

4. Bibliographie der Schriften

Pietas Hallensis: Being an Historical Narration Of the wonderful FOOT-STEPS OF Divine Providence In Erecting, Carrying on, and Building the ...

Francke, August Hermann

London, 1705

THE PREFACE TO THE English Reader.

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THE
PREFACE
TO THE
English Reader.

§ 1. **T**HERE have appear'd in our Language several Books, some Years since, setting forth the Piety and Charity, exercis'd in Roman Catholick Countries, and particularly in some of the most Famous Cities of that Religion, with all possible Advantage; as *Pietas Romana* Printed at Oxford, *Pietas Parisiensis* at Paris, &c. Wherein it has been insinuated, that Charity is a Mark of the Catholick Church exclusive to all other Churches, (by the Catholick, always understanding the Roman Church,) and Protestants are thence invited to Re-unite themselves to a Church, which seems to carry such fair Pretensions to the Fruits of this Divine Grace. Whence also a Book intitl'd: *The Spirit of Christianity*, written with this very purpose, was Printed in London A. 1686, being dedicated to King James II. 'Tis not in opposition to these; which may not perhaps have a little contributed to the provoking of some Protestants Piously Disposed to adorn their Religion with good Deeds, and to confederate themselves together even for this end, without going at all over either to the Church or Court of Rome; But purely for the excitement of the true genuine Spirit of Christianity, among such as may

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have a great deal more of it than those they have left, that this Description of the Pious Charity lately set on Foot in and about Hall of Saxony, and Illustrious Protestant University, Founded by his present Prussian Majesty, is made to speak English, and faithfully communicated under the Title of *Pietas Hallensis*. Which not being drawn from the Original, but superadded to it, on special considerations, the Reader is hereof in the first place admonished, that he may not take in any sinister Impression thence, as if the Author had an over fondness or valuation for the Foundations by him set up.

§. 2. This little Historical Piece of indubitable Truth, is, for the Subject matter of it, far more Considerable than many will be apt to Imagine or believe at first; and fairly accounts, I think, for one of the greatest Transactions at this day in the World; which if it proceeds as it has hitherto done, will in a very few Years come to have a much greater Influence on the Publick Affairs of Europe, than all the Battels and Sieges with which our Gazettes, Mercuries and Registers are filled. And this coming to us from a Nation, from whom we derive both our Pedigree and Religion, together with many of our Ancient Laws and Political Establishments, and with whom also our Alliances at this Instant are such, as ought to make us now or never somewhat inquisitive for certain into their Affairs and Acts, as these have both always had a near Influence on ours, both in Church and State, in Peace and War; and as they must have more so now, in all probability, whether according to the present Crisis of Christendom in general, or that of this Kingdom in particular: Cannot be unworthy the Inquiry and consideration of all sorts of Persons amongst us, High and Low, Rich and Poor, Learned and Unlearned, Conformist and Dissenter, or Occasional Conformist; since all may equally reap the Advantage of it, if they refuse not. For as the matter herein treated and exemplified is of most Universal concern, and fitly adapted to the Conservation of Kingdoms and States,

States, and the Prosperity of all Orders and Ranks in them respectively: So ought none to think themselves herein perfectly unconcerned. Nay were there nothing but Curiosity only to invite any to the perusing of these Sheets, the Relation, which they contain, is so Strange and Rare, as might well command this, if it be not a very vitiated Curiosity indeed.

§. 3. The Author's Introduction will sufficiently acquaint the Reader, how this Description or Narrative came to be drawn up; and how far Authority is concerned in it. Also forasmuch, as the Matters of Fact, and the whole Method of this New and surprizing Institution, have been by the Sovereign Command laid before, and strictly examined by the Lords Commissioners, delegated for the Visitation; there can be no manner of Doubt, but that the Account is exact. The Acceptation it has already met with in Neighbouring Countries, (having had several Editions within a very few Years in High and Low Dutch) and the effects it has produced, might be enough, if not more than enough, to recommend the same to all Lovers of Truth, specially to as many, as are Inspired with a Zeal for the Promotion of solid Piety and Charity, by the Societies for that end set up lately within these Kingdoms, or any otherwise.

As for the Author, he is too well known to have much said of him, and too Modest to bear what might deservedly be said of him on this Head, as desirous that God alone may have the Glory of this whole Work. And indeed to the Glory of God and of the Christian Religion it may be said, that in these latter Ages there can be nothing found yet, on all accounts, to Parallel with it; notwithstanding all the Magnificent and Sumptuous Charities any where extant in the Christian World, as by comparing the several Accounts together, may easily be made to appear.

§. 4. However it can't be expected but our Modern Atheists, Deists and Libertines, will venture
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here to Banter at their Cost all what their Principles will not allow them to account for. But if the Traces of a God be to be discerned even in his more Common Providence, and the ordinary Works of his Hands, as several able Pens have invincibly made out against these Sceptical Gentlemen; surely they are not less, but more discernible in his uncommon Providences, such as these herein related; and in the more Extraordinary Works of his Faithfulness and paternal Care here Attested Authentically. Wherefore all things considered and compared as they ought, this will effectually be found a Demonstration of the Foot-Steps of a Divine Being in the World; though not perhaps to the convincing of those that are Resolved to the contrary, which is not to be regarded. 'Tis enough, that it is so to such as have no aversion to the Truth. And for certain that Living Demonstration, which is by sensible Experience, falls no way short of those, which are called Mathematical or Metaphysical. Nay it even transcends them, by the Confession of some, that must be allowed to be no incompetent Judges in this case. I say, the Living experimental Demonstration of a Deity and of a Divine Providence, such as may here be found reported nakedly and simply, transcends every Evidence whatever, which is meerly Speculative, and affects but the Understanding: and that perhaps as much as the most vivid sensation of the Light and Heat of the Sun, does surpass any Dry Speculation of the same, however otherwise Fine.

S. 5. Here it may not be unfit possibly to let the Reader know in short, that there is a Twofold Divine Testimony, which has been particularly in several Treatises considered by our Author, These are the Word and the Work of God. In the Year 1702, he published a Collection of Tracts, six in number, under the Title of the Testimony of the Word of God; and in the same Year also, another Collection, under that of the Testimony of the work of God. in which this, that is here Translated, is the

the first, being inscribed: The Foot-Steps of God. The general Title prefix'd to this last Collection, Printed at Hall after the Author's Names [and customary Titles is as follows, "viz. His publick Testimony of the Work of God, both in maintaining of the Poor, as also in the Education and Information of Youth to the Glory of God, and to the service of Christian Magistrates, Ministers, Directors of Schools, private School-Masters Tutors and Parents: As also in general of as many as acknowledge and lament that Destruction of the Poor, and of the Youth, which so mightily prevails; and do really endeavour by God's Grace to redress the same, as much as in them is possible. Comprised into several Treatises, being for the same end orderly Compiled, and partly Enlarged, but for the most part Published the first time, with the Privileges of His Royal Majesty of Poland, as also of Prussia, and Elector's of Saxony and Brandenburg.

The Particular Title (as in this Edition) literally according to the Original will run thus, viz. The Foot-Steps of the yet Living, Governing, Loving and Faithful God: "For the confusion of Unbelievers, and the Confirmation of Believers; by a full Description of the Hospital, Poor Schools, and other Charitable Provisions at Glaucha by Hall. Declaring how the same has been carried on till Easter in the Year 1702. Not long after which there was Printed also an Edition in the Low-Dutch answering to this; there having been another Printed some time before at Amsterdam and called, A short Description of the Hospital "late erected at Hall in the Dukedom of Magdeburgh: Shewing how the same was begun, and in what condition it is at present: To the Praise of God's Faithful Providence, to the strengthening of a dependence on Him, and to an excitement of true Christian Charity. Written in High-Dutch by A. H. Franck Professor in the Greek and Oriental Languages: Together with two Attestations for the Col-

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"lector. Done out of High into Low-Dutch. This is in Twelves, the other in Quarto. The rest of the Pieces which make up this Collection, and prosecute the same Design with this, that is now Englished, may successively follow hereafter.

II.

§. 6. Now the Account of this Work, which was Written and Published by order of the Lords of the Council, who visited the Hospital and Schools by a Royal Commission in 1700. going but very little further, the Author was prevailed on by one of his Foreign Friends to continue his Narrative of the Providences of God in relation to these Pious and Charitable Institutions. In answer to whom he writ the Letter which is hereto annexed. This he caused to be soon after Printed, as a continuation of the former Account; whereof it is also a Vindication. But since this Letter was written, a considerable Progress has been, and is yet daily made both in the Conduct of the Hospital, and all the other Dependent Charities; Also many in other Countries have been excited by it, to set on Foot certain good Designs, in order to a real Reformation, and the Promoting of a Publick Good, which fall not within the Preface to be insisted on. But in short, the Finger of God attends all what is set about for the better carrying on this Undertaking. By a Grant from his Prussian Majesty the Hospital is set free from all sorts of Taxes and Imposts. The Building is much Advanced, and carried up higher. There are Leads at the Top of it for the Children in clear Star-light to go up to, and to learn Astronomy. The out-houses, as the Brew-house, Bake-house, and all other Offices of that nature, are so got ready, as they have now every thing within themselves; all necessary Employments and Trades being here exercised, The Dispensary and Laboratory are greatly improved and Stocked. The Press is continually employ'd in bringing forth Good Books, to promote true Religion and Learning

Learning. And the Bookseller's-shop already has such a vast number and choice of Books, that it is thought able to Vye with any in the whole *Tuiversity* and City.

