

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

AN APPENDIX Wherein

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AN
APPENDIX

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Are contained several Authentick
and most considerable Papers,
needful for the better Under-
standing of the present State of
the Hospital and of the *other*
Charities in and about *HALL* :
And for giving a clear view of
the Progress of Learning and
Christian Piety, both in the
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THE
PRIVILEGE
 Of His Electoral High-
 ness of *Brandenbourg*
 (now King of *Prussia*)
 Granted to the Ho-
 spital at *Glaucha* with-
 out *HALL*.

See Pag. 31.

§. 30.

WE *FREDERICK III.* By the
 Grace of God *Marckgraff* at *Bran-*
denbourg, Arch-Chamberlain of the Sacred
Roman Empire, and Elector, &c. Signifie
 by these presents, that whereas there hath
 been most humbly lay'd before us, the Scheme
 of the several *Charity-Schools* and Constitu-
 tions, for the well Educating and Relief
 of the Poor, at *Glaucha* without *HALL*,
 Erected by Mr. *Franck* Professor in Ord-
 inary of Divinity and Philosophy at our
 University of *Hall*; and whereas we not
 only most graciously approve of so laudable
 and well contriv'd an Undertaking, (tend-
 ing to the Glory of God, the Good of the
 Country

Country and the comfort of many poor People) but are also most graciously resolv'd to do our utmost for Seconding, Promoting, and Supporting the same. We therefore, in relation to this have thought fit, to Give and Grant, and do hereby Give and Grant, these following Priviledges and Immunities.

We Will and Appoint by virtue of these Presents, that whereas the Undertaking hath been begun by Mr. *Franck* as a *Private* Concern, the same for the future be managed under our Name, Protection and Authority, and be looked upon as a Publick Affair.

II. The whole Undertaking shall be regarded as annexed to our University at *Hall*, and Subject to its Jurisdiction; but the chief Management thereof left to the aforesaid Mr. *Franck* for the Term of his natural Life, and during his abode in our Country: And that it shall also so continue even then if ever we think to call him to another place.

III. And in case such things should happen, he shall be allow'd a Person to supply his Place under his Inspection.

IV. Whensoever Divine Providence shall be pleased to call him out of this Life, none shall be entrusted with the chief Management of the Work, but he, whom he himself in his Life time hath named, and in his Last Will order'd to succeed in his Place. Besides

sides this, the carrying on of the whole Undertaking shall be committed to Men of true Integrity and good Conscience, of suitable Abilities and sound Understanding, and to none but such as he himself hath pitch'd up on who then are to make this their Business that the whole Undertaking as it was begun be carried on by the Principle of a blameless Conscience, which is to be the Duty of all that succeed in that Trust.

V.

Because the Hospital is for the most part both Situate and begun on such a piece of Ground as belongs to the Parish at *Glaucha* the Hospital shall therefore be referr'd to the said Parish.

VI.

Moreover the Orphans, and all such as die in the Hospital, shall be exempted in their Burials from paying for Ringing, Singing, Burying places and things of that Nature, since they are no otherwise to be esteemed than people of the utmost poverty.

VII.

Since we have most graciously exempted the Hospital from paying any Excise, 'tis further our pleasure, that by virtue of these presents it enjoy not only the same Benefit in Tolls and Customs, but

VIII.

'Tis our will, that the Houses, arable Grounds, Gardens, Meadows and other unmoveable Goods belonging to the said Poor be exempted like other Religious Foundations from all what the Lawyers call *onera personalia*, so that they shall by no means and in no respect be impos'd

pos'd thereon. But as for the *Onera realia* to which some Goods bought up for the Hospital have hitherto been liable, 'tis our Will that the same be still continued; (except the Country thereabouts would for the Honour of God offer to defray the charge:) But for these new Buildings and Establishments that never have been *sub onere* we Grant, that the same be and remain exempted, both from the Real and Personal Duties.

IX.

And because a great many Books are required for the use of the Hospital, and the rest of the Charity-Schools, and besides this no small Benefit may redound to an University, if it be well provided with Printing-Houses, Bookseller's and Bookbinder's-Shops, we Grant and Allow to the said Hospital the Priviledge of setting up a Printing-House a Bookseller's and Bookbinders-Shop, yet with this caution, that such Books as are to be Printed there be liable to the usual Censure.

X.

And whereas it has been consider'd that it would prove no small difficulty (especially in Winter, and in the Night time) if all such Medicines as are to be used in the Hospital should be fetch'd out of the City, and our Baylywick *Giebechenstein* wherein *Glauch* lyeth being not yet provided with an Apothecary's Shop, we Grant to the said Hospital the Priviledge of keeping an Apothecary's Shop, yet that the Drugs and Materials

terials be subject to Excise and other Customs.

XI.

Besides this we Grant that the said Hospital may keep the following Handycrafts-Men: A Taylor, a Shoemaker, a Smith, a Carpenter and a Cooper.

XII.

More especially we Grant to the said Hospital, the liberty of Baking and Brewing, viz. so much as may be spent in the Hospital and other Foundations belonging thereto.

XIII.

We Grant to the said Hospital the Priviledge, Salvo jure retractus, the first Refusal of any Goods exposed to Sale, especially in our Balywick of *Giebiechenstein* whensoever it happens that any parcel of Land whether Meadows, or Gardens is to be Sold, provided that as good and reasonable a rate be allow'd by the Hospital as is offer'd by others.

XIV.

For the better Maintenance of the Hospital, we Order that every Church in our Dutchy of *Magdebourgh* and Principality of *Halberstad* (except such as are Poor and in Decay themselves) furnish the said Hospital with one *Crown* a Year, and that the Superintendents and Inspectors make this Collection in their several Parishes, and send it to the appointed place.

XV.

We have likewise graciously Granted, that a free Collection be made throughout all our-

our Provinces and Dominions for the Maintenance of the Hospital, and the Person appointed to go from door to door, shall be accomodated with our gracious Recommendation on that behalf.

XVI.

We allow also by virtue of these Presents the tenth part of all such Fines as fall in the Dutchy of *Magdebourgh*, and Principality of *Halberstad*, not exceeding the Sum of Fifty Crowns each. And We Will that these be reserv'd for that purpose by the Officers of our Treasury, to be made over as a settled Fund for the use and benefit of the said Hospital. We likewise Will and Command, that

XVII.

Such Orphans out of the Hospital as are to be put out Apprentices, be Bound without exhibiting any *Testimonials* of their legitimacy; especially in case they be born in remote Countries, so that the procuring of such *Testimonials* would either prove altogether impossible, or at least too chargeable. Wherefore instead thereof a *Certificate* given by the Director of the Hospital shall be sufficient.

