



themselves necessitated to remove into another country, where they might enjoy liberty of conscience. In their wanderings, one of them became acquainted with Count Zinzendorf, who proffered them protection, upon his estate in Saxony. This they accepted and removed thither.

In the year 1722 they began to build Herrnhut, and were joined by others. This gave offence to the Imperial court, and complaint was made to the king of Poland, elector of Saxony, and Count Zinzendorf for these good offices was exiled from Saxony. In his exile he sought for other places where the Moravians might reside in safety. With so powerful, active and zealous a benefactor at their head, and with such opposition, they were joined by other Protestants and emigrated to America.

When Georgia was settled and made a separate Government, a religious sect, called Schwenkfelders were exiled from Silesia, and found an asylum upon the estate of Count Zinzendorf. Being directed not to harbor them, he applied in their behalf to the trustees of Georgia; but, they soon after removed to Pennsylvania. The land reserved for them was given to the Count, and a colony of the United Brethren removed to Georgia in 1735.

The trustees had promised them an exemption from bearing arms, or personal services in war, according to a tenet in their religion, to which they adhere; but in the Spanish war, the populace would not permit them to enjoy that privilege, and they removed to Bethlehem, laying

laying the foundation of the flourishing towns and settlements of Bethlehem and Nazareth, and extending from thence into almost every colony in North America within a short period.

The astonishing assiduity and success which has attended the efforts of the Brethren to extend their system in every quarter of the globe, are not easily presented in a summary form. The towns, villages and congregations they have formed, are of varied dimensions and numbers. Some have been settled upon tracts, before uncultivated, and without inhabitants, with a design to dwell together as members of the Unity, and under its economy only. Such in a peculiar manner are designated as congregation places.

Places of public worship and dwelling-houses belonging to the members of the society are built in some places in the neighbourhood of towns and villages inhabited by those, who do not belong to the United Brethren. Some square, street or other site is selected, as circumstances permit, for the use of the Brethren. These are congregational places in a more extensive sense.

They have other congregations, in places where the Brethren reside, in cities, villages and country places, among the people at large, retaining their own places of public worship, and as many of their own rules, as circumstances will permit. Such may be termed city and country congregations. These may be found

found in their different order, described by geographers, travellers, and the constant publications of the Brethren.

Herrnhut, in Upper Lusatia, stands first in the list, as the first and principal or centre of the business and settlements of the Unity. It was begun in the year 1722, upon the manor of Bertholdsdorf. It is situated on the high-road between Lebau and Zittau. Government confirmed the orders and regulations which were adopted at Herrnhut.

On the 12th day of May 1724, the foundation of a large house was laid, which not long after became the meeting-hall of the congregation. The Baroness de Watteville, having taken some girls under her care for the purpose of education, laid the foundation of the economy of the girls. This name is usually given to the schools of the girls.

The Baron de Watteville had before this, entered into covenant with Count Zinzendorf in the Pedagogium at Halle, to devote himself to the spreading of the gospel among christians and heathen. These two noblemen and two clergymen, united more especially in furthering the first efforts to give permanency and extension to the designs of the Brethren. Five Brethren emigrants from Moravia, arrived about this time, through whose information and after-exertions the first regulations were formed.

Herrnhut is built upon the rise of an hill called the Hutberg, or Watch-hill, from which the first settlers took occasion to call it by the present

present name, which means the watch of the Lord. Accessions of inhabitants, called for an increase of building, and in consequence Herrnhut has become a regular well built village, containing about 1300 inhabitants, all members of the Church of the United Brethren.

Besides the minister and his assistants, a warden is appointed who presides in the vestry, and superintends the temporary concerns of the settlement. The brethren distinguish themselves by a plain and uniform dress;—the women having retained the dress of the countries, from which they first emigrated, not from any superstitious attachment to old forms, but from a desire to preclude vanity and useless expence.

The institutions are similar to those at Bethlehem, as described in the beginning of this book.

A spacious and neat chapel is erected in a large square, which is furnished with a good organ. The dwellings of the minister and wardens of the congregation form one, and the school house the other wing to the chapel. An avenue of trees leads from the chapel to the burying ground, which is a large square field on the declivity of the Hutberg, and at some distance from the village.

Several walks bordered by trees and furnished with seats, surround and intersect it. The grave-stones and graves are all of equal size, and placed in regular rows: only the vault of count Zinzendorf, as lord of the manor, is

larger than the rest. Burials are performed with great solemnity, but no mourning dresses are used.

On one side of the square in which the chapel stands, is a large building inhabited by the single men, with work-shops, out-houses and gardens, exclusive of the dwelling rooms.

The main building contains a neat chapel, a dining hall and dormitory. This last is a lofty room, furnished with large windows and ventilators, so as to admit and preserve a pure air. Apartments are allotted, and waiters appointed for the sick. The number of inhabitants is apportioned to the size of each room. Some have rooms to themselves. No one lives here by compulsion; each inhabitant pays a moderate sum for board and rent, which is fixed by a committee of overseers, in which the warden of the house presides. His business is to preserve good order, attend to the external welfare of the house, and its inhabitants, and by his advice and activity, to prevent every evil arising from external sources.

Besides the warden, an unmarried clergyman resides in the house, appointed to attend the moral conduct and spiritual concerns of all the single men, belonging to the congregation.

He hears their complaints, assists them with good advice, and uses all his influence for their benefit, and for the prevention of any evil, that would undermine their spiritual happiness.

Houses are also provided for the single sisters, widows and widowers. The congregation have provided charitable institutions for the poor.