§. 7. The Flourishing State of the Schools, both for Boys and Girls, is almost incredible. At the last Examination of Youth in the Orphan-House, the Grace of God has not been only joyfully taken notice of in the Growth of Christian Piety and good Learning in the Children, but also that the Number of the Boys and Girls together did amount to 673. Of these part are taught gratis, after an easy and pleasant manner: And part are fully maintained in Cloathing and Diet. Some of the Orphans, who were poor Vagrants when taken into the Hospital, have arrived to so much Learning during their stay in it, ~~was~~ as to be thought sufficiently Qualified for Academical Studies: And accordingly four have been singled out last Summer from among the rest for that purpose. And from the first beginning of these things Ten Years ago, it is computed, that in the Month of March this Year there had been Educated 304 Boys and 89 Girls, making together the Sum of 393. In which space of time, there have dyed out of this Number Six and Twenty Boys, and Six Girls; and of the Boys, Seventy two have been disposed of to Trades and manual Occupations, but of the Girls Two and Twenty; that is, about a Fourth Part of the one and the other.

§. 8. The Number of Poor Students and Children together in the Hospital, is now at this time increased to above Seven Hundred. The Students have their Diet in the Hospital, being maintained out of the common Stock; which still depends on God's Providence, without any settled Provision. There are several Exercises and Works distributed among these for the Good of the Publick. Particularly there are twelve Students, under the Inspection and Government of the learned Professor Michaelis and of his Adjunctus, constantly employed in

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the Collating and fitting out an Hebrew Bible, which may be ready by the next Tear, and is promised to be Exacter than any now Extant. For which they are not wanting of some peculiar Advantages. All this is Projected by Professor Franck, who has gotten an House on purpose for those, that are intrusted with this Affair; they lodging all together in the same House.

§. 9. Nothing can be more regular than the Chamber of Correspondence, and the special Assignments of the several Students therein concerned, according to the best Reports which arrive thence. It was begun for keeping up a familiar Commerce and Communion with some Forreign and Christian Friends, for the propagating true Christian Knowledge and Practice, and hitherto has been continued not without a Blessing. And all those, that will communicate any Accounts to them at Hall of what may happen, and serve for the Edifying, Benefit and Improvement of their Neighbour, and is worthy of the aforesaid Correspondence, shall by so doing oblige many good Friends; to which they are invited at this present by a sort of general Circular Letter; with which there is a Project or Specimen of the Design added, containing many curious Particulars and weighty Transactions.

§. 10. Moreover there is lately set up a Free Table, for such poor Students as do not belong to the Hospital, and often know not where to get a Meal's Meat, who if they repair hither at the appointed time, will be sure not to miss of a Dinner. This is called the Mensa Extraordinaria, which is constantly frequented.

§. 11. Since which also for the better maintaining of Poor Students in the Friderician University at Hall, and for making it yet more Flourishing, besides the Free Tables of the Dukedom of Magdeburgh and Halberstadt, and what is done for these indigent Students in the Orphan House or Hospital towards their Maintenance; it has been by his Prussian Majesty most graciously Provided and Ordered,

dered, that for attaining the aforesaid End, there shall be established a Publick Community or Convictorium for Poor Students, which new Order and Institution is sent sealed to the said University of Hall, in originali et cum sigillo Regio: By virtue of which in all the Prussian Countries, Cities, Towns and Villages, and in all the Dominions to Him belonging, there are to be put out Plates before all and every Church, four times in a Year, namely, on the first Sunday or Holy-Day of the Quarter, to gather a Collection for such a free Table or Community, which shall always be intimated before by the Pastors or Ministers, on the Sunday immediately preceding the said Collection: And indeed Hall is at this time, though of so late a Foundation, the most Flourishing in all Germany: And the Conflux of Students, as well from all parts of Germany, as from Neighbouring Countries is so great, that according to the exactest computation, the number of them amounts to above Three Thousand.

§. 12. The Pædagogium, which is an Institution by it self not relating to the Hospital, was first set up as a Private Concern by Professor Franck, but has since been taken into consideration by His Prussian Majesty, being now called the Pædagogium Regium. In this paying a moderate Rate, Children and Youth, are Fundamentally Instructed in the Principles of True Christianity, and are prepared for Academical Studies, by a familiar and delightful Institution of them, not only in the Dead and Living Languages, but also in Geography, History, Arithmetick, Geometry, Anatomy, Astronomy, and such other Arts and Sciences, as they are capable of in their more tender Years. Of this there has been set forth a large and very particular Account in a Book of this our Author, called: The Order and Method of Teaching introduced in the Pædagogium at Glaucha near Hall.

§. 13. Not only in the Hospital, but also in other places of the Suburbs of Hall, several Schools have been open'd, and kept up to this very Day, wherein both Citizens and Strangers Children have been Instituted according to the Model contriv'd by Mr. Franck, part

of them gratis, and the Rest at a low Rate. Eight of these Schools are annex'd to the Hospital. In all which there have been hitherto Educated no less than 16455 which if you shall add the number of those bred in the Orphan-House or Hospital, which is said to be 393, the whole Sum will arise to 2038. So that upwards of Two Thousand Children, Boys and Girls, have been hereby provided with a Good Education, and well instructed in the Principles of true Christian Knowledge, as well as made serviceable to the Publick.

The Masters who have been put over these Schools, are numbered to be Two Hundred Threescore and Six; from the first institution of them, A. MDCXCV. And they that are set to Teach in these, are therefore chosen out of the number of the Students, that by the same Method they themselves may be the better fitted and prepared for such an useful Function, in other places whither they may happen to be called, and may be made Instrumental in bringing about hereafter, with Ease and Dexterity, a Reformation of the Publick Schools. The number of all those Students who from the Year MDCXCVI have been received into the Hospital and there Fed, arises to Four Hundred Thirty and Four.

§. 14. Now the project of the manner of Education herein, as also in the Schools belonging to the Orphan-House, having been early communicated both in Holland and England, it would not be difficult, to give an Account of some considerable Fruits thereby produced in both these Countries, and which daily do encrease more and more to God's Glory, and the Good of the Publick; but that we are at this time for certain Reasons, restrained from speaking more of this matter, or of the several Branchings from this Stock; leaving the Wisdom and Providence of God to manifest in his time, what is Good in his Eye, and to carry on this Work (so despicable at its first beginning) to that End, which is foreseen by him.

But however this one thing throughout ought still to be heeded and remembred, that whereas there has been a great corruption generally in the manner of Building

Building and Founding Schools, Hospitals and Almshouses, and many Disorders committed in their Management, by the means of Evil or Ignorant Stewards; all this is not only here prevented, but a great deal of Good has been also actually done in other Charitable Foundations elsewhere, from the consideration of the Regulations of Glaucha. For notorious it is that the Endeavours of many Founders and Benefactors have been too much taken up with what is outward: But here there is no other Regard at all to the outward, but as it may subserve the Inward. They have been ordinarily more careful to provide the Body with necessary Maintenance in these their Houses of Charity, than the Soul with due Instruction: But in this Orphan-House at Hall, the First and Principal Care of the Pious Institutor is to Educate the Orphans in True and solid Piety, and to implant in them a deep fear of the Lord with their tender Tears; as it is likewise the Method and Practice of other Foundations, that have lately sprung up hence, and particularly at Nuremberg, Ausburg, Westphalia, Friesland, &c.

§. 15. *Thus much in short may be sufficient to have here hinted concerning the Progress of this Work at Hall, from the time that the Account thereof given by the Author himself ends, and concerning the Present Good Estate, of the several charitable Foundations or Institutions, and the Encouragement which they now meet with under a Royal Nursing Father, whose Heart the God of Heaven has touched, to consider his own, and his Subjects truest Interest, and to account it his Glory to be the Protector and Patron of this Blessed Work; which if it shall continue to be Blessed of God as hitherto it hath been, is likely to prove in a short while the Richest Jewel in his Crown.*

III.

§. 16. *And now upon consideration of the whole, it will evidently appear, that the Finger of God is secretly*

ly and powerfully working at this Day ; that he is also raising up and inspiring Publick Witnesses, that may bear a Testimony both to the Word and Work of the Day ; and that the Hearts of Princes are in the Hands of his Divine Majesty as the Rivers of Waters, who turneth them in a Moment, which way soever he pleases, to fulfil his Will and his Purpose, so as even not to be ashamed to Patronize what may have the most mean and abject Original in the World. And particularly it may be hence demonstrated, how much the Roman Missionaries are out, when they go about to confine the Spirit of Charity to their Church.

Moreover there having not been, so far as yet appears, from the first Date of the Reformation, any thing that can parallel with what is here related, it is not doubted, but the best of Protestants will look on this as no mean piece of service to the cause of common Christianity, and theirs as such. For that this is such a Living Demonstration of the Life and Power of God's Spirit in many Souls, that have no communion with the Church of Rome, as 'twill not be possible for their greatest Adversaries ever to resist. 'Tis a Divine Axiom, that God is Charity, and that whosoever abides in Charity, abides thereby in God, as in the Divine Nature and Image. If therefore the Protestants, by bringing forth the Fruits of Charity, Spiritual and Corporeal, can demonstrate themselves to abide in Charity, or in the Love of the Brethren ; they bring therewith a Demonstration, that they abide in God, and are in the Divine Communion, as Spiritual Members of Christ, and Fellow Members of each other. But in the present Case, those Fruits of Charity are here demonstrated, which cannot proceed but from the God of Charity : And which for certain 'tis not possible to a Corrupt Root ever to bring forth.