XVIII.

They shall likewise be freely receiv'd into the Corporations belonging to their several Trades, and be entirely exempted from all such charges as usually are to be pay'd when they are to be bound Apprentices or made Free.

XIX.

XIX.

Whensoever it happens that some *Stipends* are to be conferr'd in the aforefaid Dutchy and Principality, We will caufe fuch as are bred Scholars in the Hofpital, to be preferr'd before others, *cæteris paribus*.

XX.

As for the Building of the Hofpital it felf, We grant fome Timber, Lime, Bricks and Tiles, and upon a further Information of what is wanting, a more particular Order fhall be given.

XXI.

Of all fuch Incomes as are bequeath'd to the Children by their deceafed Friends, the Hofpital fhall receive the Revenues, whilft the Children are in the Hofpital. But when they leave the Hofpital they may then take it along with them, or if they be not arriv'd yet to a capacity of managing it well, the Revenues fhall be faithfully preferv'd for them in the Hofpital till fuch time.

XXII.

Whensoever fuch Orphans as have been bred in the Hofpital, die without Ifue, the Hofpital fhall Inherit the third part of what they poffefs.

XXIII.

And as it is our Will and Pleafure, that thefe Points that have been deliver'd here be kept moft ftrictly and without default, fo our Officers and Minifters both at *Magdebourg* and *Halberftad* are charged by virtue of thefe Presents, to demean themfelves accordingly, and with fuch compliance as becomes them, for the execution of our

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Commands herein expressed. In confirmation whereof we have subscribed these presents with our Hand, and annexed our Electoral Seal. Given at *Cologne* on the *Spree*, *September* the *Nineteenth*, in the *One Thousand Six Hundred and Ninety eighth Year*, from the *Nativity of our Lord and Saviour*.

FRÉDÉRICK.

(L. S.)

XXX

Pluon Fruchis.
 A farther Declaration concerning several Points contained in the Privilege Granted to the Hospital at Hall by His Electoral Highness of Brandenburg, now King of Prussia.

IT having been most humbly Represented to His Electoral Highness of *Brandenbourg*, our most Gracious Sovereign, that the Professor in Ordinary of Divinity and Philosophy at his Electoral Highness's University at *Hall*, *Mr. August Herman Franck*, hath

hath most humbly desired some further Declaration of several Points contain'd in the Charter or Priviledge, graciously conferr'd upon the Hospital at *Glauchau* without Hall; His Electoral Highness was graciously pleased to grant this desire as follows.

As for the *First Point*, His Electoral Highness graciously declares, it is His pleasure, that on condition those Handy-crafts Men, who are to be employ'd in the Hospital, (such as Taylors, Shoemakers, Smiths, Carpenters, Coopers &c.) do pay down the Sum of Five Crowns for License to exercise their respective Trades, they thereupon shall be receiv'd into the Company of these respective Trades, or Manual Occupations, without being oblig'd to the performance of several other conditions, that are required of others for setting up in the same Trades. They shall also enjoy the liberty of employing under them Journey-men, or Apprentices, in like manner as others of the same Occupation do.

Secondly, His Electoral Highness is most graciously pleased to declare by these presents, that the Superintendents and Inspectors in the Dutchy of *Magdebourg* and Principality of *Halberstad* do carefully and seasonably gather in that Crown which every Parish, according to the tenour of the 14th Article, is yearly to pay towards facilitating the management of the Hospital: And that they exempt none here from, but those only whose Poverty and Decay is apparently known.

N 2

Thirdly

Thirdly: His Electoral Highness most graciously Ordains that the *Collection* granted to the Hospital, to be made throughout all His Provinces, be by no means, or under any pretext whatsoever obstructed, but rather forwarded and promoted according to every one's capacity.

Fourthly: 'Tis His Electoral Highness's Will, that the *Tenth part* of all Fines levied either as a Penalty or Confiscation, or a Tax that shall not exceed the Sum of Fifty Crowns, be (immediately upon the payment thereof) deducted from the whole Sum; and either sent away presently to the Hospital, or laid apart to be paid in thither every quarter of the Year. And in case His Electoral Highness should order certain Persons to be paid out of these Fines, that the same must be understood only of the nine parts remaining. Likewise His Electoral Highness orders, that the execution of this be begun from that very Day, on which the granted Priviledge is dated, namely, on *September* the 19th in the Year 1698. And that thence forward the tenth part of the Fines aforesaid be exactly paid according to the tenour of these Presents.

Now as the Declaration aforesaid, is the earnest Will and Intent of His Electoral Highness, so He Ordains by virtue of these Presents all Officers intrusted with the chief management of publick Affairs within His Dominions, and all Inferior Magistrates in their severall Stations, to behave themselves accordingly with due Obedience, and ready Compliance, whensoever this Declaration shall

shall be exhibited to them, and so upon occasion readily assist the aforesaid *Franck*, both in the Execution of these particulars, and of other Concessions mentioned in the aforesaid Priviledges, that so His Electoral Highness's Will, tending to the Good and Maintenance of many poor Orphans, and other poor People, be thus effectually put in Execution, that their be no occasion left to make any farther application to His Electoral Highness on that behalf. *Orangebourg* Sept. 2d. 1699.

FREDERICK.

P. von Fuchs.

III.

A Letter of Exemption granted
to the Hospital.

FREDERICK III. ELECTOR &c.

WHereas *August Herman Franck* Professor of our University at *Hall*, hath most humbly represented to US, that besides some poor Children hitherto trained up in his House, he hath also set up four Tables for the Benefit of poor Scholars, whose Maintenance under his Management,

depends upon the charitable Contribution of some well-inclin'd Persons: And whereas he therefore doth request, that in providing for the aforesaid Poor he may be exempted from such Taxes as are laid on Provision and other necessities, as the inclosed Paper will inform you at large: *WE* thereupon, readily inclined rather to promote than hinder the good intention of the Petitioner in that respect, do command you hereby, that after the receiving of these Presents you permit the said Petitioner, to Brew, Grind, slay Beasts and buy in Provisions in such quantities as shall be necessary for maintaining the aforesaid Poor Students and Children, without paying the usual Taxes; yet that you take care withal, that under pretence of buying Provision for the Hospital, no manner of irregularity be committed, which might tend to the prejudice of His Electoral Highness. If it be practicable, you may draw up a Computation for the Petitioner, suitable to the number of the Poor that are to be maintained there, and supply him with necessities accordingly. And we expect that you, in duty to these presents send back to us with expedition a particular account of your proceedings in this Affair. *Cologne upon Spree, October the second, 1697.*

For Our Counsellor and Commissary of the Taxes, Tenzel.

