 in-

indirectly reap the Advantage of establish-
 ing themselves more firmly, and increas-
 ing the Number of their Sect. They
 might, indeed, be told, that Commissaries
 were to be appointed, which also could
 be done, but then only to inquire into,
 and not to determine Matters relating to
 the Society, and by intimating this to
 them, one might discover what they had
 to say to it. But there was a Method
 more safe to come at the Bottom of their
 Constitution, though it would require a
 longer Time. Every Government was
 intitled to have an Insight into, and to
 examine the Views and true Intention of
 all Societies establish'd in its Dominions,
 to inquire into the Means every one
 makes Use of, to try whether the same
 are agreeable to the State in general, be-
 it concerning Religious or Political Mat-
 ters, and accordingly to determine, whe-
 ther, and how far, such a Society was to
 be tolerated. This was likewise the Duty
 of every Government, as the Welfare of
 a Country with which it was intrusted,
 depended thereon. It had a Right to
 use such Means as were conducive to that
 End. When therefore a new Society
 springs up, which has a considerable
 Number of Members, who use all Means
 to become powerful and formidable, a
 Government must be looked upon as not
 understanding its Interest, in Case it doth
 not so far examine into the Foundation
 of

of such a Society, its Views, the Means
 it makes Use of, and its Transactions,
 little or great, that it may rely on its
 Members, and accordingly take its Mea-
 sures in the Governing of a State. This
 was the more necessary to be observed with
 Regard to the Society of the *Herrbuters*,
 as it was known from History, how often
 Societies had introduced themselves under
 the sacred and respectable Name of Reli-
 gion, which afterwards had mostly con-
 tributed to the Ruin of a State, or at least
 caused infinite Troubles and Disturbances;
 whereof the Constitution of the *Herr-
 buters* at *Herrnbaag* had already produced
 several Instances. The following Me-
 thod for an Inquiry appeared the most
 eligible. An honest, conscientious and
 learned Man, that has no Connexion
 with the *Herrbuters*, nor is of their
 Church, ought to be placed at *Herrnbaag*.
 The Society is to be enjoined under a
 certain Penalty, to have no Meetings,
 about either Ecclesiastical or Temporal
 Matters, either by Day or Night, with-
 out his Presence. That the *Herrbuters*
 may have no Occasion to complain of an
 Infringement of Liberty of Conscience,
 he ought to have no Vote in their So-
 ciety in Ecclesiastical Matters, but he is
 to be instructed, to set down his Obser-
 vations concerning their Doctrines, Li-
 turgy, interior and exterior Constitution
 in Church Affairs, and to send in these
 Ob-

Observations once every Week, he also
 ought to enjoin the *Herrnbuters* not to
 mix Temporal Matters with their Cure
 of Souls under any Pretence whatsoever,
 nor thereby make it a Plea to exempt
 themselves from Subjection to the Go-
 vernment in such Ecclesiastical Affairs,
 as do not concern Conscience and Theo-
 logical Doctrines. In Political Matters
 he ought to have a Vote, or at least so
 much Authority as that he may record
 whatever is transacted, and no Transac-
 tion in Civil Affairs, made in his Ab-
 sence and not recorded by him, ought to
 be of any Validity. Without his Pre-
 sence and Consent, and without having
 previously made a sufficient Inquiry, no
 Person once received, ought to be sent
 from *Herrnbaag*, and none to be re-
 ceived, unless qualified according to the
 Constitution of the Country. None are
 to be married till both Parties have been
 first heard, and the Questions proposed
 to them with their Answers, are likewise
 recorded. No body is to be permitted
 to remain at *Herrnbaag* above six Weeks,
 unless he settles there as an Inhabitant,
 or enters into some Service; mean while
 he is bound in the same Subjection with
 the rest of the Inhabitants of that Place
 (1). Those that are Housekeepers at

Herrn-

(1) The Count pretended, that every one that had
 not been a Twelve-Month at *Herrnbaag*, should be
 look'd

1. *Herrnhag*, are to be appointed Guardians to Orphans, of whose Substance Inventories are to be taken, and what belongs to them is faithfully to be preserved, and not to be deliver'd into the Hands of the Society or their Directors, who never continue long in one Place.
 2. All Contracts, Wills and Donations, are either to be made in the same Manner as has been used hitherto; or at least, after previous Inquiry, to be confirmed.
 3. A Register of all the Inhabitants, of Births and Burials, is every Year to be sent in; and no body is to be allowed, of what Condition soever, to make any Regulation at *Herrnhag*, unless it be first approved by the Sovereign. The Person that is to reside at *Herrnhag* on the Part of the Government, is to order the Taxes to be levied, that are to be paid. Thus a thorough Information will be got of the Constitution of the *Herrnhuters* in Spiritual and Temporal Matters, &c.

The Sovereign agreed to every Point of this Opinion, offering to pay a Salary to the Person that was to reside at *Herrnhag*, and ordered these several Articles to be reduced into an Ordinance. But before this could be done, Count *Zinzendorf* renew'd his Correspondence, wherein he contested

the
 look'd upon as a *Forensis*, and not be subject to the Laws of the Country; and as he continually changed his People, there were in Reality few Inhabitants that could be called Subjects.

the chief Point, which was the, appointing of a Justiceary at *Herrnbaog*. As the Society, contrary to the Grant given them, never presented the Person that was to execute that Office, the Government had some Time before intimated to him, that there would be a Person appointed for that Purpose on its Part, in order to be assured, that Justice was duly administred. The Count now offered himself to be charged with this Employment, and to enforce this the more, alledged, that the Earl of *Granville*, Lord *Baltimore*, and Mr. *Penn*, were Proprietors in some Parts of *America*, and at the same Time the King of *Great Britain*'s Governors there. He added, that a Member of the Regency of *Büdingen* might come to *Herrnbaog*, once every Fortnight or Month, to revise such Matters, in which, says he, we cannot conduct ourselves without *Direction*; which was as much as to say, such Matters as I shall think proper to let him know, Here the Author observes, that it is the Custom of the Count, to refer himself always to foreign Places and Customs, the Nature of which, he is very well assured, these Persons he treats with, have no Information of; that he endeavours to screen himself thereby from a thorough Examination of the Business he proposes, and that he is extremely fond of casting a Mist before Peoples Eyes, by producing Writings and Acts and Testimonials from foreign Places, though it afterwards appears, that such as

gave

gave him these Vouchers were imposed upon by him in the same Manner, as he imposes upon them to whom he shews these Writings.

Another Point was debated at this Time, which concerned the Presentation of the Ordinary at *Herrnbaag*, and which the Count eluded by appointing Vice-Ordinaries, who were changed from Time to Time. Upon the whole, the Count could no longer deny, that he, and the Society, had in many Respects acted against the Grant. However, he had a Plea at Hand, which was to justify his Conduct at once. *'Tis a personal Fault of mine*, says he in a Letter to the Sovereign of *Büdingen*, and it proceeds, *(as 'tis known to the Omniscient!)* *from my being used, for several Years, to think no otherwise, than if I was a Servant of yours, in your Pay, and under an Obligation of an Oath to you, and never imagined that there could be a different Interest between us.* Upon considering the Count's disingenuous and selfish Dealings, already detected, and which will still more appear hereafter, is it possible to believe, says our Author, that he could on writing this, be free from the most severe Reproaches of Conscience?

New Overtures, shortly after this, were made by the Count, in which he acknowledged, that the Constitution of the *Herrnbuters* had the Appearance of being a State within a State, and desired, that some Statutes

tutes, which he had drawn up, might be confirmed. But he was told, that before the Government could enter into the Particulars of his Design, it was needful, that some Person of Credit and Impartiality from a neighbouring State, should be required to examine first into the interior Constitution of the *Herrnbuters* at *Herrnbaag*. This, Count *Zinzendorf* with all his Might opposed, as appears by his Letters inserted here; where he also much enlarges on Liberty of Conscience, but avoids stating precisely the Limits of it, saying, *the most trivial Matters are sometimes with us Casus stantis & cadentis Ecclesiæ; we cannot always demonstrate, why we have brought them into the general Computum of Liberty of Conscience.* Lastly, he offers himself here to be appointed, in Conjunction with one of the Members of the Regency, to make such an Examination or Enquiry; at the same Time, threatening the Government, that his People should remove, whereby it would be a great Loser.

Though the Government did not mind his Threatning, being resolved to put up with a small Loss, rather than be exposed to greater Inconveniences in Time to come; yet it was thought proper to examine the projected Statutes of the Count; and these being found such, as would confirm the Constitution of the *Herrnbuters*, should these Articles pass into an Act: The Sovereign now renewed his Orders, for re-
 I ducing

ducing into an Ordinance the Opinion of
 the Regency above related, and that one of
 their Body should be deputed to shew the
 same to the Count, and to hear what he had
 to object against it. In Consequence of
 this, the Time being appointed for a Con-
 ference, the Deputy acquainted the Count
 with his Commission, who finding, that the
 Government was firmly resolved to come
 at the Bottom of the Affairs of the Society,
 and that the Statutes projected by him, were
 not allowed, answered with great Warmth,
 that he never could consent to what had
 been resolved, that it was Persecution,--
 that the People should all remove,-- that
 the Resolution taken by the Government
 was a *Sign cadentis ecclesie*. To which
 the Deputy with much Calmness replied:
 that Truth was never afraid of an In-
 quiry, and that he therefore was at
 a Loss what to think of the whole; if the
 Count made such Resistance, the Govern-
 ment would be obliged to publish these
 Articles in Form of an Edict, whereby
 all the World would be convinced, that
 it demanded nothing but what was just;
 that his Sovereign had no Business with
 the Count and his Office of Syndic of the
 Society, but with the People settled in
 his Dominions, who were his Subjects;
 that there was not the least Thought en-
 tertained of infringing their Liberty of
 Conscience, &c. The Count hereupon,
 not without great Emotion, answered:
 that

4. that he (the Deputy) was the Occasion
 5. of the Resolution that had been taken ;
 6. the Saviour would punish him for it,
 7. and all that had a Hand in it, would
 8. never have any Rest.' With many other
 Expressions that betrayed a vindictive Spirit,
 which the Deputy, without Interruption,
 suffered him to vent ; and upon the Count's
 Silence, answered : ' that he was not
 9. used to hear such Sallies of Passion,--- he
 10. knew that he must give an Account of
 11. his Actions to the Almighty, but that
 12. he had more Faith in him, than he had
 13. Reason to believe the Count had ; that
 14. he abhorred Hypocrisy and acted upon
 15. Conviction ; that God looked into the
 16. most hidden Things, and judged ac-
 17. cording to Truth, and not by outward
 18. Appearance : That he now had a true
 19. Idea of the Count, and must needs ac-
 20. knowledge all that had been wrote a-
 21. gainst him to be true, which hitherto he
 22. had much doubted.' The Conference thus
 becoming too serious, the Deputy thought
 proper to withdraw, which, when the Count
 perceived, he changed his Tone, and be-
 gan to speak in so different a Stile from
 what he had done before, that the Deputy
 grew quite astonished at his sudden Trans-
 formation. The Count with great Pro-
 ximity now endeavoured to instil into his
 Mind a favourable Opinion of the Society,
 telling him, that there was a great Unani-
 mity among the Brethren, and excellent
 I 2 good

good Order observed by them; inferring thence, that there was no Necessity of appointing any Person to reside at *Herrn-kaag* on the Part of the Government; that such a Person would be dangerous to the Society, and occasion all its Members to withdraw; and thus in a short Time the Place would become uninhabited, to the no small Loss of the Government. At length Count *Zinzendorf* proposed, that in case it absolutely was insisted upon that a Person should be appointed, he might reside in the next Village, which being denied him, the Conference ended to the Satisfaction of neither Party. --- Here the Author mentions, that the Count, looking upon that Deputy, as a Man of great Influence with the Government, had endeavoured at several Times to bribe him, whereof he relates the Particulars. When this failed, he had offered him a lucrative Employment from the Society, according to which he should give them his Advice when Occasion required, but at the same Time remain in the Service of the Government; and this being again rejected, had sought to engage him in the Service of a Relation of his. These, says the Author, are Artifices, which in some Respect might be overlooked in a Negotiator, but are unworthy of a Person, that sets up for a Reformer, and who ought to convince only by Strength of Argument and not by Corruption.

To give the Reader an Idea of the Statutes,

tutes, which Count *Zinzendorf* proposed to the Government; and which to the Number of Twenty-six are at length inserted here, we shall, for Brevity sake, only mention the Heads of the most material, and the Substance of the Remarks made on every one of them. The first regards Liberty of Conscience and the Church Discipline of the *Herrnbuters*, which they desire to have confirmed anew. As to Liberty of Conscience, (observes the Author) 'tis a Point innocent in itself and cannot be denied; Belief and Conscience being not subject to the Civil Power. But then, Count *Zinzendorf* will not determine, what he would have understood by it. As nothing is more easy than to make any Thing a Case of Conscience; the Government had experienced already too often, that the Count comprehended political Matters under that Denomination, and that, according to him, *trifling Matters are oftentimes Casus stantis & cadentis Ecclesiæ*, that *he therefore cannot always demonstrate, why he has brought such Matters in the general Computum of Liberty of Conscience, and not rather specified them*; that is to say, he cannot, or rather will not demonstrate, why such and such a Case is a Case of Conscience; he will not specify, or in more plain Words, he will not admit that this Article shall be examined. Thus, whenever he should think himself strong enough, he need but tell his unadvised Flock, that to suffer such

and such Things from the Government is a Case of Conscience, against their Liberty of Conscience; that, *by Right*, they ought not to give Taxes to the Government, as he affirms in his *Homilies on the Wound-Letter* (1); and the imprudent People will soon shake off their Obedience, dethrone Princes and gain that by Force, which he now endeavours to get by Craft. This Judgment is not too severe (continues the Author,) if we consider, what the Count says in plain Words, in a Letter to one of the Members of the Regency, dated February 17. 1747, by mentioning the Difference the Society had with the King of Denmark, about their Settlement in his Dominions, (which they had also obtained under false Pretences), viz. *In this Difference, we shall, at last, be obliged to answer*. Arguments Regum. This shews his Willingness and Disposition to act whenever he shall have sufficient Power. ---- As for the Church Discipline

(1) This Book the Count has dedicated to his Lady; he says there page 130. *Er. (der Heiland) ist erstaunlich einfältig gewesen, er hat nicht einen Gedanken mehr gehabt als er geordnet hat, er hat sehr verständig von allen Sachen geurtheilt, er hat sich gleich können in die Umstände schicken, er hat Z. E. gesagt; von Recht wegen sollen wir wohl keinen Zoll geben, doch sie fordern ihn, sie wollen haben, gibs. Transkrib.* He (the Saviour) was surprisingly simple, he had not one Thought more than was needful for him, he judged very wisely of every Thing, he knew immediately to accommodate himself to Circumstances; for Instance, he said, we should *by Right* pay no Tribute, but they demand it, they will have it, give it them.