§. 17. It must be yet acknowledged by all, that in the Roman Catholick Communion, there are many Magnificent and Splendid Acts of Charity ; which surpass all that is generally to be found among Protestants. From what Root they Spring, or with what purity of Intention they are begun or carryed on, God will judge. There

There will always be *Tricking in Religion, and Aping the true Thing*. But however it may be with some, we have all the Reason in the World to conclude, that others in that Communion have acted purely on Principles of Genuine Christianity, notwithstanding all the Difficulties and Disadvantages they might otherwise labour under. Of these I shall here mention one, which comes the nearest of any that I know to the present Case: And may possibly afford some Light to it; and also provoke them, who make Profession of greater Purity of Religion, and far greater Advantages, to examine themselves, whether they have brought forth Fruits worthy of what they Profess. It is Mr. Vincent that I mean, a Poor secular Priest, who first began the Reformation of the Italian Clergy in the last Century, by suggesting to the then Arch-Bishop of Paris the Method of the Spiritual Retreat for Ten Days before the Collation of Holy Orders, which has given birth to several Spiritual and Excellent Treatises, from some of the greatest Persons of France for Learning and Piety; laid the Foundation of the Priests of the Mission, who were to renounce all Church Benefices, Dignities and Offices, and to apply themselves entirely and purely, without admitting of any Restitution or Reward in what kind soever, to procure the Corporeal and Spiritual Good of the poor People of the Villages; lived to see no less than Four and Twenty of these Foundations all France over, besides others in Foreign Parts: distributed his Charities not only at Home, but sent by his Agents and Missionaries a very liberal Assistance even to Foreigners, (and what is still more) Enemies too; and particularly for the Relief of the Calamities of Lorain, groaning under all the evils of War, no less than Sixteen Hundred Thousand Livres French; taking the care at once on him of a matter of Five and Twenty Towns, besides Boroughs and Villages, to the supply of several Thousand Indigent Inhabitants; Provided the Establishment of an Hospital or Orphan-House for exposed Children, in order to their Religious Education, the Revenue thereof amounting Annually to Four Thousand Pistoles; set up the Institution of the Ladies

dies of the Charity, in which were several Dutcheſſes, Marchioneſſes, and the greateſt Ladies of all France; added to this, that of the Maids, or Siſters of the Charity, conſiſting of thoſe of an Inferior Quality, and regulated according to certain Conſtitutions, afterward Approved by the Arch-Biſhop of Paris, and Authorized and Confirmed by the Kings Letters Patents verified in Parliament; Founded and Eſtabliſhed the Hoſpital of the Name Jeſus, for Forty Old Men and Women decayed in the World; obtained a Proviſion even for the Galley Slaves both at Paris and Marſeilles, and this alſo to be ſettled for Perpetuity, ſtudying by all ways and means imaginable to leave none of any Rank unprovided for, according to the beſt of his Ability and Knowledge, either as to Soul or Body; and in all things Approved himſelf a faithful Steward of the Poor, even to the maintaining upon the Stock of Faith, without any Viſible Fund at firſt, not only abundance of diſtreſſed Families up and down, but even whole Provinces in a manner together, as Champagne and Piccardy, when almoſt quite ruined and expiring as it were by the Extremity of Famine and Sickneſs. Many good Souls were powerfully ſtirred up by him, even as in our Preſent Caſe, who choſe not to be known while they lent their Aſſiſting Hand to what he had piously Projected; and at one time only we are told, there was brought to him a Sum ſo conſiderable by a Citizen of Paris, with an expreſs prohibition againſt revealing either the Perſon's Name, or the Sum it ſelf as ſufficed to purchaſe a decent Habitation with a Garden, for Twenty Poor Tradeſmen, in the Suburbs of St. Lazarus, and another adjoining for ſo many Women, and alſo to provide them with all manner of Neceſſaries. From which the Relater infers, that it could not but exceed Ten Thouſand Piſtoles. A conſiderable Sum indeed to come in from an unknown Hand! but yet this, and all that has been hitherto related of this Good Man, is not ſo much to be wondered at, if compared with the Preſent Undertaking here deſcribed, which has had innumerable Difficulties to grapple with, beyond what the other could have, where there

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were for certain many Previous Dispositions and preparations to facilitate the Designs of the Charitable Director, as it would be most easie to make good.

§. 18. Nevertheless let Virtue and Piety where ever they are found, have their due value, and let us not detract even from the brave Actions of Heathens, or of Enemies: But let us acknowledge in Heart and Deed, that verily God is no Respector of Persons, or of outward Professions and Forms, (as the word *οὐ προσωπολήπτης* may well enough bear) whatever we are; but that he accepts every one, that is Devout according to his present Light and Knowledge (as was Cornelius) persisting in Prayer with Alms-giving. Wherefore if they, that boast of a greater Light, and of the great Priviledges and Advantages of the Reformation, in opposition to the Corruption and Darknes of Popery, do not let their Light so shine before Men, as their Good and Charitable Works may be seen to the Glory of God, not to their own Glory; shall not these whom they so much despise and condemn, stand up in Judgment against them in that Day, when the Veil of Covering shall be taken away from all Nations, and Christ shall lay naked the Hearts of all Men? And shall not they of Rome and Paris rise up and plead in that day against them, that covet to be called by the Names of the Reformed Evangelical Protestants and the like, and yet are not Reformed in their Manners, by being Transformed from the World, but are strangers to the true Evangelical Piety and Charity, or the Life of the Gospel, and seem to have forgot almost, or altogether their Baptismal Protestation and Oath against their three grand Adversaries, or the Triple League of Hell? Yea verily they shall rise up in Judgment against us in that Day, if we walk not worthy of that Vocation, unto which we are called in the Gospel of our Lord Jesus Christ. And it shall certainly be more tolerable for Turks and other Mahomerans, who shall have been eminent for their Justice, Charity and Hospitality in that Day, than it shall be for many among us Christians, and such as profess also the Reformation, who study not to adorn our Holy Religi-

on answerably to the Intent of it, of which an Example is here set before our Eyes by our Neighbours, who have shewn us their Faith by their Works. May we now shew ours to them in like manner, that they with us, and we with them, may hereby Glorify our Father which is in Heaven! And he has been Glorified indeed by that Publick Work, which is carrying on in Germany; as both from this Relation, and others doth appear undeniably: And if in our Candlestick also there were but such a Light put, as in theirs, we might soon reasonably Hope, that it might give Light unto all that are in the House of God.

IV.

§. 19. Now forasmuch as that Publick Work of God, which has broke out so eminently of late Years in and about the Royal University of Hall, as from its chief Center, dispersing it self far and near, lay for some time before hidden as it were in Embrio, and that there manifestly appears to have been a Seed of purer Christianity gradually quickening and springing up in the midst of the Lutherean Reformation: And moreover forasmuch as the greatest part of English Readers are not much acquainted with what relates either to the Rise or Progress of these matters, how considerable soever in themselves they are; and several have desired some just Account hereof, which they might rely on: It has been thought expedient to Answer here, in brief, the desires and solicitations of such, by giving a faithful and simple view of this whole Affair, not only in this, but also in several other Provinces and Circles of Germany, and Pointing out the Principal Persons and Springs, that have been set on Work in the Propagating Christian Piety, and promoting a solid Reformation of Manners, among all Orders both of the Clergy and Laity.

§. 20. It hath been remarked by some Curious observers, that for some Ages past, about the beginning of each Century, there has happened some considerable Change in the state of Religion, as the Motions in Ger-

Germany first, (and successively in other Parts) by means of Dr Luther's Reformation soon after the Beginning of the sixteenth Century after Christ, as just an Hundred Years before those in Bohemia, by means of Huls; and another hundred backward, those in England, by means of Wickliff: So in like manner just about an hundred Years after Luther, there arose near the same Place, and upon the same Stock, another Reformation; but which did not respect so much Opinion as Practice. This was first promoted by the most Eminent and Pious Dr. Gerhard, Divinity Professor at Jena, whose great Candour as well as Zeal is sufficiently conspicuous both in his Works and Life: But chiefly by the Excellent John Arndt, General Superintendent of the Churches under the Princes of Lunenbourg. These two, laying deeply to heart the Decay of Christian Piety, were wholly taken up with the thoughts of Reviving the Spirit and Life of Christianity among those of the Augustan Confession in particular, as among all professed Christians in general. The latter of these by his most celebrated piece of True Christianity Published in several Languages, and by that of his Garden of Paradise (in Confirmation of which last some things are credibly reported hardly inferior to Miracles) was an Instrument of the Divine Blessing in the Conversion of many Souls into the true and Interior Christianity; however it happened to him, as it generally happens to all, that are engaged in great and good Designs: He was misunderstood, misrepresented, Opposed and Vilified by many; and even by some, who from their Education and Profession should have better understood him; and whose truest Interest it certainly was, laying aside needless Disputations, to have concurr'd, according to all obligations General and Special, in the promoting together with him Purity and Spirituality of Religion. The Learned Lucas Oslander a Divine of Tubingen, was among these much taken notice of, by reason of a Book of his written against him in a most Satyrical Style, called: His Theological Cogitations: And whereof he is said to have seriously repented, when he came to Die. It was