IV.

An Extent of the said Exemption.

FREDERICK III. ELECTOR, &c.

THE inclosed Paper here will at large inform you about the desire of *August Herman Franck*, Our Professor at the University of *Hall*, who hath most humbly petitioned US, that the Exemption from all manner of Excise bestow'd on the Hospital erected by him, dated the second of *October*, in the Year last past, might be granted to the Hospital as it is granted to other Pious Foundations, viz. *without any Restriction*; and that he may be allow'd withal, to take what Drink he wants for the use of the said Hospital, from a certain Frenchman there called *le Veaux*. Whereupon these are to Order you, to allow the aforesaid Exemption to the Petitioner in *such Terms* as he hath desired it, unless there be something of important and dangerous consequence to hinder it; and that you acquaint us withal what has been done in this Affair, sending to us an Account of such a Method of managing the same, as may best answer our Trust reposed in you, for the prevention of all ill consequences. *Cologne upon Spree February the 3d. in the Year 1698.*

To Our Counsellor and Commissary of the Taxes, Tenzel.

V.

A further Explanation and Ratification of the same.

FREDERICK III. ELECTOR, &c.

W^Hereas on the third of *January* past, WE order'd you (in case there was nothing of moment or danger to hinder it) to allow to the Professor at *Hall*, *August Herman Franck*, the Exemption from the Excise for the Benefit of the Hospital there, without any Restriction whatsoever, as it is granted to other Pious Foundations; and also to let him take so much Beer from the Frenchman *le Veaux*, as is required for that use, ordering you withal to send in your advice, how any ill consequence resulting from such Grants may be prevented: Notwithstanding which, as we are inform'd, the Concern is still expos'd to many difficulties, and the said *Franck*, meets with several Obstructions in carrying on so good a Design, which in so laudable an Undertaking, ought by no means to be suffered any longer. Wherefore by virtue of these Presents We Order that you contrive such a Method of managing this Affair, that all manner of Provisions, required for the Maintenance, both of the poor Students and Children, may be deliver'd out to the said *Franck* free

(185)

free from all Excise, and without any farther Restriction, according to the tenour of our Resolution graciously imparted to him, a Copy whereof we send here inclosed. He shall be further permitted to take so much Beer as he wants for that use, from the Frenchman *le Veaux*, who shall be allowed to supply the said HOSPITAL with Drink without paying any Excise for the same. But how in all this, all manner of abuses, which perhaps might be committed under the Umbrage of such Grants, may be prevented, you are hereby required to send us your opinion as you are in duty Bound. Dated *Cologne upon Spree, March the 22d. 1698.*

To Our Counsellor and Commissary of Taxes.
Tenzel

VI.

The Elector's Letter Declaratory
to the Director of the Hospi-
tal.

FREDERICK III. ELECTOR, &c.

W Hereas we understood by your Petition dated *February the 12th*, Your request concerning the full Exemption from
all

(186)

all manner of Excise upon such Provisions as are necessary for the use of the Hospital, and the Permission to take the Drink from *le Veaux* a Frenchman there; which we according to the tenour of our Order issued out *January* the third, most graciously granted. Therefore we think fit to acquaint you by the inclosed Copy what farther Orders We have remitted to our Counsellor *Tenzel* at *Hall*, besides and above the two requests already granted. Moreover *WE* declare that the Exemption from the Excise once granted to the HOSPITAL, shall for the future be maintained without any Exception or Violation: And the Frenchman *le Veaux* shall besides the times of Brewing already allow'd, have liberty for one Brewing more, for the sole accomodation of the HOSPITAL. *Cologne March the 23d, 1698.*

To the Professor *FRANCK.*

VII.

The Scheme which is observ'd at Glaucha in managing such Poor as come from remote Places, being reduc'd to such straits by Banishment, Fire, or other Accidents of that Nature, bringing Testimonials along with them.

See Chap. I.

Pag. 25.

THE Proposals drawn up heretofore, for the better regulating of the Alms to be bestow'd on Beggars at *Glaucha without Hall*, being confirm'd by the Government and Consistory of the Dutchy of *Magdebourg*, includeth as well the Beggars that come from other places as those that live here.

II.

Such Beggars as come from other parts, if they come in the Fore noon, are ordered to come again about *Eleven* a clock; and such as come in the After-noon of Summer-days, are ordered to come again at *Five* a clock, and when the days begin to shorten at *Three* or *Four* a clock, viz. before it grows too Dark.

III.

III.

And now such as repair about that time to the place appointed, are conducted into a Room set apart for that use, and where there is a Fire for them in the Winter-time.

IV.

Here they deliver up their *Testimonials*, which are perused by one appointed for that purpose, and an exact inquiry is made into the truth thereof.

V.

While he is thus employ'd, a *Catechist* particularly assign'd to that Office, enquires into the Principles of their Religion, and in a condescending way instructs them in the most essential points of Christian Religion, supplying them occasionally both with good Exhortations and Christian Comfort.

VI.

An Hour being thus spent in instructing them, their *Testimonials* are return'd, and each of them according to their several necessities supplied with outward Relief, some receiving more, and some less.

VII.

He that is employ'd to examine *Testimonials*, has a Book wherein he exactly setteth down (during the hour they are Catechised) (1) The *Day*. (2) The *Names* of the Poor. (3) Their *several* Necessities; and (4) How much every one hath received.

VIII.

If any of them labour under some Sickness or Distemper, a Physician or Surgeon is sent for

soever he observeth that any among 'em is not sufficiently qualified, nor willing to be better inform'd, he is to give notice of it to the Director, in order to get him remov'd in time, and another put in his place.

III.

To Introduce them.

When he introduceth a new Master, he is to do it with a solemn *Prayer*, commending him to the Children, and admonishing them to behave themselves towards him with due obedience.

IV.

To visit the Schools.

He is frequently to *Visit* the Schools, and to see whether the Masters exactly attend their Hour of Teaching, and whether they teach according to the Scheme drawn up for them.

V.

To direct the Children.

When some Children are taken in, he is to shew them the School they are to go to, exhorting them to Obedience, and a diligent attending their Hours of Learning; and the Children are to give their Hand upon it that they will perform their Duty.

VI.

To assist the Masters.