Discipline, 'tis observed here, that the Govern-
ment thought it most improper, without a
further Explanation and Enquiry, to con-
firm the Demand; as it was known, that
the Count, by Artifices scarce credible,
Kept his People in a blind Obedience and
Fear, and only left the Government the
Shadow of a Civil Power; that he pre-
tended an unlimited Liberty of Conscience,
and exercised a most arbitrary Power over
the Conscience of his Followers, more than
ever the Church of *Rome* had assumed. None
of them when sick were at Liberty to send
for those they had Confidence in; married
People, though they had lived several Years
in Wedlock, and had Children grown up,
were not looked upon as lawfully married,
unless they performed the conjugal Duties
in the Presence of the Elders, which could
be proved by Affidavits made in the Courts
of Justice, &c.

The second Statute related here, implies,
that an Husband or Father shall not be in-
titled to claim his Wife or Children from
the *Herrnbuters*. The Author shews here
the dangerous Consequences of such a Sta-
tute, which, should it pass, the *Herrn-
buters* would have it in their Power to dis-
annul Marriages, and break the Ties be-
tween Parents and Children whenever they
please, and to do that under Colour of
Authority, what they had already done of
their own Accord. He further says, that
'tis not the Care for their Souls, as they
I 4 pre-

pretend, that makes them desire such a Statute, but worldly Views. The Substance of such Wives and Children, and what they inherit, comes into the Hands of the Chiefs, who never continue long in one Place, and the poor Owners are sent into all Parts of the World, according to their Custom. Thus they lose their Property: And as for such Children as are poor, the Society has this Advantage over them, that having brought them up in their Errors from their Infancy, there is no Likelihood they will ever quit them.

By the fourth, fifth, and sixth Articles of these Statutes, whereby the *Herrnbuters* pretend to be of the *Augsburg Confession*, the Author observes, that the Count's View by this Pretence was, in all Appearance, no other, than to have a fresh Document in his Hands, in Case he had obtained the Confirmation of these Statutes, to shew to the World, that his Sect were Lutherans. This is the sly Course he steers, in order to conceal his Doctrines, and his *Respublica clericalis*, which are so repugnant to that Confession. But these Endeavours proved fruitless, as the Government already knew, that he made use of Denominations just as his Convenience required. Besides, People of all Religions were promiscuously admitted into the Society, and suffer'd to remain in the Opinions they had brought along with them, provided they conform'd to the Count's Plan, by obeying his Orders,

or

or those of the other Chiefs he had made Partakers of his Authority. The very People, who would pass here for Lutherans, afterwards absolutely denied themselves to be such; and it has been already observed from the Count's own Letters, that he sometimes called them *Reformed*, and at others *Mennonists, Dissidents from Lutheranism, &c.* which shews, that the supreme Bishop or *Papa*, under whose Direction, and by whose Influence all Schemes are carried on, can bend, like a Reed by every Turn of Wind as often as he pleases; and that his Plan is no other than a Worldly one, to which Religion itself only serves as a Cloke or Pretence.

The eighth Article was calculated for this Purpose, that the Society should have Liberty to turn out whosoever did not behave according to their Constitution. This the Government could not absolutely comply with, as their Constitution was still a Mystery. Otherwise they would have been invested, *ipso facto*, with a Power of acting in an arbitrary Manner, turning out Husbands and keeping their Wives and Children, provided the last acted according to the Plan of the *Herrnbuters*.

In the Ninth Article it was proposed, that the Government should be at Liberty to appoint a Person to be present at the Administration of Justice; but it was said at the same Time, that this Person must be a Member of the Society of the *Herrnbuters*.

buters. A pretty Kind of Expedient, which, had it been accepted, would have enabled them to keep their Plan secret for ever. Besides which, the Article itself was couched in such a Manner as made it appear, that Count *Zinzendorf* would have easily made himself Proprietor of *Herrnburg*, had this Request been granted.

The Tenth Article shews something of the economical Constitution of the *Herrnbuters*. According to the Count's Letter to one of the Members of the Regency, inserted here, they have a Company, independent on the Society, called the *General Deaconskip*, which has the Disposal of more than two Millions of Money for the Benefit of all their Colonies in *Europe* and *America*. There are also *Special Deaconships* depending on the *General Deaconskip*, which direct the Interest of every Colony in particular. According to this Statute, none are bound to give an Account of their Transactions to the Government. Thus, says the Author, it has no Right to ask them: *Pappa quid facis*. Now, were this Demand granted, they must of Course become independent, and the Government would have consented to the erecting a *State within a State*. Moreover, what they call their *General Deaconskip*, may be looked upon as a Sovereign and Independent Body in every particular Colony of the *Herrnbuters*, though it be a fluctuating one, which is ever changing its

its Abode; and on that Account is called by the Count and his Brethren a *Collegium ambulatorium*. A King, let him be never so powerful, must dread such an invisible Body, the Bottom of whose Transactions can never be fathomed. This calls to my Mind a Story related of one of the *Herrnbuters*, on Occasion of a Law-suit, which he had at *Büdingen*, who declared, that this *General Deaconship* already look'd upon itself to be more powerful than the greatest Duke in *Germany*. Should the *Herrnbuters*, or rather these *States General of all their little Republics* be permitted to carry on their Measures without Interruption, for only half a Century, what Consequences, asks the Author, may not be expected from their Aggrandizement, chiefly as their Scheme is carried on under the Mask of Religion?

By the Eleventh Article of these projected Statutes, the *Herrnbuters* desire, that no Regulation shall be made at *Herrnbaag*, without the Concurrence of this *General Deaconship*. Hereby likewise they put the Prerogatives of the Sovereign in Competition with a foreign and an unknown Body, that pretended to Independency. They left indeed the Name of Sovereign to him, in whose Dominions they dwell, but then they refused being dependent on him, excepting such Cases where their Leaders should be consenting. Certainly,

tainly, no better Contrivance could have been framed for concealing their Constitution. ' A *Richelieu*, a *Mazarin*, says the Author, never laid a more firm Plan for aggrandizing the Crown of *France*, nor have their Successors shewed more Attention in executing their Projects, than are made Use of by the Chiefs of the *Herrnbuters*, in laying their Plans for a temporal Government and removing all Obstacles that might thwart it. ' *O! quantum religio potuit suadere majorum.*

The Fourteenth Statute concerns their Mystery in matrimonial Affairs, which they endeavour, by the Proposals made here, to conceal. But the Government neither could, nor would comply with this Article, as it thought it to be its Duty to have Matters of such Consequence thoroughly inquired into, that no Body be forced into Wedlock *by their Lots*, nor the Authority of Parents be injured, who by Nature have a Right to concern themselves in the Marriages of their Children.

In the Fifteenth Article, the Chiefs of the *Herrnbuters* represent their two Choirs of unmarried People as a *Coop*, desiring they may be treated as such, and that no Enquiry be made about their *going in and coming out*, looking in general on their Method of sending People away, as a *Principium stantis & cadentis Ecclesie.*

By

By the Twenty-third and Twenty-fourth Articles, they endeavour still more to establish the Authority of their College of *Deaconsbip*, by insisting, that this independent Body, should have the Decision of Matters concerning the Revenues, the Government was intitled to from its Subjects, the *Herrnbuters*, that lived at *Herrnbaag*. A daring Demand, indeed, but not to be wondred at, if we consider, that the *Herrnbuters* pretend to a *Theocracy*, as appears by the Count's own Letter dated *January* the fifth 1748, and those of his Brethren, sent to the Regency of *Büdingen*, wherein 'tis said in plain Terms: *that all the Sovereigns on Earth, either must consent to the Theocracy in the Moravian Brotherhood, or have no Brethren in their Dominions.*

Our Author, having related the above projected Statutes, and made his Remarks thereupon, resumes his historical Account of what further happened between the Government and the *Herrnbuters*. As the Count, in the Conference held with the Deputy of the Government concerning these Statutes, (whereof a Detail has been given above) had too much exposed himself, he now thought proper not to be so busy himself, but act his Part by Means of the Inhabitants of *Herrnbaag*. A Memorial was given in by them, wherein they pretended to be ignorant of what had happened between the Count and the Government; and

and yet contradicted this Assertion, by mentioning the very Transactions that had passed. They insinuated likewise, that it might so fall out, that they should *emigrate*; that it was improper to appoint a Commission to inquire into their Affairs, and proposed, that some of the Members of the Regency should be ordered to treat with their Deputies about regulating the Points in Dispute. To which this Answer was given, that, it being necessary, a thorough Enquiry should first of all be made into the Civil and Ecclesiastical Affairs of the Society. Measures would be afterwards taken with Regard to those Matters they had proposed. Thus the Government remained steady in its Resolution, for putting some Body on its Part at *Herrnbaag*, to inspect the Conduct of the *Herrnbuters*; but the Person pitched upon for that Purpose, having during these Transactions engaged in other Affairs, some Time passed before another could be found out who might be fit for such a Trust.

In the mean while Count *Zinzendorf* left *Herrnbaag*, and by a Letter dated at *Herrnbut*, acquainted the Sovereign, that he would not any further meddle with the Affairs of the Society in the County of *Büdingen*. Yet two Months after he returned, having sent before him a trusty Person named *de Dammitz*, to sound, whether Things could not be brought again into a Way,

Way, that might favour his Plan and ward off the intended Enquiry. Several Letters and Meetings passed between this Gentleman and one of the Members of the Regency, a Detail whereof would be too tedious to the Reader. 'Tis sufficient to say, that the first intended to gain over the Government by Proposals of increasing its Revenue, and by other advantageous Offers: But as Interest was not what the Government aimed at, and as it was resolved to do its Duty, and be convinced that nothing passed at *Herrnbaag* but what could be justified, these Overtures, how craftily soever they were contrived, made no Impression upon it. Here the Author observes, that Mr. *de Danwitz* in one of the above-mention'd Letters, dated *Decem. 30, 1747* avers, that the Church of the *Herrnbuter* was establish'd twenty-five Years ago, and that the Count affirms the same in another Letter, which, adds he, 'is a plain Acknowledgment, that *Herrnbutism* is a new Sect, and cannot pretend to the *Augsburg* Confession.

When the Chiefs of the Society found, that by Craft they could not hinder the intended Enquiry into their Affairs, they had Recourse to other Means, in Order to compel the Government to desist from it. The Count had often profess'd, he had *nothing in View but to promote the Interest of the Sovereign of Büdingen; that he acted the Part*
of

of Christ, who came into the World, not to be served but to serve; and though he knew, that these Protestations were suspected as so many Baits, yet at this very Time he put it still more out of Doubt, that he was not the Person he said would have People believe him to be. All Hands were set to Work by his Orders to prevent the Government from looking into the *Sanctum Sanctorum* of his Plan, which, as it could not be hinder'd by fair Means, Mr. *Bening*, his Brother, was required to exert himself in this Behalf. It has been observed above, that this Gentleman had advanced a considerable Sum of Money to the Government at 4 *per Cent* on some Estates mortgaged to him for thirty Years, the Rents of which were gradually to repay him both Principal and Interest. Though six Years had not yet passed of this Time, he was set on, to demand back his Loan, in Order to distress the Government by so an untimely and unforeseen a Demand. The Government, however, consented to the Discharge of the Debt within a certain Term agreed upon, and this occasion'd a further Delay of the intended Inquiry, as it would not give the Chiefs of the *Herrnbuters* an Opportunity of representing to the World that such a Step had been taken by it, as a Resentment for the Loan being demanded. Nay, it gave an additional Proof of its Lenity, by granting the Society

they a Toleration for five Years, during which Time Things should remain in the State and Situation they were then in.

The *Horrnbuters*, who were bent on embarrassing the Government as much as possible, requited very ill this Act of Generosity. They got *Beuning* to make over the Loan to the King of *Poland*, they also offer'd to a neighbouring Prince to transfer this Demand on him, and that he should march Troops into the County of *Büdingen* and possess himself of the Mortgage. They imagined, that whilst the Government was brought into a Labyrinth of Troubles; they should reap a considerable Advantage therefrom; that by offering their Assistance, towards the Discharge of the Debt, they should easily extort a Grant of that Independency which they had hitherto been unable to obtain by their artificeous Turnings and Windings. This the Author proves by Count *Zinzendorf's* Letters, wherein Overtures of this Kind are made; adding likewise, that at the very Time the Loan was to be discharged, the Society offer'd to lend to the Government a Sum of Money towards paying the Debt, and that the Estates, mortgaged to *Beuning*, should be mortgaged to them. But the Sovereign, being already too well acquainted with the Views of these People, chose to clear the Estates by an entire Discharge of the Mortgage, rather than to

have any Connexion with the Brotherhood
 in such Affairs; and thus the Count's
 Projects were render'd abortive. ' It
 ' would be too prolix, continues the Au-
 ' thor, should I relate all the Contrivances
 ' and Turns the *Herrnbuters* made Use of
 ' only in this Money Affair, and it must
 ' be looked upon as an Effect of Provi-
 ' dence, that they did not succeed in their
 ' Schemes. They never believed, that the
 ' Government, which they had brought to
 ' Straights by thus unseasonably calling
 ' back the Loan, would be able, in the
 ' Time appointed, to discharge it. They
 ' never imagined, that this Step, by which
 ' they thought indirectly to save their Plan
 ' and get, on the Part of the Government,
 ' a Confirmation of their Constitution
 ' without a previous Inquiry, would be-
 ' come a Means to the Government for
 ' the better discovering and experiencing
 ' what these People were, who hitherto
 ' had cover'd every Thing with the Cloke
 ' of Religion and Liberty of Conscience.
 ' *Quos Deus perdere constituit, eorum consilia*
 ' *dementat.*'

It has been said, that the Government
 granted to the Society a Toleration for
 five Years, which commenced in *February*
 1748. It was resolv'd patiently to expect
 the Expiration of that Term, before it
 proceeded any farther in examining the
 interior State of that Sect. But this Calm,
 or

Mr Truce, lasted no longer than till *October*
 1749, when the Sovereign of *Büdingen* died,
 and his Son inherited his Dominions. On
 this Occasion, the *Herrnbuters* that lived at
Herrnbaag, like all other Subjects of that
 County, were summon'd to take the Oath
 of Allegiance and Fidelity; which in the
 Main they did not refuse to comply with,
 but made Exception against a Clause con-
 tained in the Form of the Oath, according
 to which they should in express Terms
 promise, *that under Colour of their Constitu-
 tion, they did not desire to subject themselves,
 nor would be subject to Count Zinzendorf, or
 any other Chief set by him, or by those that
 belonged to him.* As this Demand was a
 very reasonable one, and had not the least
 Shadow of an Attempt on their Liberty of
 Conscience, and as the Government con-
 sented, that in lieu of taking the Oaths
 they should only *promise* to fulfil what
 was contained in the said Form: It must
 appear surprizing, that these People, who
 desired the Protection of a Government,
 should nevertheless refuse to give those
 Assurances of Fidelity that were required
 of them. Yet so far were they blinded
 by the Influence of their Chiefs, that they
 gave in several frivolous Writings, in Or-
 der to evade what was so justly insisted up-
 on, which made their Constitution become
 more liable to Suspicion; for, at the same
 Time they denied their being in Subjection

to Count Zinzendorf, they refused averring it in an authentic and legal Manner.