not long before he was most solidly Answered by Varen-
 nius a Judicious Divine, in a Piece Intitl'd : A Vin-
 dication of True Christianity : Nor were there want-
 ing also some others of the more Pious and Candid
 Lutheran Divines, who by their Publick Writings
 and Testimonies, about the same time, defended the
 cause of True Religion and of this Holy Person : Such
 were Egardus an Holsteiner, Di'gerus a Danzicker,
 one M. B. T. B. and Dorscheus a Professor of Stras-
 burgh, who wrote an Epigram under his Picture. He
 was an early Trumpet, about the time (which is not a
 little observable) when Germany was embroiled in an
 Intestine War, for Thirty Years together, and the Pro-
 testant cause seemed to lie at Stake : But God then
 in the midst of his Indignation remembred his Mercy,
 and rais'd several Eminent Instruments of the Truth,
 amongst which this was the most conspicuous : Even
 as in the present Judgments of War and Desolation
 he has also remembred his Covenant, and excited ma-
 ny Persons, both in Germany and in other Countries,
 to bear a living and powerful Testimony to the Truth of
 Christianity, as Originally deliver'd by its Blessed
 Founder. He was a Man truly of deep Fundamental
 Piety, Knowledge, and Religion, and almost contin-
 ually exercis'd in the Blessed Cross of our dear Saviour.
 He had imbibed chiefly his Doctrine and Living way
 of Practice from Thauler and Kempis : And all
 what he wrote was in a Scriptural Style, and adapted
 to all, even the Infants of Christ. And within a few
 Years after him Dr. Balthasar Meisner, Professor at
 Wittenberg, who was deeply sensible of the great
 neglect of Practical Christianity, through the multi-
 plying of Disputes, and particularly of the stirr and
 motions rais'd against the aforesaid Book of True
 Christianity, of whom it appears, that he had laid a
 Design of opening a Practical College for the Stu-
 dents of that University, or Collegium Pietatis, in
 which he had determin'd to treat concerning the way
 and manner of Removing and Correcting such things
 either in Church or State, as do really need the same.
 This is to be seen from his Funeral Programma, as
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also from his *Pia Desideria*, or *Pious Breathings*, and wishes for Reformation, Published some time after his Death.

§. 20. Next to him we may place Conradus Horneius, a Man of singular Piety and Zeal for God, who insisting in the same Steps, and seriously labouring to promote Real and Practical Christianity, became suspected of not being Orthodox in the Article of Justification. And so falling into the Odium of the more rigid Lutherans, underwent by that means many severe Oppositions and Hardships. As also, not to insist here too long, did Dr. Andreas Kessler Superintendent at Coburg, suffering much for his Reproving the Publick Abuses and Vices: Together with Dr. Arnoldus Mengerius Superintendent of Hall; Dr. John Mathew Mayfart, Professor and Pastor of Erfurt, who witnessing against the corrupt state of the Universities, drew upon himself thereby the hatred of many of the Learned Men; Dr. John Schmidius a Professor at Strasburg, noted for his great Moderation and Piety; Dr. Justus Gesenius of Hannover, Superintendent General, invidiously accused of Arminianism; Solomon Glasius of Sax-Gotha, whose Verses upon Dr. Gerhard made some suspect him as a Favourer of Fanaticism, and put him to the trouble of Apologizing; the most candid Saubertus, whose Moderation, when he could be tax'd for nothing else, got him the Character among the litigious of a Syncretist, his Disciple Dilherus, who by treading in his Masters Steps, could not avoid the same Censure; and John Valentine Andreæ a Divine of Wurtemberg, who had a very high veneration for the aforesaid Saubertus, and Printed a Book, which he calls His Ghost, giving therein a Character of the true Christian Spirit, and of a Faithful Evangelical Pastor. This Andreæ being a Person of a very piercing Wit and Understanding, of Solidity of Judgment and Prudence, and well exercised from his Youth in all the Affairs of Religion, had such an insight into the State of the Lutheran Church in particular, as very few of his Age had: But while having discovered the Disease, he studied how to apply a Remedy, he could

expect to fare no better than all others, that went before him. Of whom it is to be noted, that one of the greatest Lights that ever was in that Church, within a few Years past, Publickly declared such a value for him, and for his Writings, as to say, that if He were to Wish for any one to rise again from the Dead, for the putting matters to right amongst them, and for the well settling the Church, he should be a long while in deliberating, whether he could find one to prefer before him. Besides these there might also be mentioned D. Paulus Tarnovius, that Eminent Divine of Rostock, who Printed a Dissertation against the New Gospel; and Theophilus Grosgebauer a Deacon of the same Church of Rostock, who in the Year MDC-LXI, left the Church a Legacy at his Death, which with the Approbation of the Faculty of Divines of that University and their Preface to it, was then Printed not without a great Blessing; 'Tis called, The Watchman's Voice, being written in High Dutch, and contains a Discovery of the Causes of the Decay of Christian Piety, and of the unsuccessfulness of the Word of God, and of the Sacraments in the Evangelical Churches for the promoting a Real Conversion in Souls.

§. 22. This is that Book, which by God's Blessing upon it became the means of first opening the Eyes of Dr. Spener and which made him to look more into what is solid and Interior, who thereupon the next year frequently conferr'd with Dr. Raith, he being a very good Divine, they living then both at Tubing, so that they had opportunities of freely discussing the Subject of it, and of examining into the causes of the Abuses in the Administration of the Word and Sacraments, and consequently of the little Edification of the Laity; together with the Remedies fit to be applied. This was in the Year MDCLXII: From whence some therefore have dated the Rise of this whole Affair, which has made such a noise in Germany for some Years past. And about the same time at Rostock there were Dr. Muller, Dr. Lutkeman and Dr. Quistorp Junior, who both by their Writing and Preaching, laboured very much to prepare a way for a better

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state of the Church, and for the Advancement of solid Piety in its Members. The first of these suffered a great deal of Contradiction by some of the more rigid Lutherans, on account of some Expression which he us'd in a Sermon on 1 Corinth. 12. v. 2. and was this viz. Our Modern Christians and superficial Pretenders to Religion, have Four dumb Idols which they Worship, and these are (1) The Pulpit. (2) The Font. (3) The Altar, and (4) The Stool of Confession, which put him to the trouble to Apologize, and to apply himself to some of the most Eminent Divines to have their Determination; who then gave it in his favour, and approved of this his Expression, as whereby he only rejected the Opus operarum People too much dote on. He died in the Year 1676, choosing for his Funeral Text, Jerem. 31. v. 9. The like did Dr. Kortholt under the name of Theophilus Sincerus, Dr. Hartman Superintendent of Rotenburg, Reiserus and several others. But as for Dr. Spener he became as it were the very Soul in this cause. And having a deep Inspection into the Decayed lapsed State of Christendom, he Wrote and Published a Book, long before the name of Pietism was brought into use, as being deeply affected with the Sense thereof, called PIA DE-SIDERIA, wherein he shews evidently the Apostacy of the Spouse of Christ from her first Love, with the Abuses and Corruptions consequent hereof, and then proposes such Methods, by which the same might be in some manner redressed. Among which one was this, that he caused to appear again such Mystical and Spiritual Books of the best note, as had lain quite Buried hitherto, and which could not but be true Leading Stars to the hidden Path of Life, and Blessed Imitation of Christ. Wherefore he Published Tauler's Postill with a Preface, The German Theology, Arndt's True Christianity, and T. A Kempis, and failed not of his Ends therein, in that both before the Motion of Pietism, as also afterwards, many were disposed and induced by these to embrace the Practice of true solid Christianity and the Power of Godliness. And since he was chosen of God for a Peculiar Instru-

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ment of a more Practical Reformation, he was accordingly by Divine Providence put into such Places, where the Lord in this dark Night of Apostacy could best make use of him according to his Pleasure: Hence it will be worthy of our Observation to see, what his Main and Principal Work was in the Three great Places, where he has been intrusted with the Pastoral Care of the Lord's Flock, Frankfurt, Dresden and Berlin, where he was living since this Narrative was in the Press, and is newly departed hence, his Works following him into Eternity.

§. 22. In Frankfurt, whither he was called in the Year MDCLXVI, he kept Collegia Pietatis, or exercises of Piety in his own House twice a Week, where he gave first his own exposition on some Chapter of the sacred Scriptures, with suitable Exhortations tending much to Edification. Afterwards he allow'd also others, whose Mind and Senses were exercised in the Word of God, tho' not Divines by Profession, to bring forth any Experience or Spiritual Meditation, that was upon their Spirits. (a) Which being done under his Directorship, was accompanied with a great Heavenly Blessing: So that he left there a Seed of many Pious and well disposed People. When first this private Colledge or Meeting came to be open'd, it was soon noised about, some Praising and more Blaming it, but Dr. Spener well knowing, that a Servant of God, ought not to stick to go through Evil Report and good Report, (which Apostolical expression he was often heard to cite, when acquainted with the Censures of others) was little hereat concern'd. Abundance of People coming to Frankfurt flock'd to this Meeting intended for private Devotion, to hear what the meaning of this Religious Novelty (as they stiled it) was: And although the most part went on no better Principle or Motive than that of meer Curiosity, nay or even on an ill Design, nevertheless it has been observed, that the

(a) Vid. omnino Speneri Cofil. Theol. Tom 3. Pag 103. III Seqq.

the Lord has made this an hour of Visitation to many a Soul, upon hearing the convincing Discourses both of the Doctor and of some other good Christians there assembled. Nay even those, who endeavoured to suppress it, blew up more and more the Flame thereof, so that occasionally 'twas frequented by Professors, Superintendents, nay, by Imperial, Royal, Electoral, &c. Ministers, and now and then by Persons of the best Quality happening to come to Town. (v) Nay further the whole Faculty of Divines at Kiel in Holsatia approved of it, and by a particular Responsum or Determination spoke in the favour of Dr Spener, which provid'd no small discouragement to those, who in what they act and judge are rather moved by Academical Determinations, than the very Oracles of Divine Scripture.