He is to assist the Masters in disciplining and governing their Scholars; and if any weighty accusation be charg'd upon a Child, he is then to be present.

VII.

To keep Conference.

He is to *confer* once a Week, and at a fixed hour, with all the Masters, and joyn with them in Singing and Praying, and afterwards mind them of their Duty in general,

val,

for, or they are ordered to repair thither, where they are provided with Medicines according to the exigency of their circumstances.

IX.

Such as are unwilling to stay for their Relief till they are Catechised, or averse from receiving good admonitions, or are found to be sturdy Beggars and Idle Vagabonds, are sent away without any Relief.

VIII.

Orders to be observ'd by the Inspector of the Charity-Schools.

I.

THE Inspector of the Schools, is above all things to recommend in his *Prayers* the whole Establishments of these Schools, and to beg of God both Wisdom that he may manage it to his Honour and the Good of the Youth; and a Blessing that he may Manage it under his gracious Influence.

The Inspector is to Pray earnestly

II.

He is to take care that such Masters may be chosen to manage the Youth under him, as exhibit a sound Character of an *Exemplary* godly Life; and of such *Abilities* as may answer their Undertaking. And whensoever

To choose good Masters

ral, and if their be occasion each of them in particular.

VIII.

For the greater excitement of the Children, he is to observe a *Monthly Examination* of each School in particular, and after some Months, with consent of the Director, to order a general Examen.

Monthly Examen.

IX.

For the better management of the whole Undertaking, he is to have one, or occasionally more *Vice-Inspectors*, who in like manner are to promote these Endeavours with all Faithfulness and Dexterity.

And a Vice Inspector.

IX.

Orders to be observ'd by the Masters of the several Charity-Schools

I. **T**HE Masters are, above all things, to keep their Eyes fixed on the *main scope* of the whole Undertaking, which is to *model Youth into a true and Experimental knowledge of God and their Saviour Jesus Christ*. Hence they must know, that every Soul they are intrusted with is as it were a part of their own, and that the Lord will require at their hands the Blood of all such Children as by their

The Duty of the Masters. is to mind the main scope.

their sloath and backwardness are lost and neglected.

II.

To examine
then selves.

Let therefore every one *enter into himself*, and see whether he hath lay'd in himself a sure and firm Foundation of true Piety, so that the Youth may not onely imbibe the first tincture of Christian Doctrine from them, but that they may also by the worthy Example of the Master, representing an unfeigned Pattern of a Primitive Religion, be more and more influenc'd, especially when they see, that whatsoever he doth is done with an holy awe and an uninterrupted regard to the Lord, and not to please Men in his Station. For nobody indeed must presume to be intrusted with any management of Children, except he has given such Proofs of his sincerity as one may depend upon. And if for a while he puts on the Mask of Hypocrisy, and an external shew of Religion, the judgment he draws upon him, will at last fall more heavy.

III.

To avoid the
character of an
Hiringling.

If on the contrary the Master has got his Principles, Life, and Conversation interwoven with a real sense of Religion, it will produce the happy effect of keeping him free from the baseness of *Hiringlings*, who are too much influenced in what they undertake with the Principle of selfishness, and no sooner is the Spring of Interest stop't up, but all their vigor will decay, and the teaching of Children will now grow burdensome upon them, because their is no Principle of sincere charity to move them
any

any longer. Whereas if they stand free and disingag'd from such and the like sinister ends and designs, they will become true Shepherds of the Lambs committed to them, feeding them willingly and out of a ready mind, and remembering that when the chief Shepherd shall appear, their reward will be proportioned to their Labour; of which Glorious Reward they must needs fall short, whenever they don't answer the Character of a true Teacher, which is generously to renounce his own secular interest in the discharge of his Trust, and not to take the performance thereof for a Task (the severity of the Law obliges him to; but who in a condescending way and Evangelical manner performs his Duty, minding nothing but the Glory of God, and the good of his Fellow-Creatures.

In that employment that is committed to them, they ought entirely to rely on the powerful Assistance and Blessing of God, and not to depend in the least on their own Parts and Abilities. Hence there should be so many Memorials fixed as it were on their Minds, as they have Children committed to their Care, to be trained up for God, and dedicated to his Service; striving in their daily Supplications to the Lord for the eternal welfare of the Children, and in order thereto, for a gracious Benediction from above upon their Endeavours.

And since it too often happens that many in their applications to Children are too much

To depend upon God.

To work in a Spirit of love.

much taken up with the practice of *Severi-*
ty choſing rather to work upon them by
a ſharp Diſcipline, than to model their hearts
by the true caldof and ſweetneſs of a *Gof-*
pell-Spirit, attended with a Fatherly Care,
Patience and Meekneſs; which conduct of
theirs being generally deriv'd, on one hand
from the want of competent knowledge in
matters of Education, and on the other,
from the want of true cordial Love towards
the Youth, they prove rather *meen Inſtructers*,
than *Fathers in Chriſt*: (eſpecially young
People, who are commonly moſt wanting
in this condeſcending Chriſtian Meekneſs.)
Therefore this ought to induce the Maſters,
moſt humbly and inſtantly to implore the
Lord, that he would be pleaſed to inſpire
them with a loving and fatherly Temper
towards the Children committed to them,
and to take away all manner of aſperity
and immoderate rigour, which will certainly
draw a great Bleſſing after it, eſpecially
if this *paterhab* Care for the Children ſhould
be interwoven with a true *Brotherly* Love
amongſt the Maſters themſelves, every one
being willing readily to learn from the o-
ther what he knows not, and to ſubmit to
all ſuch Directions, as may by any way tend
to the retrieving of good Education, and
with an hearty and harmonious concurrence
carry on ſuch an important Buſineſs. The
ſame Principle will not only remove all
manner of ſourneſs in the Maſters, apt to
ſtricture the Minds of Children, but teach
them alſo how to ſeaſon their ſweet and
condeſcending Conduct with a ſpice of *Ear-*
neſtneſs,

neftness, this being a far nobler way of bringing Children to, and keeping them in a good compofure of Mind, than all the imperious and importunate Methods of others. This impartial and paternal Love of the Masters, will enable them alfo, *equally* and without any partiality of diftinction, to love *all* the Children they are intrufted with. In a word: To teach 'em faithfully, to exhort them, rebuke them and to bear with them with all patience.

From whence follows, that it is a miftaken Zeal oppofite to a *fatherly* Character, whensoever Masters transported into bitterness *Nick-name* the Children, and hurry them about by the violent driving of impatient Paftions. All which muft needs prove ufelefs, to fay no worfe.