Time, however, was given them to take their final Resolution, and it being perceived, that all the Lenity they were treated with, could not bring them to a Sense of their Duty, the Government found itself, at Length, obliged to issue a Proclamation, dated Feb. 12, 1750, whereby they were enjoined to withdraw from its Dominions, within the Space of three Years, and in the mean while to dispose of their Effects, which Time, joined to the two Years, during which they had already been tolerated, viz. from Feb. 1748, make out just the five Years Toleration formerly granted them. In this Proclamation all the Transactions that had happen'd with Regard to the *Herrnbuters*, and the Conduct of their Chiefs, from the Beginning of their Reception in the County of *Büdingen*, are related in a summary Manner, in Order to make the World sensible of the pernicious Schemes of this Set of People, and the Indulgence that had been shewn them. However, Liberty to remain at *Herrnburg* is there granted to all, that had never served any Office (1) in the Brotherhood, and

(1) This Clause was thought to be absolutely necessary: For, such as serve Offices, are already instructed, either in Part or in the Whole, in the Plan of the Society, and have received their Orders how

And were willing to take the Oath of Allegiance limited in the Manner as above, and leave the Sect, or would be content with exercising their Worship in private, they, their Servants and Families. They are, moreover, assured, that they sh^{ll} have full Liberty of Conscience, and are protected against the Artifices of their Leaders. The Government having also received Intelligence, that the Chiefs used unlawful Means to make those among them, that were not yet entirely *fixed into their Plan* (as they usually express it) remain in the Society, by debarring them from *Water and Pasture*, which is a Phrase of the Society, and implies a Denial of Necessaries, and Communication with others of the Society; a second Proclamation was issued, in which

the
to behave from the Chiefs of the Society, the *General Deacons* and the rest of these Heads that form a *State within a State*. Now as they have as much Regard for such Orders as for the Gospel, it would have been impossible, to purge the *State from another State* growing up in it, by leaving these People these. Their Church-Government and chief Plan would have remained unalter'd as long as these remained and had Communication with the *Heretics*. Thus those that had served Offices were excluded from having Liberty to remain; and 'tis well known, and appears by several Instances in this Treatise, that these People can speak of, and pretend to, whatever they please and Convenience suggests to them. Had they even complied with taking the Oath of Allegiance, the Government nevertheless would not have been in Safety, and perhaps *the last Evil had been worse than the first*.

the Chiefs were admonish'd to abstain from usurping any such like Power over their Flock; and those that had Room to complain were advis'd to make their Application, with Promise, that, impartial Justice should be administer'd them, whether they chose to remain at *Herrnbaag* or not.

There is no Doubt, but the Leaders of this Society, on the Publication of these Orders, were artful enough, to make their Followers believe, that this Step taken by the Government, was a real Persecution, which, as Martyrs, they ought to suffer for *Christ's* sake, for, it appears by the Account given us in this Book, that the deluded People at *Herrnbaag* publickly rejoiced at these Injunctions. They also delivered in an Instrument, made before a Notary-Public and Witnesses, wherein they declared, *that, should they renounce Count Zinzendorf, they would fall under the Censure of these Words of Scripture, whoever denies me before Men, him will I also deny before my Father which is in Heaven; and that should the Count himself give up his Office and Care of them, quoad ecclesiastica et oeconomica, they could not possibly consent to it.*---I shall beg Leave to offer here to the Reader a few Remarks, which the above-cited Author has scattered here and there in different Parts of his Performance. ' It has been already observed, says he, that the Chiefs of the *Herrnbuters*, by whom these

these People were set on to give in this
 Declaration, stick at nothing, provided
 it suits their Convenience. This Instru-
 ment, among the many Instances above
 given, serves as another Proof for mak-
 ing good the Truth of this Assertion.
 As their Plan is only founded upon
 worldly Views, which they cover with
 the Cloke of Religion, the Scripture it-
 self is not sacred enough in their Eyes,
 to hinder them from making a bad Use
 of it, nor do they scruple to lead their
 People to an idolatrous Veneration of
 the Count. No body desired of them,
 that they should deny God, Christ, or
 any other Truth or Doctrine, contained
 in the Scripture. But their Chiefs insift
 that they shall be ruled by the Decisions
 of the Count, according to his Views and
 Plan for establishing his *Supremacy*; and
 upon the Government's endeavouring to
 hinder it, they make them believe, that
 this is a Request, which, should they
 comply with it, would be denying God.
 --- It appears also by this Declaration,
 that they allow such a Right to the Count
 in *ecclesiasticis & œconomicis*, as he himself
 cannot give up, that is to say, they will in
 these Points be ruled by him alone and
 those that depend on him, which is the
 College of the *General Deacons*hip, that pre-
 tend to Independency wherever they are,
 as has been above observed. The Count

' comprehends all Matters under Liberty of
 ' Conscience, and his Discipline relates to no-
 ' thing but temporal Affairs; he exercises an
 ' unlimited Power over his Followers, pre-
 ' tending sometimes to a Theocracy, some-
 ' times to a Hierarchy in his Church, and
 ' this excludes all Civil Governments what-
 ' soever. Nay, the Event has shewed,
 ' how great and indissoluble the Tye is be-
 ' tween him and his Followers, as they
 ' chose to quit the Country rather
 ' than give up their Dependency on him.
 ' Let us suppose, a Prince makes himself
 ' Master of a Country, which was under
 ' the Subjection of another. The Con-
 ' queror requires of the Inhabitants, that
 ' they shall take the Oath of Allegiance;
 ' and commands those that do not incline to
 ' give up their Fidelity to the former Master
 ' to quit the Country. Is it to be believed;
 ' that many will withdraw? History evi-
 ' dences the contrary, and at the same
 ' Time shews, that the Inhabitants of a con-
 ' quered Province, in such Cases, look
 ' upon the Bonds which held them to their
 ' former Master as dissolved, and enter in-
 ' to new Engagements with the Conqueror:
 ' Now, the *Herrnbuters* are desired to give
 ' up their Dependency on the Count; this
 ' is demanded of them by a Government,
 ' whose supreme Power they acknowledge
 ' by Words, and to whom they profess, they
 ' are obliged to be obedient and subject;
 ' and

and yet their Actions and Writings shew
 the contrary, they rather chuse to quit
 the Country than give Proofs of their Al-
 legiance, as other Subjects in that Country
 do. Is it not hence incontestable, that
 the *Herrnbiters* are made more subject to
 the *Head of their Church*, than to the Go-
 vernment, whose supreme Power they, by
 Words, acknowledge; and that their Obe-
 dience to a Government lasts only so long
 as *this Head of their Church* will have it.
Locke, that great Champion for Tolerati-
 on, judges such People unworthy of
 being tolerated. It is his Opinion, that a
 Church can have no Right nor pretend
 to be tolerated, which debars the Prince
 of any Part of his Jurisdiction, Power
 and Right in temporal and civil Matters
 over its Members, and in which such as
 go over to it, put themselves under the Pro-
 tection of another Prince, and become
 obedient to him in Matters concerning
 their Life and Conduct, in such a Man-
 ner as to allow a greater Power and Dis-
 posal in these Matters to the Head of their
 Church than to the Government they live
 in, and dare not be obedient to the latter
 any further than this Head will allow.

It ought not, however, to be supposed, that
 Count *Zinzendorf*, after so much Vexation
 caused to the Government of *Büdingen*,
 easily relinquish'd his Prospect of establish-
 ing there a *State within a State*. Accord-

ing to our Author, he assumed all Manner of Shapes, to retrieve this Loss. In his Letters sent from *London* to the Government, he endeavoured with all his Might, to have these Proclamations repealed, and to this End, sometimes used Menaces, saying, that he had kept something in Reserve; and that the *Collegium Advocatie Unitatis*, (which I suppose is that formidable Body called the *General Deaconship*, directed by him) should meddle in the Affair, and at other Times made Offers of a pecuniary Kind. But the Government was unconcerned at his Threatning, as Justice was on its Side, and as for Interest, it had already shewn, that this was the least Point it had in View, otherwise it would not have taken a Step, whereby it was sure to become a considerable Loser. Thus the Count's Endeavours for repealing the Proclamations, (which would have furnished him with a new Voucher of the pretended Orthodoxy of his Sect) proved, fruitless and abortive.

The Author ends his Treatise, with appealing to every unprejudiced Reader, to judge from the whole Transaction, whether a Government could possibly have shewed greater Lenity to the *Herrnbuters*, than that of *Büdingen* has made appear, and whether it could have chosen a milder Way to extricate itself from their Chiefs, than by enjoining their Society to *emigrate*; chiefly as Count *Zinzendorf* had so often before threat-

threatened an *Emigration*. His Wishes in the Preface are, ' that God may preserve all ' States from being involved, in the Manner the House of *Büdingen* had been with ' the *Herrnbuters*, which, however, adds ' he, can be no Blemish to its Honour, as it ' had no sooner got an Insight into their dangerous Constitution, than it disintangled ' itself from them, even at the Expence of ' temporary Advantages, and the Loss of a ' Revenue from a Place inhabited by ' them; and thus preferred the public Good ' to private Interest. He also wishes, that ' God may open the Eyes and Understanding of every Body, to enable him to discover, that the *interiour State* of the ' Brotherhood doth not agree with the *external Appearance* it makes, and that their ' Constitution is so artfully contrived, that ' it may, with very good Grounds, be ' reckoned among the *political Evils*; in ' the same Manner as their Doctrines have ' long since been accounted among the ' *Evils of the Church*, by Divines of the ' greatest Integrity, and that upon very ' good Grounds.'

that God may promote all
 things from their own nature
 and the House of Wisdom had been with
 the things, which however, as it
 is, can be no other than as it is
 but no sooner got an insight into their
 great Condition, than it distinguished
 itself from them, even at the Expense of
 temporary Advantages, and the Loss of a
 Revenue from a Place inhabited by
 them; and thus protected the public Good
 to private Interest. To this witness that
 God may open the Eyes and Understand-
 ing of every body, to enable him to dis-
 cover that the wisdom, glory of the
 World, does not agree with the in-
 ward, heavenly Wisdom, and that their
 Generation is continually conveyed, that
 it may, with very good Ground, be
 reckoned among the blessed Spirits; in
 the same Manner as their Doctrines have
 long since been accounted among the
 Words of the Church, by Divines of the
 greatest Integrity, and that upon very
 good Grounds.

APPENDIX.

Nº. I.

*Proximæ Theologorum in Academia Tubin-
ga Celeberrimorum contra Comitem de
Zinzendorf LITTERÆ RESPONSORIÆ,
Württembergicorum Duci Serenissimo,
ejusdem Imperio Auspicioque oblatae,
nunc autem, certis de causis, iisque
legitimis, ex Lingua teutonica tran-
sata in Latinam.*

SERENISSIME DUX,

Princeps ac Domine longe clementissime:

NUPER clementissime nobis demandasti,
ut: quia Comes de Zinzendorf litteris
Mariæbornæ datis, occasione synodi ge-
neralis ibidem habendæ, quosdam ex nostratibus
ad sollemnem ecclesiarum ibi collectarum lustrati-
onem commendavit, resque se eo habeat loco, ut
simul et Facultatis Nostræ Theologicæ et Mem-
brorum ejusdem nonnullorum præfertim causâ pe-
riclitari

†

riclitari videatur, præterea autem ex aliquo tempore per se plures ejus rei prodant magni momenti consequutiones, nos ex libellis et scriptis eum in finem nobiscum clementissime communicatis plura edocti, sententias, ea qua decet, observantia et submissione inter nos collatas, una cum iis, quæ nobismet ipsis hac de re innotuerint, Senatui Regiminis Tui, Serenissime Princeps, intimo, exhiberemus.

Quæ quum ita sint, nos, Facultatis Theologi, debito et obsequioso studio statim congregati deliberationes cauti circumspectique suscepimus, rebusque studiose et communi consilio iterum iterumque consideratis, hanc præcipuorum causæ longe gravissimæ momentorum delineationem, omni, qua fieri potuit, sollertia et religione litteris consignatam, Tibi, Dux serenissime, submisit ob oculos ponere, nostrarum esse partium, duximus.