§. 23. In his Publick Sermons he Preached here A. 1676, and part of 1677, a whole Year upon the Necessity as also Possibility of Practical Religion, shewing hereby the great Obstacles that are pretended, to be altogether unable to hinder the Advances of a willing Mind. Now his peculiar Character being Candor and Humility, with Condescension even to the meanest of the Household of God, whom he endeavoured, as well as the High and Great ones, to bring to a sense of Piety, this made him to go up and down to their Houses, to instruct them in what is necessary to Salvation. And because his Moderation was so greatly eminent, he was there not only loved and esteemed by the Lutherans, but also by many of the Calvinists, of whom many came to frequent his Church. But among what happened with him, whilst he was at Francfurt, must not be omitted a Passage worthy of our observation in this place, which is, that his tender Care and Love for the Poor had then already so taken up his Heart and Head, that he was most busy in labouring and contriving, how to set up an Hospi-

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(b) Vid. Speneri Respons. Theol. Tom. 3, Pag. 223. et 348. Seqq.

tal to maintain them. In which Enterprize he met at first with a great opposition from the Magistracy, who upon his Application to them, answered, they were Incapable of Maintaining such a Number of Poor. But he not discouraged or beaten down by their denial, prevailed notwithstanding and carried their Consent by this Argument, that if they had been able hitherto to maintain the Poor in a Confused and Irregular way through their going up and down in the Streets, (since none had yet starved for want of Bread) how much more would they be able to do the same, in a way more orderly and Regular; which gain'd so much on them, that the Good Doctors Desire and Travel of his Soul was answered. And this happy success in so laudable a cause, made him afterwards, when Professor Franck was about Erecting his Hospital, so chearful and ready in Assisting him therein, as also in forwarding and promoting the same to his utmost capacity. In order to which he caused a Sermon on the Duties of the Poor to be Printed, which was dedicated to all the Poor in Germany, and subjoined to the First Edition of this Professor's account of the Orphan House.

§ 24. Now further seeing that Dr, Spener's Work, which the Lord had cut out for him to do, was not to terminate in Francfurt, and seeing also, that a new Period of a more Universal Reformation in the Church of God in General, as well as in the Lutheran in Particular was at Hand, wherein he could further promote the cause of God, and be a true Labourer in his Harvest, He was called to Dresden to be the Elector of Saxony's first Chaplain, tho' he was unwilling to leave his Beloved Francfurt (as he calls it,) God ordering it so in his Holy Providence, that upon the breaking out of Pietism (which happened not long after his settlement in this Function) the Instruments by whom God was pleased to raise it first, they being yet but young Beginners in the Practical Part of Religion, and either but Students of Divinity or Masters of Arts, might have some Assistance and Support from a Grave and Experienced Divine (which they had indeed

deed occasion for) who by being accustomed to the Opposition and Difficulties, which the Enemy uses to lay in the way, might in like manner carry them through the same; and so be a considerable Help and Promoter of Piety, for which he was also by the Adversaries in way of Derision called, The Patriarch of the Pietist. This he knew nothing of in the Beginning, when he was sent for from Francfurt, which was in the Year MDCLXXXIX, that he might succeed Dr. Lucius in the Court of Dresden. In the mean time the Elector John George the Third, was no admirer at all of his Publick Sermons, which were seasoned with the Salt of the Divine Wisdom, and were most quick and piercing to the very Heart; and much less still could he bear with his Private Visits, wherein he would hold him in an unpleasant Conference and Entercourse about his future state, dealing plainly and roundly with him as an Ambassador of God and Christ, and manifesting the only way to true Happiness both Here and Hereafter. For the House of Saxony which had been heretofore the Support and Prop of the Reformation, was then in a visible Declension as to matters of Religion. But notwithstanding this indifferent Reception at the said Court, lest the Grace of God, and the Call for which he was sent hither, should prove fruitless, he begins here at Dresden, to set up in his own House the Catechizing of little Children: Which succeeded so well, that he was quickly crowded with their numbers. Whence followed Reflexions upon him from the University-Professors, who thought it unbecoming, that such a Man both of great Parts and Learning, and withal in such an eminent Station, should stoop to so Mean and Vile an Employ in their Eye, as to the Teaching and Catechizing of Children. But the Doctor little regarding this, saw well enough, that the Basis and Ground-work of Reformation was to be laid in little Children; Old People being grown for the most part inflexible, and unwilling to forsake the darling of their accustomed Formalities or Opinions: And therefore he accounted it rather to be the true Character of a Real Divine, to Feed both the

Sheep and the Lambs of Christ. During his stay at Dresden he Published one of his most excellent Pieces of Practical Divinity, wherein he did set forth the Discriminating Marks, whereby to discern the Workings of Nature and Grace from each other; which being a Point of most needful observation to all Ghostly Pastors and Teachers, and of great use to them on the account of their Hearers, that so a just Application may be made to their several states, he dedicated it to the Clergy of Saxony, in a sort of Pastoral Letter to their whole Body, exhorting them to a faithful discharge of their Duty in looking to the Flocks committed to them. He Published here also a set of Sunday-Sermons, called, Evangelical Duties; in which he endeavours to shew the difference betwixt the Graces and Virtues that are truly Evangelical, and do proceed from a Principle of Divine Charity in the Soul, and those that are merely External or but Moral. Which he dedicated to his Present Majesty King Frederick of Prussia, then Elector of Brandenburg: Who had sent him a Vocation and Commission, that he might accept of a Prepositure or Superintendency of some part of the Lutheran Churches in His Dominions, with which, as seeing the hand of God in it, he readily complied; especially also since the Elector of Saxony, being not over fond of his awakening Sermons, was soon prevail'd on to part with him. This set of Sermons was Printed in the Year 1692. in 40.

§. 24. In this new Ministerial Function he was scarce settled, when it pleased God to encrease and enlarge the new Reformation of Pietism, even in the large Dominions of the then Elector of Brandenburg, and therefore it fell out about the same time, that the new University at Hall in Saxony belonging to Brandenburg, was Projecting and in a solemn manner Inaugurated. Here now our Dr. Spener was made again Beneficial and useful, not only bringing some of the Principal Authors of Pietism, that were little favoured and Persecuted in other Dominions, into Brandenburg, where they were gladly received in the New-founded University of Hall; but also having proved

proved ever since no small Promoter and Supporter, both to the Professors of Divinity there, by the World called Pietists, as also to all the Pious Foundations erected there* and elsewhere within the Territories of that Prince, yea also much beyond them, and indeed to the whole Protestant Reformation in general, and the Churches of the Dispersion, till about the beginning of February in this present Year MDCCV, he received his Quietus by the Will of God, being sweetly Translated hence as in the Chariot of Divine Love and Peace, and leaving his Name as a most fragrant Perfume to Posterity.

§. 25. To this Blessed Man, whom God wonderfully conducted through all the Stages of his Life, richly adorning him with the manifold Graces of his Spirit, making him an Instrument of Blessing to Nations, and a Father to many Thousands; we owe under God that hopeful Reformation in the first place, which spreads it self at present so victoriously not only in the Territories of the King of Prussia, but in many other parts of Germany also, under the name of Pietism; and therewith consequently all those Good Fruits which have flowed thence, whereof certainly both the University of Hall and the Hospital of Glaucha are not the least inconsiderable. It may truly be said of him, that he was a Burning and Shining Light in his Generation. And as God in his Infinite Wisdom, was pleased to set up his Light as it were in Three Candle-sticks successively; so in each of these there was a peculiar Dispensation and Work, which was passed through; and without ever growing Dim, it burnt still Brighter and Brighter, the Light being greater in the Second, than in the First; and in the Third, than in the Second. In the First, what is called Pietism, was but an Embryo: In the Second, it was Born into the World, and received its Name: And in the Third, it hath been Nourish'd, having had a KING for its Nursing Father (whom may God long preserve to be a Shield of his People, and a Pattern for Princes) under whom it now grows in Stature, as it doth in Favour both with God and Man. In the second it

is said, it was Born, and received its Name: And after what manner this was, the Reader shall now see in short; for to be very Particular herein, might fill up of it self a large History.