The

The Manor-house of the Count Reuss, the shop and linen warehouse, are the most considerable buildings in Herrnhut. The family houses are built in regular streets, opening into the square. The streets and houses are kept very clean, one watchman preserves order at night and another by day. All strangers are treated with civility, but neither drunken nor disorderly visitors, nor beggars are suffered to infest the streets. Beggars receive an alms and are then desired to proceed.

The principal trade carried on at Herrnhut is in linen; besides which, the work performed by taylors, glovers, shoemakers, cabinet-makers, silversmiths, and other artificers, is well known for its good quality. They never abate from the first price. Every workman receives his wages, no community of goods exists among them, and the contributions towards the support of the establishment at large, the missions and charitable institutions, are voluntary.

The building and increase of this settlement, occasioned no small surprise in the adjacent country. Commissioners were appointed in 1732, 1736 and 1737, to examine into the doctrine and proceedings of the Brethren at Herrnhut. A favourable report was made, and since that time Herrnhut and the settlements at large, among the Brethren in Saxony have been protected.

The court has tendered certain immunities to them, which they have not accepted. In 1766 Herrnhut was visited by the late Emperor Joseph

Joseph the second, by the King of Prussia, and several other persons of distinction, who expressed their satisfaction upon examining its peculiar regulations.

New Herrnhut, the first mission settlement of the United Brethren in the island of St. Thomas in the West-Indies, under the Danish government, was begun in the year 1739.

Missionaries have resided on this island, who have sought to propagate christianity among the negro slaves, ever since the year 1731.

The planters finding in process of time, that the christian slaves were more tractable, moral and industrious than the heathen, not only countenanced, but encouraged their endeavours. These were facilitated by the protection of the King of Denmark.

The settlement consists of a spacious negro church, a dwelling-house for the missionaries, negro huts, out-houses and gardens. From this place the islands of St. Croix and St. John were first supplied with missionaries; and the Brethren have now two settlements in each. The negro converts belonging to their church, amount in those three islands to near 8000 souls.

New Herrnhut is also the name of the oldest mission settlement of the United Brethren in Greenland. It is situated on Ball's river a few miles from the sea, near Davis's straits, on the western coast of Greenland, not far from the Danish colony of Godhaab. The two first were sent from Herrnhut in the year 1733, and their laudable intentions favored

vored by the King of Denmark. In this uncultivated, frozen country they encountered many hardships and found great difficulty in acquiring the language of the inhabitants. About 1300 of the natives have been converted to christianity.

Niesky, in Upper Lusatia, is a settlement begun by the Brethren, who were exiles from Bohemia in 1742. In it is the theological seminary of the Unity, where students are trained for future service among christians or heathens.

Klein Welke, in Upper Lusatia, was also founded by the Brethren, near the old village of that name in the year 1756. Most of the members of this congregation-place are of the Vandal nation.

At Barby the Brethren have gathered a congregation since 1748. The government gave the palace and bailiwick to Count Henry, the 28th Reuss and others on a lease, and granted the chapel of the palace to the congregation of the Brethren, for the celebration of divine service.

Gnadau, on the electoral domain of Dæben, six miles from Barby, and eighteen from Magdeburg, was begun in 1767. In the year 1765, the government gave the palace of Barby with its appurtenances, and the domain Dæben, to Count Henry the 28th Reuss, upon a perpetual lease, with a view that a settlement might be made here, after the manner of the Brethren's congregations.

Gnadenberg, in the principality of Jauer in Silesia, on the manor called Gross Krausche, three miles from Bunzlau, was begun in the year 1743, after having received a special royal grant for it.

Gnadenfrey, in the principality of Schweidnitz, in Silesia, is the largest congregation of the Brethren in Silesia. It was begun in 1743 and suffered greatly by fire in 1792.

New Saltz, near the town of the same name, on the Oder, was begun in 1745. It was plundered and burnt by the Russians in 1759. On this occasion, the Brethren sustained great losses of property. The inhabitants fled to the neighbouring congregations in Silesia and Upper Lusatia. In the year 1763, at the desire of the government, the Brethren began to rebuild this place.

These Silesian congregations have their own Bishop, who resides in Silesia.

In Berlin, a Bohemian congregation of the Brethren, adhering to the Augsburg confession, has been gathered since the year 1744. They have a congregation-house, in which divine service is celebrated, agreeable to the constitution of the Brethren's congregations.

A congregation-house is a building erected for public use, in which the ministers and other labourers dwell. In it is usually a large hall for public worship.

Rixdorf, three miles from Berlin, contains a congregation-house, and place for divine service. This congregation was formed of
Bohemian

Bohemian Brethren, in the year 1737. It was plundered in 1760.

In Norden in East Friesland is also a congregation of the Brethren founded under the sanction of civil government. The Prussian princes issued edicts in favour of the evangelical Brethren who adhere to the Augustan confession.

Neudietendorf, fifteen miles from Gotha, and six from Erfurth, is a settlement, belonging to the Brethren. It was first established in 1742, by persons formerly belonging to the Lutheran societies. Encountering many difficulties, they have brought their affairs to a prosperous state, and increased in numbers and buildings.

Ebersdorf in Voigtland. There has been in this place, since the end of the former century, an ecclesiola (a pious society) which increased from time to time. After many vicissitudes, they sought in the year 1745 to establish an entire union with the congregations of the Brethren. Thus it came to pass, that a regular congregation was established there. The reigning count ceded to them a parcel of land, that they might enlarge their settlement, and an act in favour of the evangelical Brethren's congregation was issued in the year 1761.

Under the government of the prince of Neuwied, the Brethren were put into possession of a square of the city of Neuwied, for the use of the congregation, to erect on it a place of worship, a congregation-house and other
buildings