Necessaria licet, commoda et præstans commendata publicæ lustrationis via per se videri possit, maxime in ejusmodi rebus circa fidem et religionem versantibus, quæ tam late adhuc repserunt, et in tantas tamque captiosas controversias, quibus omnis ecclesia districta tenetur, abjerunt: non possumus tamen non fateri, quod in applicatione hujus consilii ad res Herrnhutanas, et præsertim ad eorum synodum generalem propediem instituentem, dubitandi rationes impediunt longe gravissimæ, quo minus illa in concreto et in materia substrata necessaria possit esse, congruens et utilis; quæque timorem facile injiciunt, ne ecclesia nostra facilissimo negotio momentosum et irreparabile detrimentum ex disquisitione male finita capiat, quum e contrario, qui ab Herrnhutensium partibus stant, more ipsis consueto, sic sibi prospicient, et tantam adhibebunt continentiam, ut, quemcumque demum res habitura sit exitum, ingens et non spernendum

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nendum emolumentum inde sibi queant polliceri.

I. Primum ejusmodi sollempnis et a præsentibus habenda investigatio minus necessariæ circuitionis notam præ se ferat, necesse est, quia hujus rei capita et momenta ex impressis utriusque partis publicis et authenticis Actis satis jam perspicue, sufficienter et penitus perspicari possunt et dijudicari, idque longe melius et certius, quam ex colloquiis omnibus coram et inter præsentibus habitis, qualia hæc propediem instituenda esse futura, quisque videt. Ex Herrnhutanæ enim societatis parte monumenta ipsorum authentica, quæ sua esse vix ac ne vix quidem ibunt inficias, in omnium sunt manibus, ut *e. g.* ill. Comitum doctrinarum synopsis, [*Lehrbüchlein,*] plures et nunc maxima ex parte typis exscriptæ & in volumina quædam collectæ ejusdem conciones [*Gemeinreden,*] accumulatae cantiones, et sic ab ipsis dictæ Cantatæ, Collectiones Budingenses, Responsa et Epistolæ, libelli Siegfried, Regnum crucis, [*Creützreich*] nuncupati, et novissimum a quodam Albino Sincero editum scriptum, cujus rubro: *Se D. Baumgarten, ut ad se rediret, faculam prætulisse, jactat, [die Heimleuchtung des D. Baumgartens.]*

Ex parte autem Theologorum, qui ex nostratibus sese litteris eum in finem editis opposuerunt et præmonita dedere omnibus, sunt in medio: Schinmeieri spiritualis infantum pestis [*Geistliche Kinderpest*] Winckleri scripta seorsum nominata et documentis firmata, Anonymi cujusdam Schediasma epistolare, [*Brieflicher Aufsatz*] quod multis probatum est, et Andreae Grosæ responsioni primæ et ultimæ, una cum pluribus appendicibus, adjecum. D. Baumgarten Responsa Theologica, et ea, quæ D. Bennerus in hac causa latine scripsit et germanice. Fresenii collectiones, quarum continuatio exspectatur, et plura alia. Quodsi ex

his necessaria facti species, ab utraque parte sufficienter et religiose colligeretur et proponeretur: facta una alterave publica et consueta reciprocatone, si necessitas omnino suaderet, res, quantum quidem opus est, in lucem posset proferri, ut et ecclesiae totae, et privati innumerabiles, quorum non minoris interest, eam perspicere queant, et pro rerum suarum indigentia sibi prospicere. Societatis autem Herrnhutanae adseclae, quum elatos semper hucusque tantummodo gesserunt spiritus, in antecessum, quasi inclinata jam victoria, praeripere palmam; per nimis exagitatam quamdam arcani disciplinam semper id egerunt, ut nihil de summis ipsorum rebus, praeterquam quod ipsis placeret, percrebesceret; pro more consueto infra Comitum et coetus sui dignitatem [totidem id verbis expressum legitur] esse, ad gravamina privatorum ipsis satis incommoda visa respondere, dictitarunt; quum quoque Christianorum et religiosorum virorum contra eos scripta, ommissa speciali responsione, subinde et in impressis, et in scriptis eorum Actis, tamquam libellos penitus famulos, quibus nulla plane habenda esset fides, & quasi re bene gesta, contumeliosissime rejecerunt, proscripserunt; quid? alia quoque, ad huncce convincendi et liquidandi modum eludendum, haud laude digna adhibuerunt remedia: ex hac constanti tenore certorum principiorum hucusque servata consuetudine haud colligi potest, quod hac in causa veritatis sufficientem, et ab omni partium studio alienam indagacionem, instituendam licet in foro quasi privato, aut publico, tuto nobis polliceri possimus. Fresenius, Pastor, multa in prooemio prima collectioni praemisso gravissima et huc spectantia monuit, digna, quae in quaestione hac praeliminaria considerentur, ad quae, licet causae tangunt momenta primaria, nihil umquam adversa parte regestum est.

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II. Hocce postulatum, in quantum Facultatem nostram Theologicam respicit, iterum ab Herrnhutanorum Directorio esse repetitum, superfluum deinde putamus et supervacaneum. Duobus ante, et quod excurrit, annis, quum peculiari quadam epistola nomine Seminarii Theologici ejusque præpositorum simile quid commendaretur et a nobis postularetur, hæc, inter alia, nostra erat responsio:

“Secundo, quod, quum infinita quoque, ut vos ipsi scribitis, facta, et totidem objecta disquisitioni essent subjicienda, et uni tamen parti, nisi et audiretur altera, fides non sit habenda, per legatos ad indagandum missos rem ad desideratam ἀκριβειαν quæ quidem probationibus nitatur juridicis necesse est, haudquaquam posset perducì; quandoquidem quum hac in caussa nullam auctoritatem decisivam et jurisdictionem ecclesiasticam, quam tamen ejusmodi legatio fundamenti loco habere deberet, nobis sumere possimus, neque compromissum, ut alia flocci non pendenda taceamus dubia, factum sit: ad verum societatis fratrum sensum cognoscendum, et ad præcludendas ambages omnes pluresque controversias consultissimum esse arbitramur, ut instrumentum conficiatur publicum, quo sine exceptione vos invariatae Augustanae Confessioni, ecclesiarum Antistitum nominibus legitime subscriptis, profiteremini addictos, quod et ipsi illustri Corpori Evangelico ad manus tradatis cet.”

Hæc et cetera vide in Regno crucis [*Creutzreich*] append. num. 79. pag. 240. cui citra urgentem necessitatem nostramque intentionem hæc responsio non multo post publice edita inserta est, cujus vero publicationis finem nos certo certius adsequi potuimus.

Quas vero rationes, quum hodiedum valeant, et in hoc novo casu magis urgeri mereantur, eo se-
verius

verius quoque hoc loco repetimus, quo majorem sine necessitate præbent suspicionem, quod justam et compendiariam Augustanæ Confessionis subscribendæ viam absolute rejiciant, eamque pro tali habeant, qua nullo modo incedere aut queant aut velint. Quæ quum omnia renuant, eorum quoque propositiones, quibus publica auctoritate valorem parere conantur, multo minoris sunt habendæ, et non merentur, ut illis, quia ipsis conducere videntur, nos præstemus conformes, aut easdem adprobando onus nobis imponamus.

III. Certum postea est et exploratum, quod hujus ecclesiæ dogmata et doctrinæ ex propriis ipsorum scriptis locisque tutissime et evidentissime cognosci possunt et dijudicari; Quod licet jam sæpissime factum, ab ipsis tamen numquam publice, et quantum sufficit, tot tantisque monitis responsum est; quid? in docendi formis et rebus ipsis plus plusque, ad finem sibi propositum [*points de vue*] hac in re obtinendum, se prodere, conveniat doctrinæ demum et docendi nostræ Evangelicæ ecclesiæ methodo, nec ne, sibi sumere videntur.

Non obscure generatim elogia, ipsis hac in re consueta, et in scriptis obvia, quam susque deque Theologiam nostram, nostrosque Theologos habeant, testantur.

Comes ill. ejusque adseclæ ut plurimum hanc sibi mente fingunt ideam: Sanguinis, sic dictam, Theologiam, [*Blut-theologie*] quæ sola ipsi arridet, ac præterquam nauci floccique ipsis omnia esse videntur, in ecclesiis nostris et scholis nec intelligi, nec doceri. De reliquis vero, quæ eodem referri ex eorum sententia non possunt, hæc sunt verba:

“Principia Lutheri prima [*Grund-principia*] in hio” (ita Sanguinis Theologiam supra dictam, nimis præterea exorbitatam et in novam redactam formam, vocant)” ex his luculentissimis
meis

“ meis declarationibus per se facile adparet, re-
 “ liqua exegetica, temporaria, ænigmatica, pæ-
 “ dantica et sibi invicem non raro e diametro
 “ opposita et contraria dogmata et superiorum
 “ inferiorumque scholarum, et singularum in
 “ Lutheranismò synodorum minime mihi curæ
 “ cordique esse. *NB.* Infra dignitatem sein-
 “ per putavi, ad ea reflectere, tantum abest,
 “ ut ingenii vires debilitarem, quo hujus vel al-
 “ terius calceum meo plane inducerem pedi.”
 (suo autem calopodio omnes sunt calcandi, qui
 cum ecclesia ejus sentire, ejusque societatis
 membra esse cupiunt?) “ hanc potius in minus,
 “ fundamentalibus (*Nebenpunkten*) mihi vindico
 “ licentiam” (*NB.* quo omnia, quæ ipsi dis-
 “ plicent, aut minus commoda videntur, quan-
 “ tativis quoque sint momenti, refert) “ modeste,
 “ si res ita postulant, ab omnibus dissentiendi,
 “ eoque minori dubio, quo minus, me honores
 “ et emolumenta ipsorum aucupari, mihi sum
 “ confcius.” Vide sic dicti plenipotentiarri e-
 “ vangelico-moravicæ ecclesiæ responsionem (*des*
 “ *vollmæchtigen Dieners der Evangelisch Mæhri-*
 “ *sehen Kirchen Antwort*) in Regno crucis (*Creutz-*
 “ *reich*) n. 74. pag. 224.

It. ex occasione speciali controversiæ, quam
 ill. Comes de lege et evangelio, ex pruritu no-
 vaturiendi, movit, hæc est ejus finalis et inful-
 tantè ab ipso prolata declaratio:

“ Quarta veritas: me vel in doctrina de lege et
 “ evangelio cogitare et sermocinari ut hæc symbola.
 “ Et eam ob causam cum inde sequutis subtili-
 “ tatibus et vanis hodiernorum Mosis mini-
 “ strorum speculationibus, qui, licet non eo
 “ consilio, religionis evangelicæ acropolin quam
 “ periculossissime subruunt, nullam mihi rem esse,
 “ fateor, quia omnes ab Augustana Confessione
 “ nova-

“ novaturientes aberrant, quorum millia, si acie
 “ est decertandum, cujus Theologo spiritu Au-
 “ gustanæ Confessionis prædico fasces submit-
 “ tere coguntur. Simul declaro, me proprias
 “ Lutheri et Melanchthonis Doctorum specu-
 “ lationes, quas circa dogmata quædam *ante*
 “ confessionem, aut *postea, præter* aut vel *contra*
 “ eam defenderunt, numquam adoptaturum, et,
 “ si aliter fieri non potest, potius me eorum no-
 “ minibus abdicaturum, et tamen, quoad vivam,
 “ inculpatum Augustanæ Confessionis addictum
 “ futurum esse et permanfurum. Nonne hæc
 “ rotunde satis prolata? Habetis confitentem!”

Vid. Regnum crucis, p. 26.

Ejusmodi flosculi de Theologis in cantilenis
 quoque occurrunt, quæ religiose canuntur. E. g.
 in Appendice libri cantionum XII, p. 1999. Hæc
 sunt eorum præcipuæ dicendi formulæ:

[Christus cruci adfixus universo eruditorum cœtui
 despectui est et ludibrio. Theologi, qui mundo adhuc
 verba dedere, protervi sunt et impudentes. Omnes
 bis mortui ad sensum quinque Christi vulnerum ru-
 bicundorum. Sapientia nos nunc ad unum omnes
 antecellimus nostris olim doctoribus.]

“ V. 7. Das” [nemlich Christus crucifixus] “ ist
 “ der gantzen gelehrten Zunft bey der vermeint-
 “ lichen Welt Vernunft, ietzo so verächtlich und
 “ thöricht worden, dasß fast kein einiger aus ihrem
 “ Orden es nennen mag”

“ V. 8. Ihr philosophisches Hertz macht, dasß
 “ auch ihr Kopf nur darüber lacht; und weils
 “ demonstriren dazu nichts nutzet, suchet das
 “ Hertz, wenn der Kopf gestutzet, bey dem Creutz-
 “ zes-Gott!”

“ V. 9. Doch das ist nicht ohne Ausnahm wahr
 “ bey der Philosophen kleinen-Schaar, die mach
 “ rejonable

“reasonable, [NB] die Theologen, welche die Welt
“bis daher betrogen, sind unverfchämt.”

“V. 10. Sie mangeln erstlich des wahren Lichts,
“und glauben selber ins Gantze nichts von dem,
“was sie lehren, es wäre denn einer, und der ge-
“witzigten Köpfe keiner, der dächte er glaubt.”

“V. 11. Die andern” [NB] “alle sind zwey-
“maltodt zum Gefühl seiner fünf Wunden roth;
“drohn noch über dieses mit Fluch und Banne,
“so bald sich einer nur gantz zum Manne am
“Creutz bekennt.”

“V. 12. So dafs es klar in die Augen fällt, zwey
“Religionen sind in der Welt; denn man ist entwe-
“der ein Atheiste, oder ein wahrer und selger
“Christe vom Fels gehaun.”

“V. 13. [NB] Wir sind nun weiser, als alzu-
“mal vnserer ehmaligen Lehrer zahl, [*] weil
“wir aus den Narben an Händ und Füffen, und
“aus der Seite auf Gott zu schliessen nun auch
“gelernt.” †

(*) Psalm cxix, 99.

Et

[†] Translated, Verse 7. Christ crucified is become so despicable to the whole learned Tribe, that scarce one of them cares to name him.

Ver. 8. Their Philosophical Hearts make them laugh at this Subject; and, as Demonstration can be of no Use here, the Heart curses when the Head is at a stand, with respect to the God on the Cross!

Verf. 9. However, this is not universally true among the little Number of Philosophers; they are reasonable. [NB] The Divines, who to this Time have deceived the World, are impudent.

Verse 10. In the first Place, they want the true Light; and upon the whole, don't believe them.

