



7.

“The Missions of the Brethren are supported by voluntary contributions, both of the members of the Brethren’s congregations in Europe, and of several friends, who have become acquainted with them. It would be impossible to maintain so extensive an establishment, were it not for the generous support of friends in other denominations, the congregations of the Brethren being comparatively but small in number, and the greater part of the people of the poorer sort. Without the greatest frugality applied both by the Brethren in Europe who care for the Missions, and by the Missionaries abroad, the sums subscribed or contributed would fall far short of the expenditure. The greatest average expence of the Brethren’s Missions is about 2600*l.* per ann. in peaceful times. The number of Missionaries is near one hundred and forty, and of the widows, children and old resting Missionaries, about eighty. When the expences attending journies and voyages, building and repairs of chapels, or Mission-houses, unforeseen accidents, &c. are taken into consideration, this sum will be admitted to be comparatively small, though large when compared with the numbers and abilities of the contributors. Some Missions have been of late uncommonly expensive, for instance, that in the East Indies, in Labrador, &c. and the present war has not only injured the external state of the Missions by a very considerable influence upon

upon the current expences, but by causing a great diminution in the usual income through the disasters which have befallen two of the Brethren’s settlements, Zeist in Holland, and Neuwied on the Rhine. But as God, whose work it is, has never failed to support it, a grateful sense of his favours produces faith and confidence in him. The Brethren wished to put all their Missions upon such a footing, that the expence might be as small as possible, and thus the practicability of extending them be the greater. This by the blessing of God has succeeded in some instances, especially in the Danish West India islands and in Surinam, through the zeal and diligence of some Brethren, who went out to serve the Missions by the work of their hands, and as Taylors, Shoemakers, Watchmakers, &c. earned so much as to be able to contribute considerably towards the support of the Missions, but circumstances will not admit of it in every place. The ship which sails annually to the coast of Labrador to convey provisions and keep up a communication with the Missionaries there, brings back some skins, bone and oil, the sale of which, it was hoped would have much lessened the expence of that Mission. This has not fully answered our expectations, partly on account of the barrenness of the coast, and partly because pushing a trade with the natives, and teaching them the way of salvation, does not seem to correspond well together. Whatever therefore is sent home is procured by a small traffick with Esquimaux visitors, for which purpose

duction and the prevailing vices of the age, and at the same time to become useful members of society."

"2. The general direction of this institution is lodged in the hands of the Elders and Teachers who have the superintendance of all the congregations of the Brethren in Pennsylvania."

"3. But the special care and management of this school is committed to the Minister of the congregation at Nazareth, the * Rev^d. Cha^s. Gotthold Reichel as Inspector of the said school. To him all those parents or guardians who desire to place their children or wards in the said school, will make application in writing, giving notice at the same time of the age and capacity of the boy, what proficiency in learning he has already made, and (if he is above the age of ten years) what their intention with him may be relative to his future life; also how many years they propose to leave him at this school. Such application will be considered by the Directors of the institution, and as soon as possible an answer will be given, whether the request can be complied with or not."

"4. No boy under the age of seven years, and above the age of twelve years can be admitted, some particular cases excepted."

"5. The usual time for admittance is in the beginning of the months of April and October."

"6. Boys who have been already seduced into sinful practices and irregularities, cannot be

* The present Inspector is the Reverend Jacob van Vleck.

be admitted, and it is requested, where this is known, that no application may be made in their behalf. In like manner it is unavoidably necessary to reserve the liberty to return to their parents or guardians such scholars as shall be so unhappy as to come into and persevere in evil courses and seduce others into sinful things. But in such cases, previous notice will be given."

"7. Instruction will be given in this school, in Reading, Writing, Arithmetic, the English, German, Latin, French and Greek languages, History, Geography, Mathematics, Music and Drawing."

"8. If it is desired that any scholar, besides the public lessons, shall have private instruction in any particular language or science, a separate consideration will be paid for the same, which in every such case will be settled beforehand with the parents or guardians."

"9. A particular attention will be paid, that the scholars are constantly under inspection, not only in school hours but also at all other times."

"10. A like regard will also be paid as well to their morals as to their health, by proper exercises, cleanliness and gentleness of deportment, &c.