§. 26. Some Masters of Art in the University of Lipsick had set up a Private College or Conference among themselves for the better Understanding of the Scriptures, and for the Regulating both of their Studies, and Conversation accordingly. This was called Collegium Philobiblicum, and after the Example of such like other Exercises in the University, of which there were many kinds in all the Arts and Sciences, there were also certain Rules agreed on for the sake of Order and Method. They met together once a Week: And in the beginning they had more a Regard to Learning than to the Advancing of sincere Piety. Their Method generally was for one of the Society to read a select Portion out of the old Testament in the Hebrew, or out of the New in Greek, or first one, and then the other: And after he had explain'd the same, for the rest to add their Observations likewise. The First Part of the Exercise was altogether Critical, for the finding out the literal Meaning of the Text, and this was their chief Labour: The other Part consisted in the deducing of Propositions and Uses from it. This was kept up for some time with good success in a Private Chamber, after the Evening Service was ended on Sundays. But as the Number of Students frequenting the same grew greater, and their Zeal was more inflam'd to the Divine Word, this could not continue as it was: And therefore, seeing that this their Institution, contrary to their first Intention, was become almost as good as Publick, they desired, for the better Convenience, to have now a Director out of the Order and Faculty of Divines, that might preside in these their Meetings, and regulate the same in the best manner. So upon application to him for this end, Dr. Valentine Alberti, Professor Extraordinary of Divinity in the said University, readily accepts the charge offered him, and the meetings are thereupon kept in his House, at which he himself is often present, assisting

ing in these Exercises, and adding his own Observations both Practical and Theoretical. There is a great Concourse presently of the Students, and even among the Professors themselves, some openly encourage the same, and honour now and then with their Presence this Philobiblical Society, as do also several Travellers visiting the University. Which whole matter being early communicated to Dr. Spener a little before he remov'd into Saxony, and he being very much pleas'd with the Design, a Confirmatory Letter was written by him hereupon to the Masters, that were concern'd in it, in which he not only fortify'd and encourag'd them in their good Resolution, but gave them also certain Advices, by means whereof all things might be better directed for Christian Edification, and the Advancement of solid Piety. By this means in many was excit'd a vehement Love for the study of the Holy Scripture, an earnest Desire to search into the Depths of it, and a fervent Breathing after the Life of Christ, with sincere endeavours to promote the Ends of his Holy Religion. To which the Method did very much conduce, that was here observ'd. All was now begun and ended with Prayer: After the Lecture, both Explicatory and Applicatory of the Text, it was a custom for the Director to add his Monitions and Counsels, the rest of the Members to confer their Observations, and even the Students and Auditors sometimes to propose theirs too. All this for a good while pass'd on very well, without raising any suspicion, but being generally rather Commended and Applauded as a most useful Design. And from this sprung several other private Exercises of the same nature among the Students, by which the Scripture Learning was exceedingly cultivated. Mr. Franck, who had been one of the First Authors of this Exercise, but had been absent from the University for a Year or two, in which time he visited Lunenburg and Hamburg, diligently insisting in both these Places on the same sacred Study, while what was here begun took still deeper and deeper Rooting; after having spent some of the first Months of the Year MDCLXXXIX at Dresden,

Dresden, in the House of Dr. Spener, who in all matters sufficiently instructed him, returned again to Lipsick; And there is not only joyned a second time to the College and Society aforesaid, for the Propagating the knowledge of the Holy Scriptures; but he himself opens a fresh Biblical School, as he had done before just upon his taking his Master's Degree. He began with the Epistle of St. Paul to the Philippians, in which he succeeded even beyond Hope, the Divine Blessing accompanying his Labours. Wherein his Principal aim was the Reformation of his Academical Auditors. And powerfully to persuade as many as were content to take him as their Tutor or Master, that they should not take up only with the Knowledge and Learning, that is needful to accomplish a Good Divine, but that setting before themselves the Primitive Pattern, they should in all things study to behave themselves accordingly, as Persons more peculiarly Dedicated and Consecrated to the service of the Blessed JESUS. Being thus encouraged he proceeded to Read upon the Epistle to the Ephesians, and after that upon the latter Epistle to the Corinthians; whence he took occasion to set forth both the Obstacles and the Helps to the Study of Divinity, and this with so much Applause, and so great a concourse of Students, that neither his own Chamber, nor the School of the Electoral Schelars, which he had obtained for this End, from the Rector of the University, was able to hold the number of them. In the middle of the Summer Dr. Mæbius, Dean of the Faculty of Divines, appointed him to read in his stead the Publick Theological Lectures for that season, according to custom, in the Divinity School: At which Lectures (called Cercles) he reading upon the second Epistle to Timothy, was flock'd to in a most unusual manner, he having ordinarily about three Hundred Auditors. Moreover the Masters, who were Members of the Philobiblical Society, being hereby mightily encouraged and excited, were steadily confirm'd in their Resolution for the uniting with the Research of Scripture the Study of Piety, and consulted all proper Ways and

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and Methods to be taken for the same, under the Conduct of the Divine Grace, according to what in these Lectures had been most lively represented. Hereupon some of them met together Privately in the Fear of the Lord. Mr. Franck's Study was the place pitched on for this purpose as most convenient, and here they gave themselves up diligently to sacred Reading and Meditation, with Prayer, following the Method of St. Paul in his Epistle to Titus, which was for the use of the Candidates of Divinity expounded at this Private Exercise. But it was not permitted them to enjoy long this Exercise alone; for many of the Students, so soon as they heard of it, began to flock to it as much as to any other of the Academical Exercises.

S. 26. At or about the same time, Mr. John Caspar Scade, of the County of Hennebergh, as a Faithful Fellow-Labourer in the Word, was Instant both Publickly and privately in promoting this Holy Design: Wherefore he read upon the First Epistle of St. John and St. Peter, to the no small Excitement and Edification of his Auditors, which were as many as the straintness of the Place could bear, and not much less numerous than what followed Mr. Franck. In the Year 1691, he was made Deacon of St. Nicholas Church at Berlin, the Rector whereof was Dr. Spener. He had notwithstanding his Youth a deep insight into the great decay of the Church, and spent his time much in Catechizing of Youth, for which he had a particular gift. He Published a small Treatise at Berlin, call'd, *A Memorial for Berlin*, upon the Words, *Luc. 19. v. 42.* Wherein he exhorts them to prevent, by true Repentance, the approaching Judgments. In his two last Sermons he foretold his Death, commending to God the small Flock of the Pious as in a most serious and compassionate Farewel, and exhorting 'em with a great deal of fervency to remain faithful. After he had Preach'd his last Sermon, a malignant Fever seized him, with which his Head being distemper'd, he nevertheless, instead of talking in his Delirium, as is usual, a deal of idle and nonsensical

sensical stuff, spent his Hours with Praising of God, in Praying to Him, and in incessantly repeating some devout Ejaculation or other. Thus he repeated some hundred times the following Expressions. My Lord Jesu! Jesu! I live unto Thee; I die unto Thee; I belong to Thee; I serve thee, my Jesu; I am Thine. And all this he cried from out of all the strength of his Life, and with so loud a Voice, as that in the Neighbouring Houses it was heard, and People flocked together at his House, not knowing what to make hereof. Being told of this, and caution'd that he might not tire himself with crying so loud, he said: It doth not tire me; I must cry and Preach Repentance while there is yet a gasp of breath in me. Oh! if I had but cried louder, when I was in the Pulpit, then I might now forbear it. At the beginning of his Sickness he went through a vehement inward combat to his greater Purification, but soon after he cried out: Victory! Victory! I have fought with the Devils, and conquer'd them: Oh! let us sing eternal Hallelujah! He was so fervent in Catechizing, and took such a pleasure in it, that in the midst of his Sickness, he caused the Flock of little Children to come before his Bed. And having Sung and Prayed with them, he dismiss'd them with Blessing. Once also when he observed, that some of those that attended him were asleep, he said: See how securely they sleep, being a lively Emblem both of the Ecclesiastical, Political, and Oeconomical State, who are all fallen asleep; but the Lord is risen up to awaken them with a strong Voice: A little before his Death he pray'd most fervently for the Elector, the City, and his own Congregation; but especially for his Successor in that place, wishing that the same might reap, what had been sown by him. He died in the Lord 1698, in the 32th Year of his Age.

§. 26. But to return to the Affairs of Lipsick, while Mr Shade and Mr. Franck were so usefully employed in Reading upon the Apostolical Epistles, many were inflam'd with an Holy Zeal hereby: And just

just then in the very warmth of these Transactions there comes unexpected, and is added to them, as by a singular Providence of God, Mr. Paul Antony, being newly return'd from his Travels, he having accompanied in the Quality of Chaplain Duke Augustus (now Elector of Saxony and King of Poland) in his Tour through France, Spain, Portugal, and Italy. Who had been a Companion of Mr. Franck a few Years before, and had assisted in laying the Foundation of the Philobiblical College; and therefore now with all cheerfulness unites himself with Mr. Schade and him in this Undertaking, (to whom also soon after join'd Mr. Achilles.) He then being much affected with the Zeal and ardent Love of the Scholars for the Study of the Scriptures, took in hand St. John's Gospel, and in the Princes College (of which he was Fellow) expounded the same, with a mighty concourse also of the Students, equal if not Superior to any of the Rest. After which he in like manner expounded St. Paul's first Epistle to Timothy with the same Applause and satisfaction of his Auditors. He was after this called to several Preferments in the Lutheran Church: But is at present an ornament of the University of Hall, and of the Faculty of Divines there.

§. 28. Now upon the opening of these Biblical Schools or Exercises, the Students of Divinity, who had been wont before to frequent none but either the Philosophical, or the Homiletical Schools, gave themselves so up to the study of the Bible, as these were little followed. The latter of these were a sort of Exercises, in which the Art of Preaching was chiefly taught, and of which at one time, there were no less than Thirty at Lipsick; the great abuses whereof were taken notice of, and sharply reprehended by some eminent Divines, as an Impediment to solid Theological Learning. For the Candidates of Divinity being herein bred up to a superficial smattering in Divine Matters, and to an empty and fallacious Oratory, made little or no Progress in True and Genuine Theology, or would take much Pains in searching the originals whence it flows. But now instead of thinking it enough to fill

handsomely a Pulpit, and to act thence the Orator, so as to draw into admiration a vulgar Auditory by the help of some Cramp, Theological or Metaphysical Terms, with a little vain Rhetorick, and gingling Musick of Words; most of the Students of Divinity, were convinc'd of the Necessity of applying themselves to the Original Books themselves, where are the springs of all sacred and solid Learning, with much more diligence than hitherto had been customary in the University. Nay, several would hardly read any other Books besides: And these were so brought up in the Original, as the Booksellers Shops were hardly able to supply what was called for; specially the Greek Editions of the New-Testament. Another consequence was this, that it was complain'd of hereupon earnestly by some, that the Logical, Metaphysical and Homiletical Schools were no longer frequented as before: Which could not possibly be, since so great a part of the Students did daily employ several hours in these sorts of Exercises on the Holy Bible. It fell out also by the means hereof, that several Young Students, who tho' they Profess'd the study of Divinity, did nevertheless walk after the manner of the World, being now awaken'd and convinc'd by the Power of the Divine Word, which they met with in those Lectures and Exercises, began henceforward to lead a serious and sober Life with all Diligence, and carefully to direct their Studies to Gods greater Glory, and to the Good and welfare of the Church in a more eminent manner. Now from some that frequented these Pious exercises out of a vain curiosity, being unregenerate in their Lives, and not able to bear the Admonitions given them, first the Masters, that were Members of the Philobiblical Society, then the Hearers of Mr. Franck, and lastly, as many as constantly frequented any of these Schools or Exercises, and entred upon another Course of Life more suitable to the Principles and Spirit of Christianity, were in derision call'd PIETISTS.