Et iterum ex novo hymno, n. 2246. additam.
II. adpendic. XII. æque ac præcedens, n. 2127.
in Seminarii ipsorum honorem composito:

[*Professores pios methodis suis conservasse inveterata Rhapsodiarum stercora.*]

“Vnd durch ein Practicum ins leer gewordene
“Lutherthum den Reformationis spiritum wieder
“instilliren. Allein der Musen Söhne betaubte
“Sinnen war n noch zu stumpf, der falsch be-
“rühmten Künste Dumps war noch zu starck,
“und die Methodien der frommen Professorn
“erhielten der Rhapsodien verlegenen Quarck, [*]
“so dasß die St. Thomas-Mohren noch ebe sah'n
“das Glück der Zeugen-Wolck, und viel Studen-
“ten-Volck verlobr den ersten Blick.” [††]

(*) Phil. iii, 8. *σὺ βάλα.*

Et hæc sunt disteria universis infimæ etiam
fortis Herrnhütensibus, et de Theologis et Pasto-
ribus consueta, ita, ut vel vocabulum pastoris seu
Presbyterii pii (*frommer Pfarrer*) apud illos despec-
tui sit factum, et ex ipsorum mente hominem, qui
animas

*themselves what they teach; unless it be one, not of
the most acute, who imagines he believes.*

Verse 11. *The others, [NB] are all twice
dead, to the Sense of his five red Wounds; and
moreover threaten with Curses and Excommunications,
on one's acknowledging wholly the Man on
the Cross.*

Verse 12. *So that it is evident, there are but
two Religions in the World; for a Person is either
an Atheist or a true Christian, cut from the Rock.*

Verse 13. *We are now wiser, than all our
former Teachers were, without Exception; be-
cause we have learn'd to judge of God, by the Scars
on Hands and Feet, and from the Side.*

(††) The Sense of this Paragraph is intirely
comprised in the Latin that is at the Head of it.

animas ad summum excitare, nequaquam vero ad salvatorem usque perducere possit, indicet, &c. hujuscemodi tamen conditionis cætus, una cum ejus Directorio ecclesiæ Evangelicæ ut adscribatur, postulet, et Theologis, propter ipsorum convenientiam, quia e re sua non est, aliter respondere, id oneris, ut ipsorum visitatores fiant, imponat, quorum tamen fidem, quicumque demum sint, averso ab illis animo damnant. Hujus autem generis testimonia ex ipsorum ore repetere, et confirmata reportare, idem esset, ac actum agere, quod tamen sine dubio essent acturi, qui talia ipsis exponere excerpta, et ipsi tamen ne horum quidem errores fateri vellent.

Huc referri quoque possunt declarationes apertæ, quæ ab istis hominibus de ecclesia nostra Lutherana, cujus tamen membra læcertis et viribus contendunt se esse, sæpissime factæ sunt. Herrnhuta, quum unica et prima hujus cætus esset sedes, et tamquam filia se ad ecclesiam Lutheranam Berthelsdorfsensem; ejusque Ministerium adplicaret; id ad eximii meriti, quavis oblata publica occasione, ostentationem, et magnam speciem (*quæ ad responsum quoque hic concedendum multum valuit*) usurpabant, quam sinceri essent Lutherani, et quam bene Evangelico Lutheranae ecclesiæ vellent. *Sed non omne aurum, quod aurescibat.* Comes ill. ante unum aut duo annos, quam veniebat primum Tubingam, Joanni Friderico Rocken, Inspirato, dilecto tunc temporis fratri, “se quidem, ait, ecclesiæ adhuc, tamquam jugo, esse “subjectos, cui tamen venenum demississe crede-“ret.” V. Extr. Diarii Inspir. p. 116. aut p. 121. edit. Winckleri. Cum ecclesia Berthelsdorfiana Electoralis Saxonici Regiminis jussu potius erat facta conjunctio, quam adfociatione spontanea, qualis quidem hodiernum rei est conditio, licet eorum

eorum privilegia alibi ipsis concessa valde sint aucta, et, quod rem expedit, illud, prouti ipsi excipiunt, ad Herrnhutam privative, non autem ad reliquas fratrum ecclesias, spectat.

In epistola quadam, ab ill. Comite post earum emissionem (*ihrer Elegirung*) data et ex inspectione oculari nonnullis ex nobis cognita, rerum Herrnhutensium statum, præcipue, ut videtur, propter coactam cum Lutheranorum Liturgia connexionem, tamquam *leonum speluncam* descripsit, ex qua, postquam satis diu inclusi fuissent, nunc tandem aliquando in ampliora erumpendi spatia, tempus instaret.

Laodiceæ appellatione, respectu ecclesiæ nostræ, nihil est istis familiarius, quum semet ipsos ex opposito *Philadelphiam* nuncupent, et adeo loco quodam: ecclesiam nostram tunc penitus, si meliorem ex Speneri et Franckii principiis formatam nancisceretur disciplinam, in perfectam evasuram esse *Laodiceam*, scripsit ill. Comes.

Nec etiam, quod cordati Theologi illis jam exprobravere: apertæ nimirum Herrnhutanas inter et nostras ecclesias separationis speciem jam pridem interesse, plane de nihilo est; uti etiam rei natura, et magnum inter utriusque partis instituta discrimen non aliter secum ferunt.

Quis igitur umquam sibi persuadere possit, quod ejusmodi societas, quæ ita de ecclesiis nostris Lutheranis sentit, sinceram cum his, et candidam habere queat communionem, nisi omni ex scopo absorptivo et tinctorio, ut nonnulli jam loquuti sunt, agerentur, ad concedendum faciliorem et expeditiorem ipsis aditum, ad laborem eum in finem omnibus in locis perficiendum, quum omnino manifestum simplicitatis et imprudentiæ esset indicium, si ex ipsa ecclesiarum Lutheranarum parte manus istis præbere vellemus.

Quodsi

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Quodsi fundamento non caret, quod huic societati, atque ipsius Directorio acriter jam et saepe est objectum, quod nempe sibi partim infallibilitatis speciem ipsi attribuunt, partim ex antesignanis ipsorum quidam, (nulla tamen ad hanc objectionem publicam hucusque data responsione) palam illi eam adscriperint : investigatio ab hominibus, quibus errare humanum, suscepta, apud eos, qui in rebus saltem magni momenti falli nequeunt, frustranea esset res ac superflua.

Illud ex parte, ex absoluta et caeca obedientia, quae ab omnibus veris integrisque Herrnhutanæ ecclesiae membris praestari et debet et solet, et quae pro obedientia erga sospitatoris praecepta venditur, (ut mille exempla probant) evinci voluit, neque minus inde, quod ad omnia nomine abutantur salvatoris, cui a societate aut ejus antistitibus acta imputantur omnia.

In Plaschnigii, iuventutis Petropolitanae nobilioris Presbyteri, relatione de Herrnhutenfibus, Fresenianæ collectioni primæ, p. 263. inserta, haec inter alia sunt verba.

“Heller, centurionis locum tenens, “(qui, ut describitur, totus erat Herrnhutanus,)” statim ac me in museo meo convenisset, a me rogatus : numne Herrnhutana societas in errorem posset induci? respondit : Christum ipsius esse caput, qui ipsam inde non posset non ita illuminare, ut errare non queat.

Georg. Jac. Sutor, ipsis olim gravis et laudatus, de eorum Presbytero quodam generali sic refert :

“Presbyter generalis N.” (quem alibi nomine “insignivit,)” aperte mihi anno 1710ccccxxx declaravit, ecclesiam suam perfectam esse et “nulli errori obnoxiam, et eum semper esse nequam; (*Spitzbub*) qui ab ecclesia facta omnia
aut

“ aut suscepta, adprobare dubitaret. Aderant vel
 “ viginti aut plures, quum mihi haec diceret.”
 cet. Vid. Fresen. coll. P. II. p. 656. sqq.

Sic etiam a persona quadam fide digna accepimus, quæ Stutgardiaë, factis quibusdam admonitionibus, contra illos ab Herrnhutensibus ibidem degentibus hanc tulerat responsionem; “ ad eccle-

“ siam Herrnhutam illud antea se delaturos; illi
 “ iterum rogati: annon hanc etiam falli posse pu-
 “ tarent? responderunt: sic sibi omnino persua-
 “ sum esse, ecclesiam enim certe a Dei spiritu
 “ regi.” &c.

Id quod amplius confirmatur authentica et omni exceptione majori professione de obligatione, qua omnes ad hanc ecclesiam se conferre tenentur. Ipse Comes in Siegfried p. 173. ad quæst. 60. num omnes verorum christianorum animi cum tali ecclesia, si fieri posset, externe etiam debeant cohærere? sic respondit: omnino, nisi mente sunt capti; his facile tali tempore concedimus omnia.

Sic alibi relatum quoque legimus, eos in Pensilvania, quum finem in colligenda sui generis societate ecclesiastica essent adsequuti, litteras promulgasse publicas: ut, quia vera Domini in Pensilvania prodierit ecclesia, omnis se nunc ad eam, qui Domini esset, conferat. Hæc verba sunt ecclesiae Domini ad omnia ipsius abscondita et cognita membra, et ad omnes, quos Dominus Deus nos ter adhuc advocabit. Vid. Fresen. coll. I. pag. 181. ut alia ejusmodi loca taceamus.

Quæ in Herrnhutans ratione sacri cædicis ejusque usus jam publice desiderata, quam maxime semper digna sunt, ut adcurata pensitentur consideratione, et ejusmodi gravamina augeri potius, quam immiui, adferere possumus.

Ad hunc usque diem interpretationi suæ N. T. germanicæ, tam captiosæ atque explosæ, insistit ill.

ill. Comes, cujus posterior editio priori pejor esse dicitur et pestilentior, quam nos tamen nondum vidimus.

Exstat hac de re scriptum Bengelii Præpositi testimonium, qui istos deprehenfos sic dijudicavit:

“Plaschnigium nobilioris juventutis Presbyterum

“ex experientia sic testari, quod isti sacras litte-

“ras unicam vitæ ac fidei normam habeant,”

“(cui tamen egregie adfero contradicit Presbe-

“nius Pastor in nota adscripta) “Argumentum ve-

“ro earum iis, quos hucusque cognovi, fatis in-

“cognitum est.” Loc, cit. pag 272.

Quem supra nominavimus, Sutor, qui complures annos inter eos est versatus, “multos inter Herrhu-

“tenses vitam sine Bibliis consumere, et, qui

“habent, eadem vendere, aut vel aliis dono dare,

“testatur. N. B. Hoc, inquit, fat multis exem-

“plis probari potest. Primi ordinis quosdam, qui

“adhuc in vivis sunt, et plurimum in hac ecclesia

“auctoritate valent, se, dum vixerint, Biblia non-

“dum legisse, gloriantes audii. Cum ejusmo-

“di homunculis facillimum est negotium” Loc.

“cit pag. 706.”

Regnier, (testis valde memorabilis,) quondam apud collaboratorem (*Arbeiter*) Kuhn (non ex postremis) ad sacras provocans litteras, hanc ab eo

accepit responfionem: “nihil melius est, quod

“cuique Biblia liceat legere, improbi enim pro-

“be ad eadem semper provocare norunt.” Loc.

“cit. pag. 428. Plura hujus generis loca oc-

currunt, e. g. pag. 475. “Plus simplici vice

“mihi dixerunt, conscientiæ libertatem esse per-

“niciofam, neque conducere, quod Biblia in

“cujusvis sint manibus.”

D. Baumgarten in responsorum Theologicorum XXIV sectione, qua ad Siegfriedi collustrationem

(*Beleuchtung*) respondet, varias adfert et haud

negligendas observationes, quæ, ab Albino Since-

ro,

ro, Herrnhutanorum apologeta novissimo, examinari et refutari magis meruissent, quam plurimorum, quibus contra D. Baumgarten immoratur.

Hic ita : " hujus factionis adfectorum, si illis
 " et Paulli loca opponuntur, eorum dogmatibus
 " aut sic dictæ methodo (de lege et evange-
 " lio,) contraria, consueta responsio et tergiver-
 " satio hæc est : quod, in his casibus Paulo
 " cum Judæis rem fuisse, prodant, apud quos
 " aliter de lege loquutus, eaque majori cum
 " emolumento effet-ufus, quam apud Christi-
 " anos fieri possit et debeat. Quid ? quod hu-
 " jus sectæ emissariorum nonnulli eo processerunt,
 " ut libere contenderint, Apostolis, exceptis Paulo et Joanne, Sanguinis Theologiam et Agnum non æque innotuisse, ac Deus in his postremis temporibus revelare apud
 " animum constituisset : utrumque inde, ut et
 " Christum ipsum, temporis sui rationem habuisse, et methodum eorum nequiquam proponendæ hujus Sanguinis Theologiæ esse exemplum," loc. cit. pag. 629. Nisi amentes statim et imprudentes habeamus omnes, qui modo contra Herrnhutanos quidquam refutunt aut dicunt, ejusmodi testimonia debitam omnino attentionem merentur et considerationem.

Ad doctrinam de mysterio sanctæ Trinitatis & de Christo quod attinet ; ex scriptis Herrnhutanorum ejusmodi excerpta sunt dogmata, & publice refutata, ut certe, iter ad eos instituere, eosque coram interrogare, non opus sit, sed, quænam res, & quale de ea pro veritate, & Evangelicæ nostræ ecclesiæ Theologia, ferendum sit judicium, in aprico est.

Legi merentur, quæ de hac materia gravissima jam pridem, præcipue ex oratione *de officio Christi*
 pa-

paterno [Vater-Amt] graviter et modeste publicæ disquisitioni proposuit Fresenius Pastor in fasciculo collectionum primo pag. 144. et quod ill. Comes, etiam rogatus, ut aperte, et religiose mentem exprimeret. parum aut plane nihil, idque consulto, regefferit, quod, si Comes meliora et haud indigniora ad defensionem suam, et ad religioforum hominum animos tranquillandos proferre potuerit, nullo modo excusari potest.

Quæ, qualis Theologia de maximis sacro sanctæ Trinitatis mysteriis, de creatione, de principio Deum cognoscendi, de Christo, quæ unica ista tantum cantione contenta, et num. 2188 additament. I. append. XII. pag. 2067 seqq. ita quam absurdissime est expressa?