"11. It is earnestly wished that the visits of the scholars to their parents, relations and friends, especially if they live at a considerable distance, may occur as seldom as possible, because they frequently dissipate the mind of youth and cause more damage than pleasure."

12. Every

" 12. Every scholar from 6 to 12 years of age pays for tuition, board, lodging, wood, &c. 74 $\frac{2}{3}$ dollars per annum, and every scholar above 12 years, 88 dollars. The payment to be made quarterly, the first quarter to be paid at the admittance of a boy, and so every quarter following."

" 13. Besides the above, every scholar who comes to this school, pays at his entrance one guinea, for the use of the library, procuring musical instruments, &c.—If parents of property should find themselves inclined to add to this entrance money, it will be thankfully acknowledged."

" 14. The diet of the boys is plain and wholesome. For breakfast, bread and butter and milk, now and then tea or coffee; at dinner, boiled or roasted meat, with suitable vegetables; for supper, bread and butter, milk, sallad, &c."

" 15. Cloathing, linen, bedding, books, medicine, &c. will be provided by the parents or guardians, or if desired by the inspector of the school. An account of these extraordinary expences will be sent in every quarter of a year, and it is expected that the payment will be made punctually and without delay."

" 16. All parents and guardians are requested to provide decent but plain cloathes for the scholars, and to avoid all excess and vanity therein."

" Extract

" Extract of the twenty one Doctrinal Articles of the Augustan or Augsburg Confession; for the use of the Brethren's Congregations."

ARTICLE I.

" First, we avow and teach with one consent, agreeable to the conclusion of the *Council of Nice*, that there is one only divine being, who, is named and truly is GOD."

" Yet in this one divine being there are three persons, equal in power and co-eternal, GOD the Father, GOD the Son, and GOD the Holy Ghost:"

" All three one divine being; which is eternal, without parts, without end, of immense power, wisdom, and goodness;"

" One maker and one preserver of all things visible and invisible."

" And by the word person, is not understood a part nor a property existing in another, but one who subsists by himself, in the same sense in which the fathers made use of this word."

ARTICLE II.

" Further we teach, that since Adam's fall all mankind, naturally engendered from him, are conceived and born in sin; that is, that they from the very womb are full of evil lusts and inclinations; and have by nature no true

fear of God, nor true faith in God, neither can have. Also that this innate disease and original sin, is truly sin; and condemns under God's eternal wrath, all those who are not born again through water and the Holy Ghost."

ARTICLE III.

"Likewise we teach, that God the Son became man, born of the pure Virgin Mary: and that the two natures, divine and human in one person, as being inseparably united, are one Christ, who is true God and true man, who was truly born, suffered, was crucified, dead and buried, to the end that he might be a sacrifice not only for original sin, but also for all other sin, and appease the wrath of God."

"Also, that the same Christ descended into hell, and on the third day truly rose from the dead; ascended into Heaven, and there sitteth at the right hand of God, that he may reign forever over all creatures, and govern them; that he, through the Holy Ghost, may sanctify, purify, strengthen, and comfort all who believe on him; may give them life, and impart to them manifold gifts and good things, and protect and defend them against the devil and sin."

"Also, that the same Lord Christ will at last come openly, to judge the quick and the dead, according to the *Apostles' Creed*.

ARTICLE IV.

ARTICLE IV.

"We likewise teach, that we cannot attain to the forgiveness of sins and righteousness before God, through our own merit, work, or satisfaction; but that we obtain pardon of sins and are made righteous before God by grace, for Christ's sake, through faith, even by believing that Christ hath suffered for us; and that for his sake sin is forgiven us, and righteousness and eternal life bestowed upon us. For it is this faith, which God will account and impute for righteousness before him, as St. Paul saith to the *Romans* in the third and fourth chapters."

ARTICLE V.

"For the obtaining such faith, God hath instituted the office of preaching, and hath given the Gospel and the sacraments, whereby, as through means, he gives the holy Spirit, which holy Spirit works faith in those who hear the Gospel, where and when it pleaseth him. What is taught by the Gospel, is, that we, through the merit of Christ, not through our own merit, have a propitious God, if so be that we believe it."

ARTICLE VI.

"We also teach, that such faith shall bring forth good fruits and good works; and that a man must do all those good works, which
God