VI.

But at once to deliver the fum of this matter: Tho' Masters are not to lay afide all manner of difcipline; yet in all this fuch a *roughnefs* is to be avoided, as reliftes of an exasperated Mind, and are to endeavour, by moft pathetick and fweet expreffions; to foften them into a fenfe of the Love of God manifested in Chrift Jefus, whereby both the fparks of a lively Faith, and of an hearty delight in the word of God, will be enkindled, and an holy awe of the great God planted in them.

To avoid
roughnefs.

VII.

They fhall not make any ufe of the *Rod*, except they have given fair and fufficient Warning for three feveral times at leaft, or in cafe of *obftinate* malice. Hence it is not

To ufe the
Rod mode-
rately.

so much their defect in Learning, as the eruptions of wickedness which ought to be punish'd, especially if they give themselves to *Lies*. Yet even in such cases, they shall but moderately use the Rod, lest the Children be terrified and discouraged by the rigor of such a Discipline. The Masters ought likewise to make the Children clearly sensible of the crime committed by them, that so they may see into the bottom of their malignity, and into the cause why they are punish'd. And to make the best use of it, they are in their application to the rest of the Children, lively to set out the crime, and the punishment attending it, assuring them withal how willing they were to cast away the Rod, if the Children would be governed by words. Afterwards the Master who hath been employ'd in exercising Discipline, shall cause such Children as have been punish'd to give him the hand, and to thank him with promise of amendment.

VIII.

To Pray before they use any Discipline.

Before the Masters betake themselves to such a Discipline, they are to beseech God most heartily, that he would be pleased to bestow on them that measure of *Wisdom*, that is necessary for so important an Affair, that so they may prevent all manner of carnal Passions, and like Fathers under God's Blessing discipline the Children; having in all this their Eyes fixed on the main scope, which is a true modelling of the Children into a better Temper.

IX.

IX.

But if they happen at any time to overdo the work, they ought then to submit to all such directions, as tend to rectify their carriage towards the Children, never hardenning themselves against these friendly Admonitions, nor wreaking their Malice upon the Children.

To submit if better directed.

X.

When any of the Children is guilty of a notorious Crime, the Masters shall set down in a *Paper Book* the most remarkable circumstances thereof, and in the *Visitation*, which is made once a Week, deliver it to the Inspector, that so the Child be punish'd according to his Direction; which is to be attended with a *solemn Caution* given to all the rest of the Children on this occasion, to make the deeper impression upon 'em.

In some cases to be directed by the Inspector.

XI.

As for the Children that behave themselves well, the Masters ought to take care that they never expose them to the danger of Pride by *untimely Praises*, which else would prove a visible overthrow of all such good motions as begin to revive in them. On the other hand, they may with a great deal of tenderness give them a sweeter and livelier discovery of all these glorious *Promises*, that attend true Religion, both in this and the life to come, and open unto them the compassionate Love of Christ towards Children, to kindle in them some reciprocal flames of Love; the happy effect whereof, will be a sincere readiness, the better to mind the performance of their duty

Not to run out in untimely Praises.

both at Church and in the Schools, and to behave themselves obediently towards their Masters. Yet these Evangelical Motives ought not to be confin'd to good-natur'd Children only, but they may be now and then display'd even to Stubborn Spirits, in order to work them into a pliable Temper.

XII.

To urge a self-denying Life. The masters ought generally to set out the sinful inclinations of Youth in their most lively Colours, and more especially when they apply themselves to these, who by reason of their age come to be more exposed to such allurements, in order to nip sin in the bud, and timely to inure their Souls to the noble principle of *Self-denial*. For the facilitating whereof they ought to be acquainted, that nothing can be renounced in the world, which is not in a far nobler degree found again and more perfectly enjoy'd in Christ. And this will prove a helpful means, to give 'em by degrees a substantial and true relish of Christian Religion.

XIII.

To commend the life of Christ as a pattern of our actions.

But alas ! the world is come to such a dismal pass, that Children being reprov'd for their Irregularities, will plead the Example of their Parents, or of those that supply their place. The Masters in such a case are to acquaint them, that the Word of God is the most accomplish'd *Rule*, and the Life of Christ display'd therein the most perfect *Pattern* to square our Lives and Actions by ; so that Children on one hand may

may be kept free from the contagious Examples of Parents, and yet on the other, all due Respect to them may be preserv'd as much as possible; minding 'em withal what regard they ought to have for their Parents in every thing else.

XIV.

As for good *Manners*, the Masters ought to give competent Directions, how to converse courteously and uprightly with every one.

To reform the Manners of Children.

XV.

Such Children as have been used to beg from door to door, or still follow that practice, are carefully to be admonish'd to extricate themselves as soon as they can from so dangerous a course of Life, and in order to that, to lay hold on every opportunity of learning some honest Employment, in which they may be serviceable to others, and so order their Life and Conversation to the will of God. In the mean time they may be assur'd, that all possible care should be taken to put them out Apprentices, if they will fear God and be mindful of their Duty. Sometimes the Master may give 'em *Instances* of some poor beggarly Children, who by the Blessing of God have become good and useful Men, and some of 'em been rais'd to no mean Estate even in this World.

How to Manage begging Children.

XVI.

It may also be useful, to give 'em an insight into the many notorious Sins Beggars are generally guilty of. For instance, when People betake themselves to Begging only

To expose the Sins of the Beggars.

to get Money, or when they have any, to waste it with riotous living; or when they thus plunge themselves into this practice, that they care neither for Church nor Schools; being more fond of satisfying the Belly, than feeding the Soul with the word of God.

XVII.

Yet with due
circumspection

However the Master is to take care, that he enumerate not too particularly all manner of Sins usually crowding in upon Beggars, lest some of the Children by Vices exposed to their view, rather fall in love with than avoid them. 'Tis honourable to reveal the Works of God, but the Works of the Devil must be talked of with a great deal of Circumspection, because the Tinder of corruption lurking in every Soul is ready to catch Fire.

XVIII.

To take parti-
cular care for
these.

The Masters ought to do their utmost, that such poor Vagrants as we hitherto have not been able to receive into the Hospital, may above all the rest get a sound Tincture of Christian Religion, because 'tis uncertain how long they may stay with us.

XIX.

Not to trans-
gress these
Rules,

The Masters shall exactly order their Teaching according to the Scheme drawn up for this use, and never set up any alteration of their own. But whenever they find that some useful alteration may be made, they are to take down in writing the most material points, and deliver 'em to the Inspector, who afterwards in the Weekly Conference

ference may consult about it with the rest of the School-Masters, and if their be nothing of moment prohibiting the said alteration, may give notice of it to the Director, that so it may be done with his approbation, and incorporated into the Scheme which the Masters are to follow.