“ V. 3. Als Gott dein Sohn und dein Gemahl sich
 “ einmal heilig küßten, vielleicht bey ihrem Liebes-
 “ Mahl, und Gott gelassen läßt ten, der Ur-Gott
 “ aber göttlich schlief, formirt sich eine Perspektiv
 “ (*) von tausend Weltgerüsten.

(*) Aussicht, anmuthige Landschaft.

V. 4. Das war vermuthlich anzusehn vons Schöp-
 “ fer Ur stands-Zinnen, als wenn so hinten Lich-
 “ ter stehn in einem Winckel drinnen, so wies
 “ an einem Feyertag ein Dorf zusammen bringe
 “ mag, viel, aber leicht und dünne.

“ V. 5. In einem dieser Stäubelein erschien ein
 “ roth Geflinckel, und nach und nach aus seinem
 “ Schein unzähl' re winz'ge Fünkel; der Wieder-
 “ schein in der Person des Schöpfers, (der ist Gott
 “ der Sohn,) vereinzelt jedes Pünckel.

“ V. 6. So brachte der Welt-Architect † die
 “ Zeit und Ewigkeiten in einen möglichen Prospekt
 “ (*) “ vors

†

“ (*) vors Ur-Gotts Ungrundheiten, den Gott
 “ hingegen sah niemand, und eh sein Name ward
 “ genant, vergingen vierzig Zeiten.”

(†) Baumeister. (*) Gesichts-Punct.

“ V. 7. Gott Schöpfer wolt das Stäubelein, daraus
 “ wir Menschen leuchten, zu seinem Eh-Ge-
 “ mable freyn, es aber erstlich seuchten mit einem
 “ Dinge Blut genant, des Wunder-Werck allein
 “ bekant den Hertzen, die's erreichen.”

“ U. 8. Vnd die das Wörtlein Blut verstehn, ein
 “ Wort verdeutscht vom Hama, (***) allein die
 “ dürfen fürder gehn, und hörn das grosse The-
 “ ma: in Gott dem Menschen Iesu Christ, der
 “ aller Dinge Schöpfer ist, liegts kleine Gotts-
 “ Systema. (†)”

(***) Gr. ἄιμα. (†) Εγχειρίδιον ἢ Κεφάλαιον,
 Hebr. 8, der kleine Catechismus. Ἀνακεφαλ-
 αιώσις τῶν πάντων ἐν τῷ χριστῷ. Eph. 1, 10.

“ V. 9. Die nehmen die Oeconomie der drey im Ehe-
 “ Vereine für die perfecteste Copie von Gott der
 “ Ur-Gemeine. Kein Gleichnis scharrt im Kopf
 “ so sehr, als unsers Tropfs mit Gottes Meer;
 “ dem Hertzen klingts doch reine.

“ V. 10. Wer Got den Vater ihm gemäs im
 “ Kopfe fassen müste, eh Blut in seinem Hertzen
 “ flos, ach mein Herr Iesu Christe! er möchte
 “ auch noch so albern seyn, er käm in scrupel drü-
 “ ber nein, vnd würd ein Atheiste.

V. 11. Drum ist ein General-Verbot für alles,
 “ was natürlich, zu glauben mehr als einen Gott,
 “ vnd den nicht eh figürlich, bis das du erstlich
 “ inne bist, das der Gott Fleisch geworden ist,
 “ dann ehr ihn creatürlich.

“ V. 12. Die alte Biebel lehret fein, das uns ein
 “ Mann geschaffen (†) dem wir prædestiniret seyn

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“ in seinem Arm zu schlafen; die neue brauchet
 “ Geists-Verstand, und ehe es der Mann erkant,
 “ kan sich kein Hertz raffen. (**)

(†) Jes. 54. 5. (***) Matth. 11. 27.

“ V. 13. Was aber aus des Gottes Tod erlangt
 “ ein neues Leben, das hat hinführo kein Verbot,
 “ und darf sein Hertz erheben, zu hören, was
 “ der liebe Gott, der Mann mit den fünf Wun-
 “ den röh, ihm will zuhören geben.”

“ V. 14. Der hört, das noch ein Vater ist vom
 “ Schöpfer aller Dinge, und das der Mensch Ie-
 “ sus Christ in Kraft des Geistes ginge, der aller
 “ Dinge Mutter ist, und der den Menschen Jesum
 “ Christ ins Mägdeins Leib empfiuge.

“ V. 15. Von dem Momente an so heists: ich
 “ glaube einen Reichen von Gott des Vaters und
 “ des Geists ehrwürdigen Geschweyhen, (*) ich
 “ glaube, das ein Zeit-punct ist, da mich mein
 “ Schöpfer Iesus Christ nach Leib und Seel wird
 “ freyben.

(*) Sohns Frauen, nach dem natürlichen Sinn
 dieses Worts, welcher sonst auch von an-
 derer Verwandtschaft gebraucht wird. (††)
 Reliqua

(††) Translated Vers. 3. As God thy Son and
 thy Spouse once holily kiss'd one another, perhaps at
 their Love Repast, and with Resignation were passi-
 onately inclined, the Originary or Grand God being
 then in a godly Sleep, a Prospect was formed of a
 thousand worldly Theatres.

Vers. 4. On viewing this from the Top of the Crea-
 tor's primary Seat, it had probably the Appearance,
 as if Candles were placed behind in a Corner, such
 as the Inhabitants of a Village may bring together
 on a Holy Day, many, but light and thin.

Vers. 5. In one of these Atoms appeared a red
 Glimmering, which, by its Shining, gradually produced

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Reliqua vere et fideliter excerpta summatim hæc sunt:

Oeconomiam Trinitatis hucusque creditam, quod nempe Deus Pater sit Creator, Filius Redemptor,

innumerable Sparks; the Resfection whereof in the Person of the Creator, (who is God the Son) particularised every little Point.

Verf. 6. *Thus the Architect of the World brought Time and the Eternities in a Prospect as much as was possible to serve for the primary or Grand-God's Foundations not as yet laid; but no Body saw God, and forty Times passed before his Name was utter'd.*

Verf. 7. *God the Creator would take to himself for a Wife, that Atom out of which we Men shine, but first of all moisten it with a Thing, called BLOOD, the Miracle of which is only known to those Hearts that attain it.*

Verf. 8. *And who understand the little Word Blood, a Word translated from HAMA, these may go further and hear the great Thema: in God the Man Jesus Christ, lyes the little System of Godhead.*

Verf. 9. *THESE take the Oeconomy of the three united in Matrimony, for the most perfect Copy of God, who is the PRIMARY SOCIETY. No Simile puzzles more the Head than we, a Drop, compared with the Sea of Godhead; nevertheless it sounds pure to the Heart.*

Verf. 10. *Were any one to get a just Idea of God the Father, as it ought to be, before Blood was shewn into his Heart, O my Lord Jesus Christ! he would thereby fall into Scruples, and become an Atheist, were he ever so simple.*

Verf. 11. *For this Reason there is a general Prohibition to all Men, not to believe more than one God, and him not figuratively before thou hast experienced*

demtor, Spiritus sanctus sanctificator, errorem adhuc totius Christianismi fuisse principalem.

Omnia hæc Salvatoris potius esse, ita tamen, ut Pater & Spiritus sanctus ipsi ad omnia hæc ministrarent, quo nempe vocabulo expresse utuntur.

Qui præterea nihil de Divinitate sciat, & in Christum solum hominem credat, servari posse.

Doceri non oportere Divinitatem, nisi eam, quæ fuerit in Christo.

Tempore Veteris Testamenti nemini quidquam de Trinitate innotuisse. Jeho-

perienched that this God became Flesh, then honour Him as a Creature ought.

Verf. 12. The old Bible teaches well, that a Man has created us, in whose Arms we are predestinated to sleep; the new requires spiritual Understanding, and no Heart can avail itself of any thing, before that Man has taken Notice of it.

Verf. 13. But whoever from the Death of that God acquires a new Life, has for the future no Prohibition; and can raise his Heart, to hear, what God, the Man with the five red Wounds, will give him to know.

Verf. 14. He hears, that there is besides a Father of the Creator of all Things, and that the Man Jesus Christ enter'd into the Virtue of the Spirit who is MOTHER of all Things, and who conceived the Man Jesus Christ in the Womb of the little Maid.

Verf. 15. From that Moment this Consequence follows: I believe a Row of honourable Daughters in Law (†) of God the Father and the Spirit. I believe that there is a Time coming, when my Creator Jesus Christ will marry me in Body and Soul.

† This is the most proper and natural Sense of the Word Geschweyhe, which is also used to signify other Relations.

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Jehovam, immo Jehovam inter Elohim fuisse Christum.

Non necessarium esse, de Christo, ut filio Dei, qui cum Patre ejusdem sit essentia; loqui, sed de salvatore solo, quatenus Deus officialis [*der Amts-Gott*] totius sit mundi.

Infantem in incunabilis mundi esse creatorem, quem præter neminem.

Apostolos, ad vitandam idololatriam, non in Patris, Filii & Spiritus sancti nomine baptismo adpersisse, sed in nomine solius Christi. Deum, in modum fulguris, filium suum emisisse, Filium incarnatione sua in Divinitate Parenthesin fecisse.

Qualem in mundo avum dicerent aut socerum, talem esse Patrem sospitatoris nostri Jesu Christi;

Spiritum sanctum in Deitate esse uxorem, [*der Ehe-Gemahl*] matrem Christi & nostram.

Moribundis quum benedictionem impertire volerunt, cantantes his usi sunt verbis: Deus vobis benedicat Patercuius, benedicat vobis Matercula, &c.

Filium, quod sibi humanam induendi naturam, et ex Divinitate proeundi data sit potestas, tamquam gratiam reputasse.

Ipsam non ut Deum, sed ut hominem, iidem, quibus nos victoriam consequimur, viribus devicisse. Patrem ipsi opem tulisse, ipsum nobis ferre. NB. Ipsi haud plus dignitatis, quam nobis concedit, fuisse. etc. Ipsum divinitatem suam exuisse, eadem, qua homo potest, ratione, miracula edidisse.

Ejusmodi loca in concionibus maxime reperiuntur, et, quoad singula verba, suo quidem loco relinquenda, tales autem continent doctrinas, et docendi methodum, quales excusari nequeunt.

Gravissimum porro ex gravaminibus dogmaticis fuit, superflua et noxia doctrinae ecclesiae nostrae, de legis et evangelii usu, mutatio, quae non e singulis tantum membris, sed tota Herrnhutana societate, tamquam causa principalis, habita est et defensa.

Verum

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Verum enim vero nec ad hanc penitus et plane perspicendam nova quadam et a praesentibus habenda investigatione opus est; sed tam ab ipsorum sociis, quam a nostris Theologis haec materia ita jamjam est exposita, vetus quoque doctrina et praxis ecclesiae nostrae firmissimis sic defensa est argumentis, ut iis, quorum interest, ad informationem sufficere queat. Ex Theologis insuper nostrae Facultatis quidam non longe abhinc in duabus disputationibus: de superflua et noxia mutatione doctrinae ecclesiae nostrae de Lege et Evangelio, et rursus: de usu legitimo Legis ab omni conatu et effectu justitiae propriae alienissimo, sua contulit. Sed loquantur et scribant Theologi licet, quae volunt, faciunt; quum antiquas tamen de Antinomismo tantum recoquant controversias, et ad caute distinctas et considerate conceptas Theologorum remonstraciones hac in causa animum hucusque plane non attenderint; veritates etiam interspersas, falsis, superfluis et fundamento destitutis additamentis, ad multorum bonorum confusionem magis perverterint, quam reddiderint utiles. Quinimo haud erubescunt, egregiam et solidam Lutheri et Melancthonis hujus rei explicationem, (Lutheri praesertim) ab universa nostra ecclesia adoptatam atque approbatam naso adunco traducere, et inanes appellitare speculationes, quibus non necessario sit subscribendum, et his non obstantibus inculcata Augustanae confessionis membra se manere contendunt.

Quaenam doctrina et doctrinae methodus Herrnhutanae societatis sit de sic dicto salutis ordine, ex supra allatis eorum scriptis primariis plane perspicere potest, et nihil amplius requiritur, quam ut omnia inde sine partium studio et religiose aequa ponderentur lance, praecipue quum maximi momenti praxin totius Christianismi attingant. Numquam Theologis, verum cum falso et infucato reicere,

† † †

aninus

animus fuit, alias autem remonstratum est, verbo divino non esse consentaneum, e. g.

Quum peccatorum venia primo inter gratiae beneficia in salutis ordine habetur loco; quum nulla urgente causa de poenitentiae (*Büße*) vocabulo, ab omnibus usitato et satis definito, ad hunc usque diem tot moventur lapides, et haeresis, nescio quae, in eo quaeritur.

Quum tradunt, ad peccatorum veniam impetrandam nihil omnino Salvatorem requirere, nedum ut in posterum de reditu ad meliorem frugem quis cogitet, sed miseros tantum peccatores ipsum desiderare, ægrotos & emortuos homines, nec de futuris quoque habendam esse curam, nec multa pollicendo cum sospitatore de conditionibus agendum, sed soli ejus misericordiae se esse committendum.

Quum, quod ad Rom. vii. de statu [*Proceß*] sine lege, sub lege, & sub gratia legitur, non ad hominis irrogeniti permutationem, qualis ea ordinaria; aut saltem plerumque esse solet, referunt, sed pro methodo habent, quam Paulus iis, qui in conversione speciosum et singulare quid cuperent, commendasset.

Quum omnem de certamine [adversus peccatum aut *der Büß-Kampf*] doctrinam ab hominibus fictam, quam alius ab alio didicerit, quæ tamen quid sibi velit, nemo adhuc sciat, cum iusultatione dictitant. Quale certamen homini emortuo, aut morti obnoxio, aut infanti denique possit esse?