§. 29. This New Name being coin'd, there was no more to do for the Adversaries, but strait to search

search out some Heretical Opinions to affix on them; which is no hard matter to do at any time. To speak of Abuses crept in, was presently interpreted a Contempt of the Holy Institutions themselves: To inculcate Holiness of Life was look'd as an asserting our Salvation by Works: And to press after a Vital Knowledge of God, as Distinct from a Dead one, was represented as altogether Fanatical. Now upon the many Suggestions and Calumnies, that were confidently reported up and down, Mr. Franck made his Application to the Dean of the Faculty, requesting that he might have leave to be heard and examined in the first place, in case of any further accusations of Heterodoxy against him and the rest. But this not being then granted, the Clamours grew more violent and hot, through the Interest mainly of some of the Professors, who seeing their Schools but little frequented, were much exasperated hereat, and especially at the slight cast upon them by some of the Junior Students. So the Theological Faculty, by their Dean, Summons Mr. Franck to give an Account of his Proceedings, and to Answer to the Charges against his new sort of Lectures or Colleges set up. Which he did so much to satisfaction, as the said Dean seeming well contented, promised to acquaint his Brethren of the Faculty with his Answer, who from that time desisted from any further prosecuting the Enquiry they had begun. This was all in the Summer of the Year MDCLXXXIX; but the Motions still increased. For the Pulpits began to ring with this New-Sett, and from the Consistory of the Clergy, awaken'd to this by a multitude of Rumors, comes forth a Mandate to the University of Lipsick, bearing date August the 32th, in the same Year, requiring them to make a strict Inquisition into the Matter of Fact, whence the Name of Pietists was deriv'd, and what their Manners, Doctrines and Studies were. On the other hand the Theological College of Lipsick presents the Consistory a Memorial of what had pass'd with respect to Mr. Franck and the other Students of Divinity, therewith declaring, how some Opinions were broach'd by them, that might have Dan-

gerous Consequences, and what they would further do to examin into the Matter thoroughly, for which End, they had resolv'd to Interdict these Lectures, which were accordingly Interdicted. And another Mandate soon follow'd for bringing the cause to Dresden, by which means this whole Matter came to be better Examin'd into, and taken notice of. The Electoral Court, and whole Province of Saxony is fill'd with the Rumours of it, and in a little while after all Germany. Books are written on both sides, Apologies and Antapologies come forth thick, the New Name of Pietism is by the Heretick-Mongers inserted into their Black List, and the first Instruments of Pietism were Banish'd from Lipsick.

§. 30. But since God purpos'd, that this New Reformation should spread further, he order'd it so, that Mr. Franck was gladly received by Dr. Breithaupt then Professor of Divinity, and Superintendent at Erfurt in Thuringia, who being a Person not only addicted to solid Piety from his Youth upwards, but also of great Experience, Learning and Knowledge in Spiritual things, wanted but an opportunity of being supported and assisted, the better to push on a more practical Reformation. And therefore seeing the wonderful hand of God in all what had been transacted hitherto with Mr. Franck and his Fellow Labourers at Lipsick, he promoted him to the Pastorate of St. Austins in Erfurt. Where now by Union of these two Divine Instruments, a Marvellous Revolution and Change was wrought in the said great City of Erfurt, both by the Powerful Word of their Preaching, and by Mr. Francks Catechizing of little Children, (who being crowded with great Multitudes of them, succeeded therein to Admiration) as also by the Ministry of those Students, that upon their being first awakened at Lipsick, flocked hither in great Numbers, and were taken by the Lutheran Citizens of Erfurt into their Houses, in order to Tutor their Children, and Educate them in true Fundamental Piety and the fear of the Lord. So that at last the Roman Catholick Magistrate being jealous of this unusual Applause, Revolution

lution and Motion; and apprehensive, lest a New Sect should encroach and creep in there, referred the whole cause of the Pietists to the Elector of Mentz. And carried their Fears, Suspicions and Accusations so far, that by a Mandate from the said Elector of Mentz (to whom the City of Erfurt belongs) all Spiritual Exercises were stopt and interdicted. And after some little while, both Dr. Breithaupt and Mr. Franck, were oblig'd to leave their City and Territories. After this in the Year MDCXCI, by Dr. Spencers Removal to Berlin the Face of Affairs began much to change, and the Persecuted to Breathe a little freely, in that Dr. Breithaupt was called by the Court of Berlin to the Professorship in Divinity at the University of Hall, which was then but newly founded, and Mr. Franck receiving likewise a Call thither, was chosen to be Professor of the Oriental Languages, and Pastor at Glaucha near Hall. And as it was in the time of the Reformation of Luther, that as soon as he appeared at the Head of the Reformation, many begun to be raised and awakened both in Suifferland and France; so likewise here after the first motion at Lipsick, some were in like manner stirred up at Lunenburgh, Halberstad, Wolfenbittel, Gotha, and in other places; who unanimously labour'd in their respective places for a practical Reformation, and more then superficial Piety and Spirituality: But received at the two first places a very sorry treatment, which ended at last in an utter Banishment of all Pietism thence.

§. 31. But it must not be forgotten here, that as in the aforesaid Reformation begun by Luther, so also in this, amidst the Variety of Subjects that entertain'd it, not being alike prepared, certain Excesses and abuses did insinuate themselves, and Tares were sown among the good Wheat. All which was presently charged on the First Instruments of this New Reformation, who have soberly and solidly vindicated themselves on this Head. And thus the Evil, which the Malice of the Adversary hereby design'd, has been made to work for an abundant Good. Dr. Antonius in his

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Programma to the Students for Whitsontide Two years since, as Pro-Rector then of the University at Hall, taking notice then of this Artifice of the Enemy, to hinder the Progress of the Work of God, very warmly expostulates the Injustice and Unreasonableness of such a Proceeding. Quam vero Iniquum hoc est (says he) atq; Impium. Quis nisi insanus, Judæ delictum Christo exprobraverit? Quis Apostolis, aut Ephesinæ Ecclesiæ Presbyteris culpam assignat, quod teste Paulo NB. EX ILLIS IPSIS surrexerint viri, qui locuti sunt perversa, quo discipulos ad se sequendos abstraherent? &c. "But how unjust it is this, and how Impious? For who but a Mad Man would charge Christ with the Guilt of Judas? Or would blame the Apostles and the Godly Presbyters of the Church at Ephesus, for that out of their own selves there did Men arise speaking perverse things, and did thereby, as the Apostle had before testified, draw away Disciples after them. And afterward he makes his most Solemn Appeal to the whole Body of the Students, that they might be Witnesses both of what they heard and saw, and judge what manner of Credit was to be given to the several Particulars (as about Justification by Faith; The Life of the Sacraments, &c.) vulgarly charg'd against the Promoters of Christian Learning and Piety in that University, which is indeed worthy of being transcribed here whole, for the Neatness as well as Solidness of it: But this would be too far to transgress the Bounds here set us. And this may serve at present by way of Introduction to the following Narrative, to give an Idea of what is called Pietism, and to let the Reader into an Account of the manner of its Rise: For to write an History of it, would be at least to fill a Volume as large as this.

§. 32. However it must not be omitted, that the cause of the Persecutions on this Account, both in Saxony, and in some other Parts of Germany, was Principally this, viz. When the first Instruments of Pietism (so called) came to be sensible where the Root of the Apostacy did lye, and that the Decay of Christian Pi-

ety, and Corruptions both in Rites and Doctrines did generally spring for the most part from them that make a Gain of Godliness in the worst sense; and who climb into the Sheepfold of Christ not by the true Door; but either by the way of mere Scholastick Learning and Unsanctified Reason; or by Application to Worldly Patrons, and other unlawful and sinister Means; they could not but declare what they found and knew to be true. They saw Raw, unexperienced, unexercised Students in the Cross of Christ, entrusted with the Pastoral Care of Souls, while they themselves were often stupidly ignorant of the state of their own Souls, and destitute of all the requisite Qualifications of a true Christian Pastor. By Witnessing against which they drew presently to themselves the Odium of the Guilty, which produced several Persecutions, not only what was done at the Courts of Saxony and Lunenbourg in order to suppress this growing Sect (as they called it) of Pietism, are more than sufficient Evidences of this Matter. But besides there are numerous other Instances also which might for Confirmation of this be brought, both from other Courts of Germany, as also (not to mention the Swislers) that of Sweden it self. And no wonder it is, if in the midst of so much Dust as was raised, several even of the Soberer and more Religious Part, were at first afraid of them, and were carried away with a multitude to think and speak Evil of them. The Refugees, that fled from other Provinces of Germany for shelter into the Marches of Brandenburg, were also attack'd again as they had been before by the violence of many of the Clergy strongly prejudiced against them. But when the slanders and accusations from the Pulpit grew daily hotter and hotter, and the Rumour thereof was spread, even to the Electoral Court of Berlin, several Commissions were issued out for examining into the Truth of the matters charg'd against them; which all turn'd to the Disadvantage of their Adversaries, and the Justification of the Truth. But chiefly the last Commission of all, to which a certain Sermon of Professor