XX.

As the Work of each day is to be begun with an hearty Prayer, so it is to be finished in like manner: And the Master is to see it performed with due earnestness and application, not making it too long.

XXI.

The Masters shall keep a Register of the Children, and note down when each of 'em has been receiv'd; likewise their Names, Parents, Age and Condition wherein they were, when they came to School, &c. Afterwards what day they take leave of the School, and what they have learn'd while they were there. All which may be put into a regular Form, to be produc'd at the Publick Examination.

To keep a Register of the Children.

XXII.

They are never to forget the imploring of Divine Wisdom, for the better searching and discerning in Children their various Tempers and Dispositions. This being a helpful mean the sooner to gain every one in particular, and apply either soft or sharp remedies suitable to their Tempers. 'Tis likewise the way to find out the natural Capacity and Genius of each Child, in order to cultivate and to stir up the gift of every one in particular, and so to reduce it into Practice. About the approach of the Examination, they may by this Method pass the more

To discern the temper of Children.

more exact judgment upon every Child, and give an Idea of the whole frame of his Mind, which is to be annex'd to the Register mentioned in the foregoing paragraph. All these Papers the Inspector of the Schools is to collect and carefully to lay up after the Examination.

XXIII.

To explain the true meaning of what they teach.

The Masters ought to do their utmost, not to teach the Children only the bare words of the Catechism, and of the Proofs alledged from Scripture, but to acquaint 'em also with the true *sense* and meaning thereof. Particularly they ought to drive at the most practical points, and carefully to acquaint 'em that a bare out-side knowledge without the life of Religion will never be sufficient, and that therefore their whole Life must be conformable to what they profess with their Lips.

XXIV.

To take care of their way of pronouncing.

They ought to take care lest the Children use themselves to an unintelligible, stammering or hasty way of uttering either their Prayers or Catechism, because this would hinder them very much from getting a true and solid understanding of what they said.

XXV.

To keep the Books of the Children.

The Children shall not be allow'd to take their Books home with them, but shall receive them when they come to School, and return 'em to the Master when they go away, who shall lock up all the Books in a Box made for that purpose, it being his duty to see that none be lost. Nevertheless

See Chap. i. §. 7.

less if a Child taketh leave of the School, whether a Boy, or a Girl, being fit for an Apprentiship or for any other service, they may take their Books along with 'em, and they are to receive from the Inspector a Catechism, the Psalms and the New-Testament.

XXVI.

The Child upon his quitting the School, shall take leave of the Inspector of the Schools and of the Ministers, and return most hearty thanks for the good Education bestow'd on him. Hereupon, the Master then present shall put him in mind of all the good Principles he hitherto has been acquainted with, and in a most cordial application to the said Child, exhort him practically to live up to what he knows, and to make his whole life and conversation conformable to such heavenly Principles as have been inculcated upon his mind. Which then the Child is solemnly to promise. After this the Master shall cause all the Children to rise up, and joyn with them in an hearty Prayer, for the Temporal and Eternal welfare of this Child, imploring the Lord withal, that he would be pleas'd further to Bless all such endeavours, as tend to retrieve and promote a Method of good Education. At last the Master shall admonish him, that although he is to come no more to School, yet he ought not to fail coming to be Catechised publickly at Church, that so he may not forget what he has learn'd.

How to manage them that take their leave.

XXVII.

To attend the
Children to
Church.

The Children shall every day be attended by their Masters in going to Prayers and Catechising at Church, and in going to hear Sermons, not only on the Lord's day, but at all other times when they have any opportunity. They ought to keep them as much as possible in a good composure, quietness and attention to what they hear, and to prevent all manner of disorders in them. All which may be much furthered, by frequent inculcating on them an *awful sense of the Omnipresence of God*. Every Lord's-day when the After-noon's Sermon is over, the Masters, according to the orders laid down, shall, before they go with them to *Publick Prayers*, entertain the Children with some spiritual discourse, or else with an edifying History spiritually applied.

To be present
betimes.

The Masters shall be present in the Classes assign'd to each of 'em a little before the stroke of the Clock, and shall stay there till the Children are got together, that they may take care lest the Children, even before the School begin, discompose and disorder themselves in the Class or in the Yard.

To engage the
Children to
Application.

The Masters ought never to allow any indecent licentiousness in the Children, especially in the hours of Teaching: As if, for Instance, such Children who are the hindmost were allowed too much liberty, whilst the Master was engag'd with them that are next him. To prevent which, the Masters ought

ought never to do any thing else themselves during the hour of teaching. As if, for Instance, they should write or read in some Book; which would prove an occasion to Children also to meddle with other things, or at least not to mind what they come thither about.

XXX.

If a Child happens to stay away from the School, the Master shall send immediately, and enquire for the reason of his being absent.

To send for the absent.

XXXI.

When the Masters find that Parents keep their Children away without any sufficient reason, then they ought to visit the Parents, and by a convincing and affectionate discourse, endeavour to set them right in this matter, lest they by any means should obstruct the spiritual improvement and learning of their Children. Besides this the Masters ought now and then to pay a visit to those Parents whose Children they are intrusted with, and enquire how the little ones behave themselves whilst they are at home? whether they say their Prayers, be obedient, &c. which if wisely managed, may have a good influence both upon the Parents and the Children, and keep up a good understanding between the Parents and Masters; which will prove no small furtherance in the work of Education.

To visit the Parents.

XXXII.

If any of the Masters by imprudence shall take a false Step, and another of his fellow-Labourers has a mind to admonish him of it,

To walk wisely in the Childrens presence.

it, he is to take care that he may never do it before the Children.

XXXIII

To keep them from bad Company.

If there is a Publick Fair to be kept, the Master is to exhort the Children before hand not to stay away from School, nor to gape after Mountebanks; or creep into Play-houses; that so they may be fortified against all manner of dangerous diversions and allurements, and especially saved from falling in company with wicked and seducing Boys, which too often happens in publick Places and upon solemn occasions.

XXXIV

And too long staying away.

At the approach of any great Festival days, Children are to be exhorted to come to School again after they are over, and not to stay away the whole Week.

XXXV

To be present at the weekly Conference.

All the Masters shall be present at the weekly Conference, and never absent themselves, except in case of urgent necessity. Their weekly Allowance is to be fetched every Saturday at a set hour.