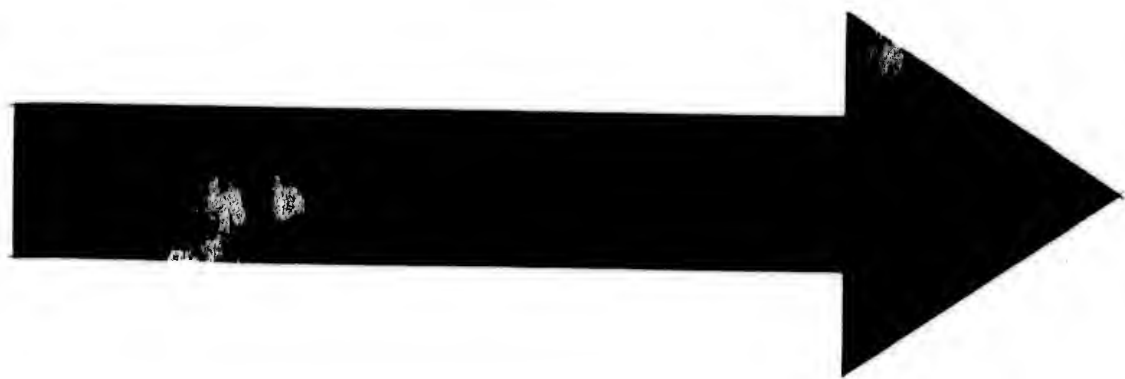
Quum sine justa discretionem de conversionibus unius horæ, aut minoris temporis intervallo factis, [*Stunden und Minuten Bekehrungen*] loquuntur & docent.

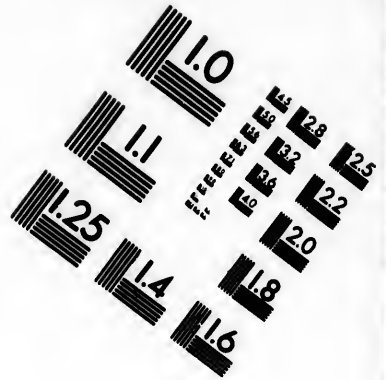
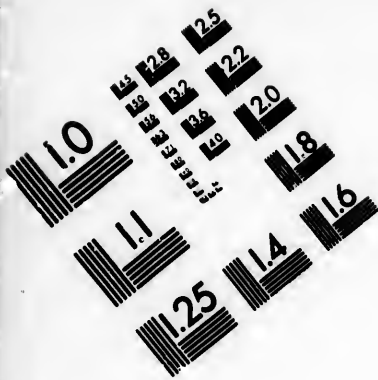
Quum hominem, quoad in gratia infans sit, ab omnibus undequaque hostibus conquiescere, scribunt, & quando juvenis evaserit & pugnatore, docent

certare salvatorem pro illo, & quantulum quoque ipsi cum satana aut mundo intercedat certaminis, id plane exigui, & nomine tantum tale esse; quod si vero per salvatorem liceat, ut malum ex corde quidem demtum, in homine autem adhuc, seu, ut alias dicitur, in carne residuum rursus sese exserat, juvenem in Christo hoc probe sentire, et de eo dolere, ex sospitatoris autem verbo quoque edocum, quomodo huic rei incedendum sit, statim observare ubivis, peccatum esse damnatum, non amplius esse resistendo [*Partis egale*], omne plane juris potestate & facultate esse destitutum; omne membrum conamen, pulicis instar, statim ac sentitur, nulla prorsus ipsi data vel facultate vel licentia resistendi, necari posse.

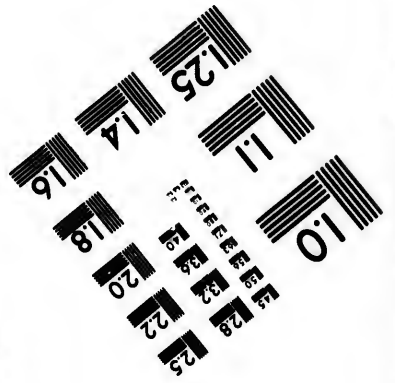
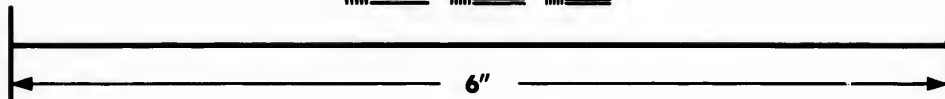
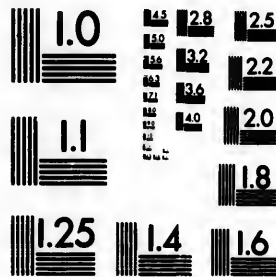
Quid? quod in concionibus & orationibus synodalicis in hunc modum sunt loquuti: "Nullum est peccatum, nulla mali species, quæ non paleæ instar, potest propelli. Illum, qui, sese a peccato non posse expedire, dicat, mente esse captum. Si perfecti evadere volumus, [minime ut sanctissimi fiamus, & ab omni abstinemus peccato, quippe quod minitioris curæ est,] quales nempe Paullus nominat perfectos, Phil. iii. adprehendamus mysterium hoc necesse est, &c. Nos concupiscentia non amplius turbare, superbia non amplius vexare, neque cruciari potest avaritia, &c."

Quum denique Theologorum doctrinæ de tentationibus & probationibus spiritualibus, crude & ommissa necessaria distinctione hæc opponuntur principia. "Plurimi mortalium hanc a vero plane abhorrentem sœvent sententiam, quasi, qui tentatur, Dei esset dilectissimus filius. Tentationes animi ad lapsum jam inclinantis sunt indicium. Testantur de mente male firmata, et





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“ & donum, quod sabinde erumpere conatur,
 “ fovente.”

Nec prætermittendum hic est, quod in syste-
 mate & praxi societatis Herrnhutanae de Christia-
 nismi conjugio sæpius occurrit, & inter scandala
 nunquam ab ipsis data manifestissimum est. Si id
 tantum contendissent, quod conjugium quoque & coi-
 tum conjugalem ex caritatis regulis suscipere & co-
 lere teneantur Christi cultores: recte & sapienter esset
 actum. Sed sub hujus rei prætextu tot scandalo-
 sas, falsas, singulares & adhuc inauditas doctrinas,
 propositiones, instructiones & expressiones mate-
 riæ de conjugio intexere, easque insuper venditare
 sacro sanctas, de quibus totas, ut alunt, caritatas
 & hymnos ecclesiasticos vel varii Herrnhutanarum
 societatum chori decantare non dubitant, hæc
 vitinia jure a Theologis periculosissimis adhuc ad-
 numerata erroribus, et ea sunt, quæ a societate ista
 ne quidem negantur, sed manifeste, neglectis
 omnibus hucusque datis admonitionibus, tamquam
 sanctæ & innocuæ defenduntur, prouti novis-
 sime in refutatione [*Helmleuchturg*] D. Baumgarten
 ab Albino Sincero quodam, & in novissimo proe-
 mio Additamenti Append. cationum XII præ-
 missis, ad omnium stuporem usque factum est. Eo
 atque multa congeruntur paradoxa: “ Quod sal-
 “ vator, tamquam Pater genuinus, maritis
 “ concesserit potestatem generandi liberos, ut
 “ eam ob causam Vice-Christi, Vice-mariti,
 “ & Christi Procuratores sint in re conjugali,
 “ donec ipsos ad se accersat, ut homines ad id
 “ prædestinatos, ut in amplexu suo dormiant,
 “ (qua dicendi formula utuntur sæpiissime,)
 “ quod ad sanctificandum actum conjugalem
 “ maritis membri Christi virilis circumcisis, &
 “ uxoribus membri muliebris B. Virginis, re-
 “ præsentatio commendetur atque injungatur;
 “ quod

A P P E N D I X.

xxvii

“ Quod eo ipso momento, quo alter in nomine
 “ Domini Iesu largitur, altera in nomine ec-
 “ clesiae accipit semen ipsi destinatum terrenum
 “ quidem, attamen subruentum, ea NB. om-
 “ nia sunt sancta, & consecrata, non impura,
 “ non communia, minime inquit Paulus, &
 “ si aliud quid agunt, imago creaturae in Vice-
 “ Christi ejus via, & creatoris vestigiis expri-
 “ mitur, (*so steht das Bild der Creatur in ihres*
 “ *Vice Christi Wandel des Schöpfers Spur;*) quod
 “ hoc connubium huic societati sit reservatum,
 “ extra eam vero conjugium adhuc nihil aliud,
 “ nisi adulterium, fuisse: (*Vid. additam. I. N.*
 “ *2163. v. 15. p. 2845.*) quod plenariam, &
 “ ad omnes casus formatam de ejusmodi actu,
 “ conjugali instructionem conjugium inveni-
 “ bus a gravissimis quoque in ecclesia viris
 “ dari oporteat; quod sub titulo sacratarum
 “ harum de conjugio idearum hac de re, in-
 “ primis in Appendice Cationum XII & addi-
 “ tamentis, protervas eas, crudas & scandalo-
 “ sas adhibeant complures expressiones, quas
 “ minus religiosus quoque alius erga alios &
 “ publice proferre vel centies dubitaret, &c.
 “ quod denique, quum ecclesiae nihil fere, tan-
 “ tum intulit damnum, quantum extraordi-
 “ naria haec & scandalosa licentia, postquam
 “ percrebuit, nemini eorum sit dubium, sancta
 “ haec omnia & inocua in apologiis publicis de-
 “ clarare, & manifesto sacrae scripturae abusu,
 “ tamquam tale quid defendere, in quo nemo,
 “ nisi qui animum Christi sanguine nondum
 “ purgatum habeat, offendere possit, uti quam
 “ novissime in praefatione ad Additamenta, &
 “ in Albini Sinceri *Heimleuchtung* factum est.
 Ex concionibus si inter complures alias eam
 perlegimus, quae festo ascensionis Christi die,
 anno

anno c1515 ccxxxv, de proprio legatorum Agni officio est habita : de Salvatoris mandato Apostolis suis inter gentiles negotio, et adhuc novis Agni legatis ad eosdem, ejusmodi deprehendimus propositiones, quæ erronea multa & inutilia continent, et in veros abeunt fanaticismos, præcipue in ils notatu digna sunt pag. 9. hæc verba, “ fratres & sorores ! sexaginta aut septuaginta ab hinc anni sunt, ex quo ætas est exorta, præmatura reformatio, &c.” rursus, pag. 25. “ Salvator, testis mei, inquit, vos futuri estis. Minime dicit sospitator : vos explanaturi estis hominibus sacrosanctam Trinitatem, explicare poteritis iis, qua ratione hæc vel illa Apocalipteos Joannis aut vaticinii Danielis sectio, &c. sit intelligenda, ostendere poteritis, quæ in accentu vis, quæ in constructione sit emphasis ; sed ita : dicturi estis, me exstitisse, narraturi aliquid de me, quærere vos oportebit : ubi cor ? ubi anima ? ubi est aliquis, cui spiritus sanctus prope fuit, cui se venturum indixit spiritus sanctus ? ego, quod ipsi dicam, habeo” &c. &c. Vid. omnino & sequentes, quæ mire sonant, & omnibus insuper reliquis reformationis principiis, suis tantum exceptis, quam injustissime insultant.

Hæc speciminis loco. Ex quibus satis superque perspicui potest : hujus societatis dogmatica, licet propriam confessionem neque habeant, neque habere velint, partim manifesta, partim captiosa factis citra omnem uberiolem sollemnem indagacionem esse, & a doctrina ecclesie nostræ, & a promissione ipsa, quæ nobis hic stipulata manu est data, toties quoties aberrare.

IV. Ad societatum Herrnhutensium instituta porro quod attinet, ea in præsentia ex propria descriptione publica penitus ita sunt inspecta, ut & ea, quæ

quæ magno cum discrimine & discretionem contra ea hucusque monita sunt.

Fundamentalis delineatio [*der Fundamental-Plan*] & methodus colligendi ecclesiam ea est, ut homines ex omnibus sectis & ecclesiis sibi adfiscant socios, qui modo Hæmato Theologiæ, ut dicitur, suffragantur; & in ea cum ecclesia Herrnhutana conveniunt, licet priores errores non exuerint, quinimmo apud ecclesias, quibuscum antea fuerunt, manendi licentiam, prouti res sint, habeant; vetantur etiam, neminem in religione sua interpellare, aut profelytos ex ea comparare. Hanc autem ecclesias erigendi & colligendi methodum omnibus ecclesiæ nostræ evangelicæ principiis, & ut credimus, verbo quoque divino esse contrariam, publicarum adhuc demonstrationum & contradictionum contra hanc ecclesiam pars fuit, nec suadet necessitas, ut in loco cum ipsis hac de re ferram reciprocemus, quippe quod nec ipsorum intentio est, nec petitionis scopus. Eum in finem jam ante aliquot annos Facultatis nostræ Theologus quidam in lucem edidit disputationem, cui titulus: *sensus verus & falsus consilii de ecclesiis in ecclesia erigendis, quæ inter Herrnhutanos minime latet.* Postea quidem loca beati D. Speneri nonnulla, sine dubio hac disputatione moti, in appendicibus Regni crucis (*Creutzreich*) statim ab initio inserverunt, ut, hanc suam methodum cum Speneri, quod commemoravimus, consilio in omnibus congruere, probarent. Certo autem certius est, intentionem & praxin beati hujus viri quam longissime ab Herrnhutana adfuisse adplicatione, ut & alias quoque in disputatione: de vi reciproca errorum in errantes & errantium in errores, item: de sedimentis errorum nequaquam contemnendis, satis

fatis hic demonstratum est, de gravibus erroribus haud leviter esse sentiendum.

In reliquis vera collectarum & clausurarum ecclesiarum constitutionibus, quas tanti faciunt, & quibus tantum tribuunt, hæc jam sunt taxata.

Quod illas, maximam partem noviter inventas & ab iis latas, qui his singularibus cœtibus formam dare voluerunt propriam, pro veteribus fratrum Maravicorum constitutionibus venditent.

Quod earum nimia sit & superflua multitudo, quæ, ut omnes ex intentione rite exerceantur, munerum quoque & personarum multiplicationes requirunt.

Quod iisdem inter se & alias ecclesias, quæ ejusmodi res sibi imponi, aut, quum eas tanti non æstimant, indigne haberi & dijudicari, se obstritas esse non putant, perniciosum schisma, & superfluum causentur sæpimentum.

Quod propter easdem, quasi Apostolicas constitutiones, aliis se præferant; licet de earum paucissimis, eas jam Apostolorum tempore in usu apud ecclesias primas fuisse, possit probari.