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Franck gave birth, which he Preach'd and Printed against the False Prophets: For when he spoke out plainly, that the General degeneracy of Christianity was owing principally to the Lukewarmness and Deadness of the Clergy, they were so offended at it, as by Aggravating hence their Gravamina and Complaints very much at the Royal Court of Prussia to necessitate the King to appoint a Publick Commission for Inquiring into the Reports and Grounds of all their Accusations. But which fell out so favourable on the Parts of the Pietists, contrary to their Expectations, as the Accusers were silenced and confounded. And whereas the Pietists were chiefly accus'd and charg'd by the Anti-Pietists with Heterodoxy, these Delegates and Commissioners did search into and examine most strictly and impartially their Doctrine: Whereby they found what was taught by them, to be perfectly conformable to the Symbolical Books, and the Augustan Confession of Faith. And since that time they have been, and are still, Protected, Countenanced and Favoured by his Prussian Majesty, who has confirm'd the Foundations at Hall with many Privileges, as from this Book, and the Appendix, is made to appear.

V.

It's hop'd the Precedent Account will not be altogether ungrateful to the English Reader, which would not have been necessary, where these things are known and understood better: And may afford no inconsiderable Light towards the Tracing the Foot-Steps of a Divine Providence in this most Peculiar Work here describ'd. But yet further to give a more perfect Information of this whole Affair, there is an Appendix added in this Edition, into which we have inserted some Pieces of Moment, relating both to the Rise and Progress of this most Famous Seminary of Piety and Learning. Besides the Charter of the Hospital, and Declaration of the same, with some Letters of the Elector; here is the Scheme, which is obser-

observed in managing the Foreign and Accidental Poor there ; together with the Rules, by which the Charity-Schools are order'd. The present State of the Divinity-Faculty at Hall is pretty fully express'd in an Abstract of a Letter written by a Person, who had full knowledge thereof, and sent to a Foreign Friend. And because the late Decease of Dr. Spener at Berlin, a Principal Instrument under God of the many Pious and Charitable Institutions, effectually at this time promoted by the Industrious Zeal of the (so called) Pietist-Divines, may afford seasonable Matter of Reflection, both to Friends and Adversaries, it was thought not amiss to add an Extract likewise of a Letter, which contains a brief Account of his last Hours, that are certainly very Edifying. It might have been added too, that the King his Master regretted his Loss in a manner very uncommon, Honouring and Mourning over him as a Father. Some other Papers, which were design'd to enter into this Collection being omitted, that the Bulk of the Book might not swell too much ; which yet it has done nevertheless beyond what was at first expected.

As for the Character of the Style, it would not in any wise answer the Original, were it not in the greatest Simplicity. If any Teutonisms or other Imperfections are found in it, it's hop'd, that not many will be offended hereat, but will look to the Substance ; which needs not a specious Covering of Words. Also the Version being made by a German, the Candid Readers will easily make allowance for some little Trips in the manner of the Expression, as also in the Deduction of the German Coin to our English. Upon the whole, little or nothing has been left undone, that could be thought material, to render this Edition as Compleat, as it was in our Power to make it ; ardently Wishing and Praying to Almighty God, that it may meet with (at least) an Equal Success here, and in the Language of this Kingdom, to what it has met with Abroad, and in other Languages. wherein it has hitherto appeared.

Now among the many wonderful Instances of Divine Providence, besides those Recorded in this Book, (and are of a most fresh Date) with which our most merciful Father has favoured both this Orphan-House, and the Historical Account of it, both in the Original and in the Translation, we shall insert here but one or two, that are the most remarkable, as newly transmitted hither by a Letter from Hall bearing Date March 29th, 1705, and faithfully extracted hence for further Satisfaction and Encouragement herein. The First is of a certain Honourable Lady, who by reading of the former Account of the Orphan-House or Hospital, was by it awakened and Stirr'd up in such a manner, as she ran in all haste to her Jewels; being resolved to present the Orphan-House with what first came to her Hands. It happen'd now that it was a Gold Piece of Three and Thirty Ducats in weight. And the same Person, who sent this, has sent also since at different times two other such Great Pieces of Gold. Moreover another Person sends a Rose-Noble, and together with it these following Words written: "Here presents it self a small Gift as a Fruit of the Foot-Steps of the Loving and Faithful God, yet Living and Governing, to the service of the Orphan-House, yet Flourishing by the Blessing of God. The Perusal of the Foot-Steps, has left behind such Foot-Steps and such Traces in me, as for which I shall (and must) Praise God eternally. I can assure you indeed, that I never went to the Reading of a new Paragraph, but that a large Flood of Tears thereat trickled down from my Cheeks, seeing that I found in it that Goodness of God, which is New every Morning. It would be too long to relate all the good Operations of the Foot-Steps of God, which I could tell you. Accept of this little as a Real Testimony from a Soul, that is desirous of Help. Non Donum, sed Donantis inspicere Animum. Æra minuta vidua senge pretiosiora sunt in oculis Dei, quam copiosissimi hominum thesauri. [i. e. Look not on the Gift, but on the mind of the Giver, the Wi-
" does

“ dows little Mites are by far more pretious in the
 “ Eyes of God, than the most vast Treasures of the
 “ Rich.] Include me but in your Prayers, and then I
 “ have got, what I aim'd at.

As now in these last Words mention has been made of those extraordinary Motions, which have been raised in a Soul, by the Account of the Manifest Blessings of God in the Orphan-House; so likewise many other Instances of the same Nature could be easily brought in. But among all, this that follows seems the chiefest and most Principal: And therefore can no wise be omitted; as likewise because it more nearly relates to, and confirms the Title as in this present Edition. The Story is thus: A certain Student of the Civil Law, whose Mind was possessed with manifold Atheistical Notions, was not long since by reading of the Foot-Steps (which he had only taken into his Hand to pass away the time with) touched and Struck in such a manner, as he begun not only to Cry and Weep very bitterly, not being able to refrain himself even in the presence of Others from shedding of many Tears and loud Lamentations for a good while together; but was also really brought to himself, and to a sober and settled sense of his Condition. Insomuch that he discover'd to a certain Christian Man his Atheistical Mind, and Godless Life, which he had led hitherto, and entered hereupon by the Grace of God into a serious Combat of Repentance to the no small joy of many Pious Hearts. O let every one Love, Bless and Adore our God, that Reads this: And let every Soul lye Prostrate before these Foot-Steps of his Divine Goodness and most Wise Providence. Surely this now is no Dead, but a Living Demonstration indeed of the Existence of a Deity in the World, and of his Particular as well as General Care in the Government of it. Which in the Reading of the following Sheets will more evidently Appear, to the Glory of his most Holy Name. Amen.

would have been. And
ment of it. Which in the history of the following
Particular as well as General Cases in the Govern-
ment of the Existence of a Divine World, and of the
now is no Dead, but a Living Divine Principle, which
vine Goodness and most Holy Providence. Such is the
Zion the Father before the Poor Steps of his Di-
and above our God, that Redeemer: And let every
of many Pious Hearts. O let every one have his
fervent Communion of Repentance to the no small joy
to and entered hereupon by the Grace of God into a
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ous hidden sense of his Condition. Inasmuch that
but was also really brought to himself, and a labor
and hard Lamentation for a year while yet after
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be contented; as likewise because it more nearly related
off and most Principal: And therefore can be well
in. But among all this that follows from the story
fathers of the same nature could be easily enough
God in the Organ-Books, is likewise very clear
in a soul by the means of the heavenly Blessings of
of itself extraordinary manner, which he began to feel
at new in itself that manner he began to feel
"I have seen what I wish to do."

The following Books have been Printed
in the Hospital since the Date of
the last Catalogue. See Pag.

145.

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Boehm's (Jus. Henning) Introductio in Jus Di-
gestorum. 8vo.

Buddei (Francisc.) Historia Doctrinae de Tempera-
mentis Hominum. 40.

— *De Instauranda Disciplina Ecclesiastica.* 40

— *Introductio ad Historiam Philosophiae Ebræo-*
rum, cum Dissertatione De Hæresi Valentiniana.

Chrysostomi Vita per Koepkium, 8vo.

Claudii Regis Æthiopiæ Confessio Fidei cum Ver-
sione Latina, Notis & præfatione Joh. Ludolff.
Primum in Anglia, deinde in Commentario Hi-
storiarum ejus Æthiopicæ edita, nunc v. aliquot in
locis revisa & denuo impressa, cura Jo. Henr.
Michaelis LL. OO. Profess. 40.

Comenii (Amos) Bohem. Episc. Historia Fratrum
Bohemorum, eorum Ordo, Disciplina Eccles.
cum Ecclesiæ Bohem. ad Anglicanam Parænesi.
Accedit Autoris *Excitatorium Universale* ad cu-
jusvis ordinis in Europa Viros, quo salubria sup-
peditantur Consilia quomodo communis Rerum
Humanarum Emendatio fieri possit, ex Opere
ejus urvocat, *Pansophico* nondum edito, desumpta.

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recusum Lipsiæ; de vera Ratione tractandi Scrip-
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