XXXVI

To act with the Inspectors approbation.

None of the Masters are to go a Journey, without giving notice to the Inspector, of his design, nor without his approbation supply his place with another Person.

XXXVII

How to take leave from the Children,

Whenever a Master happens to take leave of the School, he shall joyn once more in Prayers with such Children as he taught, and then impart 'em his Blessing.

X.

Some Rules more nearly concerning
the Management of such Children
as are actually receiv'd into the
Hospital.

I.

BECAUSE such Orphans as are taken into the Hospital enjoy a more regular Education, being kept all day long under a strict law and government, and consequently are like to receive better impressions, than those that only enjoy the Benefit of the School, without their Diet and other necessaries; the way of managing them is hence in several points differing from the foregoing Scheme.

II.

In Summer-time the Children are obliged to rise at *Five* a Clock, and in the Winter about *Six*, going to Bed about *Nine* a Clock. No sooner are they got up and dressed but they go to Prayers, whilst there Minds are still free and undistracted, and to prevent all manner of accidental Interruptions, whereby this holy duty is sometimes put off. But besides this, these Children may by little and little be used to make their addreses to Heaven in their own words, without being confin'd to one constant

Rules concern-
ing the Or-
phans bred in
the Hospital.

Their duty in
the Morning.

stant Form; to the facilitating whereof, the Master must set 'em an example of Praying without a Form himself. Especially they are to be instructed with what earnestness and zeal they ought to Pray for their Benefactors, their being no other means left for them to make any requital for the Benefits through them receiv'd, than their sincere addresses to the Throne of Grace. They ought also frequently to 'be minded of the Signal Favour of God, whereby they are put into the way of laying a good Foundation of sound Principles and Christian Virtues: Which is to be attended with pathetic exhortations to be mindful of their duty in this respect, and accordingly to embrace an Obedient, Sincere, Industrious and Serious manner of Life.

In the Evening.

From Eight to Nine at Night, the Evening Prayers are celebrated, and before they engage, the Master may now and then enter with them into a serious *Examination* of their Consciences, and by such an exercise, use them to *search* how they have conducted themselves the past Day, both towards God and their Superiours.

When Prayer is over, they go to Bed, every Room being furnished with a Bed for a Master who lodgeth with the Boys; and the Girls being all confined to one particular house, and having a Governess lying among them, to prevent by their Presence all manner of Disorders, when the Children are dressing and undressing themselves.

Be-

Because hitherto *John Arnd's* (a) Book of *True Christianity* has been publickly expounded in the weekly Sermons, (each verse of the Bible placed at the head of the Chapters in the Book aforesaid, being taken for a Text) the Master, instead of the Chapter in the New Testament appointed for a Morn- Before Sermon

(a) *John Arnd*, was General Superintendent or Principal Minister of the Church in the Duke of *Zell's* Dominions; an awakening Preacher and Writer amongst the *Lutherans*, in the beginning of the Sixteenth Century, who upheld in some measure the Power of Religion, in a time wherein almost the whole Empire was involv'd in most dismal and destructive Civil Wars. 'Twas about that time he publish'd his Book of *True Christianity*, opening the most Substantial and Practical Points thereof without touching any thing of controversy then overflowing the Christian World. When these Books came to appear many of the *High Lutherans* influenced by some of the *Clergy* (who thought their honour concerned, because the Author seemed to lay the cause of the general corruption too nigh their doors) most violently opposed the Author's Books, as stuffed with I know not what heretical Doctrines, which yet, notwithstanding all these furious Contradictions, spread far and near, and prevailed at last to that degree, that they are now generally approv'd and none dares so much as to attempt to oppose 'em, for fear he should be looked upon as a profligate scornor of Religion. Many Millions of Souls have been awakened, from the lifeless formality, into an inward sense of Religion by those Books, especially in these latter times. One of the principal Expedients proposed and endeavour'd by the Author in order to revive Christ's Religion from this visible decay, is to make People live up to the plainest precepts of Christ, such as Self-denial, Mortification, Contrition, Resignation, and the like, instead of filling their Minds with nice Disputes and partial

Morning Lesson, is to make the Children read that Chapter of *Arnd's Book*, which is to be made the subject of the Sermon of that Day; the Contents whereof he may in a few words unfold to them, and this being done exhort 'em to mind what is to be further Preached thereon. The same Method he is to keep every Sunday Morning, when he may so go through the Gospel of that Day, and thereby prepare 'em as much as possible for attention to the subsequent Sermon.

III.

Contentions, which seemed to him rather to nourish than to abate Pride and Self-love, the Springs of Corruption. The blessed Author departed this Life in the Year 1621. in a most heavenly frame of Mind. But some hours before his death, labouring under a great Agony of Soul, he prayed out of Psal. 143. *Lord enter not into Judgment with thy Servant &c.* And one of the standers by answered him out of Joh. 5. 24. *That he that believes on God, shall not come into condemnation.* Whereupon he fell into a slumber, and suddenly starting up uttered these words out of Joh. 1. 14. *We beheld his glory, the glory as of the only begotten of the Father.* Being asked by his Wife, *when he saw it?* Just now, says he; *O what a wonderful glory is that!* 'Tis that glory which Eye hath not seen, nor Ear heard, neither is entered into the heart of Man. About Nine in the Evening he asked *what a Clock it was?* And being told, he soon after cried out: *Now I have Overcome!* and so expired without speaking another word. Part of the aforesaid Book was Publish'd in *English* in the Year 1646. But the Translation not coming up to the Author's Spirit, requires some able hand to refine it. 'Twas Printed in *Latin* at *Frankfort* in the Year, 1658.

III.

After Prayers they go and *Wash* themselves; the Master looking after the Boys, and the Governess after the Girls, to prevent all manner of disorders. After this they eat their Breakfast, and when that is done they are ordered to learn a verse out of the Bible, if an hour be not already spent.

IV.

The hours of Learning are regulated according to a particular Scheme drawn up for that purpose.

V.

But here you may observe, that this Method and Time, belongs onely to such Children as learn the Catechism, Reading Writing, and Cyphering, to qualifie 'em for an Apprentiship. But such as in an higher Form are taught Languages, and Sciences, are to be at School by Six a Clock in the Morning, where they learn *Latin, Greek, Hebrew, &c.*

VI.

In *Summer time* all the Boys sometimes attend a Student of Physick in Simpling; which proves very useful to such as afterwards apply themselves to the Study of Physick or to be Apothecaries. Those that are to be put out to the Printer, Bookseller, or any such Trade, learn at least to Read *Latin, Greek and Hebrew*, and the *Latin* Declensions and Conjugations, as things exceeding serviceable for facilitating their future employment.