Quod citra omnem necessitatem ex communibus Christianorum erga se invicem officiis pecuniaria, pro cujusvis donis & facultatibus, constituent munera ac negotia, quæ mirum præterea in modum, uti jam diximus, multiplicantur, & incommoda attrahunt haud exigua, quæ satis demonstrari possunt.

Quod pro rebus habeant ecclesiasticis, quæ in Dei verbo numquam ex sunt declaratæ, e. g. quum in sacra scriptura liberorum immediata educatio non ecclesiæ sit, sed parentibus demandata; in hac nova œconomia parentibus id juris eripere, & per homines ab ecclesia constitutos exercere, sibi adrogant.

Quod

Quod in his constitutionibus ecclesiasticis talem fecerint dispositionem, quæ sine acri & exacerbato dominio obtineri non potest.

Quod, ad tollenda quædam incommoda, ecclesiam in tres Tropos *varias* dividendi modum elegerint, quum hæc via ex iisdem principiis Tropi Sociniani, Pontificii, Mennonitici, Quakeristici & Separatistici, salva ecclesie in fundamentalibus unitate, æque facile possint constitui, uti ex parte jam in Pensilvania magno conatu, licet frustra, tentarunt.

Quod in horis ad aperienda animorum interiora indictis viam sibi in hac ecclesia ad ejusmodi cordium & rerum omnium scrutinia parent, quæ majorem, quam Pontificiorum auriculares confessiones, creant molestiam.

Quod academiæ speciem per prætensa Semina-ria forment, quorum usus longe patet lateque, aliis academiis malè adspersit tanta maculam, præcipue autem Theologiæ studiosis ad melioris vite studium excitatis suspicionem de ecclesie nostræ ministerio injicit, ab alienationem causatur & nauseam, ut amplius a partibus nostris stare recusent, ad hoc vero seminarium his aliisque rationibus impulsis magno numero & ad ingens ecclesiarum nostrarum detrimentum confluant, postea vero ad nostra ecclesiastica instituta reddantur inutiles.

Quod crebriores eorum in omnes partes emissiones stupendos excitarint in ecclesiis evangelicis motus, quibus subinde major hominum numerus in consortium illorum trahitur, de quo nuperrime Theologus in Silesia celeberrimus ita ad certum quemdam retulit:

“ Quot fidiſſimorum hominum hac occasione, ab undique vagantibus Herrnhutanæ societatis

“ cietatis

“ cietatis emissarii contra animarum etiam pa-
 “ stores fidelissimos, eam modo ob causam;
 “ quia Pastores sunt, concitati, a religionis
 “ evangelicæ cultu recedant, quinimmo non-
 “ nulli quasi furibundi & amentes priores doc-
 “ tores & fidei socios infectentur, verbis ex-
 “ primi nequit, & lacrimarum flumine satis
 “ deplorari, &c. quemadmodum stupenda Be-
 “ rolino quoque de rebus Heerhutensium ibi-
 “ dem erumpentibus referuntur.”

Quæ vere omnia eo minorem injiciunt admira-
 tionem, quo odiosius & ludicrius hi homines se-
 quentem in modum nostras depingunt ecclesias,
 suam vero summis efferunt laudibus:

“ Sie reißen eine Hütte entzwey, in ihrer Mit-
 “ te, da stehet sie ohne Dach, und ohne Seiten-
 “ Wände, und hat damit ein Ende; das ist so
 “ ihr eigene Sach.”

“ Die nackte Kinder beben, die ohne Hütten le-
 “ ben, und sehnen sich so sehr nach einem andern
 “ Hause, weil sie vor Sturm und Brause sich öf-
 “ ters kaum befinnen mehr.”

“ Allein sie müssen hören, das dieses zu geweh-
 “ ren, was höchst gefährlich sey, und das im
 “ Hause sitzen, und sich vorm Winde schützen,
 “ nichts sey als pure Slaverey.”

“ Wenn Jesus ruft ihr Matten! kommt unter
 “ meinen Schatten, ihr Küchlein kriecht herein, so
 “ schreyen sie im Grimme, dis ist nicht Iesus Stim-
 “ me, ins Wetter hinaus ihr Küchelein.”

“ Wenn aber hier und dorte an einem wüsten
 “ Orte manch armes Schäflein lauscht, und zit-
 “ tert und erkält sich, und wimmert wohl, und
 “ meldt sich, wenns ihm so um die Ohren rauscht.”

“ So denck ich ohne Fragen, ich darf den
 “ Schäfgen sagen, kom herein und leg dich her,
 das

“ das Lamm, das dich erkaufet, und in sein Blut
 “ getaufet, das hole deines gleichen mehr.”

Quod constitutionum ipsorum principalium complures, maxime domicilia, quibus sic dicti chori marium cælibum et virginum ad infantes usque separatim custodiuntur, non multa solum externa et perniciofa adtrahant incommoda, sed non tolerandum etiam dominium et tyrannidem et in corporalibus et spiritualibus inferant. etc.

Quo propius autem, salva tamen aliorum auctoritate, nostra animi sensa hac de re graviori appetimus;

V. Pe-

Translated. They pull a thatch'd House to
 Pieces by the Middle, there it stands without a
 Roof, and without Side-walls, and there is an
 End of it: This is their Way of proceeding.

The naked Children, having no Dwelling, trem-
 ble and long for another House, because they are
 not able to support themselves against the Injuries
 of the Weather.

But they are told, that it is highly dangerous to
 grant their Request, and that it is mere Slavery
 to sit in a House, and secure one's Self against the
 Wind.

When Jesus calls, Come under my Shade ye weak
 ones, ye Chickens, enter; they cry out, full of Rage:
 This is not the Voice of Jesus; get out into the
 Weather, ye Chickens.

But when here and there in a desert Place ma-
 ny a poor Sheep listens, trembles, gets cold, and
 the Wind beating about its Ears, comes to us.

I think I dare, without Question, say to that
 Sheep, Come in and lay here; may the Lamb, which
 has bought thee and baptised thee with his Blood,
 fetch more of thy like. † † †

V. Petitem illud, cuius jam in initio mentio facta, de rebus eorum in synodo generali examinandis majorem in dies adfert dubitationem. Quod ad delegatos hujus rei causa requisitos attinet, vel ex sola terra Wurtembergica, vel ab alijs quoque et ab omnibus quidem imperji ordinibus eadem postulabitur delegatio. Si prius, jam antea propter *particulare Responsum Tubingense*, quanta quoque *sanctitate et integritate illud tunc temporis datum est*, tam molesta eam premit invidia, ut huic rei nos interponere, et ulterius præjudicium subire, nobis non incumbat, et, ne simulationibus aut dissimulationibus in tentationes prioribus periculosiores deducamur, periculum est; quum nobis merito jam nunc doleat necesse sit, quod illo tempore ea, quæ Comes ill. jam tunc ante biennium in Berleburgicis et Schwarzenauicis, item cum inspiratis haud excusanda gesserat, nondum cognoverimus, quippe quæ, si nobis fuissent perspecta, nullam ipsi responsi rebus suis faventis spem reliquissent. Quodsi ecclesia nostra Wurtembergica sub inquisitionis prætextu; has partes sola suscipere cogeretur nullum est dubium, quin hæc societas, contra omnem illius intentionem, invidiosissime et periculosissime illa abuteretur, qualiscumque demum hujus inquisitionis futurus esset exitus. Si plures autem ablegati ab alijs quoque ordinibus et ex locis alijs ad hoc requisiti negotium ipso facto venirent: nondum est exploratum, quinam illi? qualem ad hanc rem sint allaturi mentem? quanta cum experientia et dexteritate in casu tam lubrico acturi? et numme inquirendi secundum illud: Divide et impera, rebus suis essent consulturi, et quæ hujus generis plura eaque gravia se exferere possent momenta. Ratione modi agendi difficile esset factu, sufficientibus ablegatos instruere mandatis,

datis, ex quibus vel simpliciter, quæ ad quæstiones darentur responsiones, audirent, vel in disceptationem descenderent, si forte non esset, cur in declarationibus eorum nudis subsisterent.

Item multa, ratione modi agendi, in ampla ejusmodi et singulari ratione instituenda Herrnhutanorum synodo generali, incommoda essent impeditura, quo minus ecclesiæ Wurtembergensis ablegati, varias ob causas sine ignominia adesse queant et interesse, qui ex parte nostra ut nos exponamus, nulla plane urget necessitas, et quæ ejus generis sunt plura. Ratione eventus, de emolumento nempe aut damno exinde emerfuro, magna restaret quæstio, quum res in periculosum facile in ipsa ecclesia nostra abire posset schisma, si ex nostratibus alii huic, alii alteri studerent parti, aut exacerbata omnino controversiæ inde nascerentur. Præ ceteris,

VI. necessarium quoque foret et æquitati consentaneum, ut et reliqui de ipsorum gravaminibus hucusque allatis in eodem audirentur loco, secundum regulam: Audi et alteram partem. Cujus autem rei obtinendæ spem nullam rationi consentaneam esse, facile ex Actis adhuc in medium prolatis colligi potest, quippe quæ testes sunt, quam odiose, insultanter et contemte omnes Theologi et scriptores ii, qui animo quoque integerrimo et partim experientia docti, partim probationem offerentes juridicam, si opus esse videretur, contra hos homines scripserunt, ab istis sint habiti. Licet facillime etiam fieri posset, ut neque hæc pars adversa requisitam synodum generalem forem et theatrum suum competens esse conferret, et uberiorem rerum explicationem candido et publica auctoritate constituto judici exhibere mallet, quod tamen prope diem vix ac ne vix quidem fieri poterit. A recta quoque

quoque conscientia omnino discedendum esset, si de virorum bonorum, qui ecclesie adhuc etiam cum ingentis molestia et invidia in causa hac graviori inservire, et, ut videtur, in posterum inservituri sunt, jure, per quamdam, licet tantummodo fictam, rei judicate vim, qualem factio Herrnhutana quam certissime ex eo esset elicitura, aliquid detraheremus, siquidem hic cætus jam olim Principum gratiam, quavis oblata occasione, captare consuevit, et nihil aliud, quam horum edictis politicis et decisionibus os omnium privatorum, ne amplius mutire audeant, obstruere, studet.

VII. Quæ in Actis denique nobiscum clementissime communicatis tam impune relata legimus: se probare posse, quod nos aut hujus factionis systema adprobare, aut Donatismi reos nos facere oporteret: item, annon adversariorum imputationes contra Herrnhutanam ecclesiam æque, ac olim Pietismus, sint fabulæ? porro, num Herrnhutensium instituta aliud quid præ se ferant, quam continuationem consiliorum olim a beate defuncto Spenero initorum de emendanda nostra ecclesia? ad hæc momenta respondere non difficile est. Qui hac in re Donatismi maculam aliis adspargere minatur, ipse, quid Donatismus olim fuerit, et adhuc sit, plane ignorat. Quatenus olim Pietismus idem fuit, quod pietatis nominis abusus ad propagandas varias erroneas doctrinas et praxes, æque minus fabula fuit, quam Herrnhutanismus præfens, quatenus jisdem gaudet anomaljjs. Hodierna Herrnhutanorum instituta nihil minus spectant, quam Spenerianorum consiliorum continuationem, et pie hujus defuncti viri vix umquam mens fuit, in emendanda ecclesia avangelica eodem procedere modo, qui in principjjs et praxibus characteri-

raſterificis ſocietatis Herrnhutanæ jam obſervatur, et multo minus, qui in poſterum obſervabitur.

Et hæc ſunt, quæ ex mandato Tuo, Sereniſſime Dux, clementiſſimo, in hac re graviffima circumſpecta et de ſalute evangelicæ noſtræ, et imprimis Wurtembergicæ ecclēſiæ ſollicita mente omni, qua fieri debet, ſubmiſſione, deferre, ſimul et illam, propter metuenda multa neque facile evitanda incommoda, quæ ex ejuſmodi luſtratione ſollempni, qualis hæc futura eſſe videtur, ecclēſiæ Wurtembergicæ imminerent, omni, qua deſe-
 generatione ſubmiſſe deprecari volumus debuimus, Deum ex animo præcantes, ut ipſe huic rei mede-
 atur benigniſſime, ut, quæ vere bona ſunt, feliciffi-
 me procedere jubeat, et contra ea, quæ non cralle
 maliſioſo ſolum et plumbeo modo, [quo noſtris
 quoque temporibus plures ecclēſiam invadunt] ſed
 ſub varia etiam veræ religionis et cultus divini ſpe-
 cie detrimento et noxæ eſſe poſſent, avertat poten-
 tiſſime.

Quod reliquum eſt, perpetuæ Tuæ clementiæ et ſummæ benevolentiæ, omni, qua oportet, ani-
 mi reverentia nos commendantes ad cineres uſque
 ſumus,

Sereniſſime Dux,

Princeps noſter ac Domine longe
 clementiſſime,

Tanti Nominis

Tubingæ d. viii. Maii
 CIO IO CCXXXXVII.

cultores ſubjectiſſimi obedientiſſimique
 Cancellarius, Decanus et Profeſſores totius
 Facultatis Theologicæ.

N^o II.

Relatum nobis est, factum in Germania, quod Illustrissimus S. R. I. Comes Zinzendorphius a Facultate Theologica Havniensi, mense quidem Majo Anni 1735. examinatus fuerit, ac Orthodoxæ Testimonium impetraverit, quæsitumque, num res ita se habeat? an minus? Quapropter, cum ejusmodi nec Testimonium unquam datum fuerit, nec institutum examen nec ut institueretur, nec quidem ad Facultatis nostræ notitiam pervenerit, petitur; quumque illustrissimus & excellentissimus S. R. I. Comes a Stollberg hoc ipsum, ut publico & legitimo testimonio confirmaremus, expetiverit, officii nostri esse duximus, nihil dissimulare, sed publici potius testimonii fide, quod verum est, profiteri, Havniæ, d. 8 April, 1747.

DECANUS, SENIOR, DOCTORES & PROFESSORES FACULTATIS THEOLOGICÆ IN REGIA UNIVERSITATE HAVNIENSI.

SUB SIGILLO FACULT. THEOL.

(L. S.)

The E N D.