And a general
notion of all
useful Sciences

And because 'tis very useful, even to such as do not make Learning their Profession, to get at least some Tincture of the Principles of Astronomy, Geometry, Physick, History, and of such things as concern the Government and Statutes of their Native Country, (if they desire to pass for Men of Understanding and of a publick Spirit) there are set apart some particular hours, besides the time of their Schooling and Knitting, wherein after a pleasant Method like Play and Diversion, they are acquainted with the most material Points of all these Sciences. For Instance, How to know God by the works of Nature, and to Praise him accordingly; How they may distinguish one Country from another; How they ought to Travel, How to divide and to measure a piece of Ground, How to use the Almanack, &c. This was the design of *Ernest* Prince of *Sax-Gotha* of pious Memory, who not only caused a particular School to be erected, for such Boys as were not design'd to be Scholars, but Artists, Merchants and Handycrafts-men, but has also publish'd a small Treatise in our native Language, wherein he layeth down in a most compendious way the Principles of the chief and most useful Sciences; which Treatise we have used in the Management of our Orphans.

XI.

*An Abstract of a Letter to a Friend,
concerning the present state of the
University of HALL, chiefly in
respect to the Divinity Professors
there.*

— That the UNIVERSITY at *HALL* is the most flourishing at present amongst the Protestant Academies in Germany, cannot be denied. 'Twas the first of July 1694 when it took its Rise, at a time when His Electoral Highness of *Brandenbrough* now King of *Prussia* was graciously pleased to be present there, and at the solemn opening thereof, to reduce into Act all the Priviledges Granted both by His Imperial Majesty, and by our gracious Sovereign. 'Tis a wonder to see how vastly the number of Students, which then was but indifferent, is since increased, it amounting at present to about *three Thousand*; which as it may in great part be ascribed to the *Regular Settlements* and exact Constitutions established by its Royal Founder, so the unwearied diligence of the professors in attending their *Publick* and *Private* Lectures, has attracted many a Young Scholar, and induced him to prefer this Place before any of the Universities of our Country.

But what I shall more particularly insist on at present, is, the *Faculty of Divinity* there, whose worthy Members are at present, Dr. *Justus Joachimus Breithaupt*; Dr. *Paulus Antonius*, and Mr. *Augustus Hermannus Franckius*.

These three Men, as they make it their Business to promote *Religion* and *Learning* in the station assign'd to them; so there is one thing which hitherto hath been very helpful in forwarding their design. And this is their hearty *Fraternal Love*, and harmonious Concurrence in the Work they are engaged in.

This cordial and sincere Harmony of theirs, is by so much the more to be valued, by how much the less it is met with in other Universities; many being too apt to think their Honour would be endangered by so close a Tye of Friendship and Familiarity.

The happy result of this mutual brotherly Concord of theirs, is a most *Exquisite Order* and joint Concurrence in their Endeavours, tending intirely to furnish their Pupils with sufficient and yet most compendious directions both for *Piety* and *Learning*. In this, our Divinity Professors I am apt to say, are inferior to none, and superior to most, cutting off thereby all such things as might tend to confusion and disorder.

He that is *Dean* of the Faculty, hath the precedence among them, and according to custom is the chief Director of such things as fall under mutual debate, and is duly respected in this Prerogative by his Fellow-Professors.

Where

Wherefore putting all this together, you will acknowledge that every thing they undertake, must needs go on with the greatest expedition, and (yet the best) order imaginable. For which reason it cannot be denied, that the *joynt endeavours* of the Theological Professors there, have by the Blessing of God produced many excellent effects, not a little conducing to the common Good.

But as the Faculty of Divinity at Hall hath many things *common* with other Universities in modelling Youth, so 'tis to be observed, that it enjoys some *particular* Advantages, which for ought I know are but little regarded elsewhere.

To instance in *one*, You must know, that there is an Order settled by the Academical Statutes, by virtue whereof the Professors of Divinity are oblig'd to keep two or three *Sessions* a Week, wherein laying aside all other things, they expressly enquire into the *State* of every Young Scholar in particular, and supply him afterwards with Directions suitable to the circumstances they find him in. Three days in a Week are appointed for these *Sessions*, which last from Two till Four in the Afternoon.

To these *Sessions* the *Dean* uses to summon all such Students of Divinity as are newly arrived; the Names of whom are, for that purpose, from time to time communicated to him, by the Rector Magnificus out of the common Register.

No sooner doth such Student make his appearance before the Professors, but several

ral questions are put to him, in order to make some discovery, both of the *Disposition* of his Mind, and also of the *outward circumstances* of his Life. The *Dean* usually examines him about his Name, Age, Country, the Persons he hath been bred under, whether at any University, or some other Publick or Private School. Then the Professors will enquire what progress he has made in the several Branches of School-learning? What knowledge he has of Philosophical Principles; but especially they inquire, whether he be a good Proficient in Greek and Latin, and at last, whether he has any Fore-tast of sound Divinity, and what Colledges he has frequented to prepare himself for more weighty and useful Studies? *A*

Farther, what is the *scope* of all his Endeavours, and what the *Leading Principle* he acts upon? Whether he designs to qualify himself for a Pastoral Office, or for an employment in some School? How long he intends to stay at the University? &c.

After this they inquire, into the management of his Affairs, asking him where he lodges, what Company he keeps? &c. The Answers whereunto are noted down in a particular Book, not only by each of the Professors, but also by their Assistants, called *Adjuncti Theologiae*; that so upon any emergency, they may have ready at hand, the particular circumstances of every Student committed to their Care. Hereupon the young Scholar is advised, after a paternal and condescending way, what course to take

take in his Theological Studies; how he ought to eschew the overflowing corruption of the Age, and the whole train of infectious Vices, too frequently prevailing in Universities.

After this, they endeavour to make him sensible of the *chief End* on which a Christian Scholar ought to fix his Eye; which is not to get a *Living* (according to the custom of those, who being too indulgent to their Belly, do not reach beyond the concerns of their carnal part) but to *promote the Glory of our great Creator. and the Good of Mankind.* And accordingly they recommend to him such Lectures, as they think most useful to effect that noble End. And this advice they give, without the least regard to any base Self-interest or sordid By-ends, having agreed between themselves to read all their Lectures both *Publick* and *Private* gratis; which as it proves no small support to poor and indigent Scholars, (who may now bestow that Money upon other necessities, which they must else have pay'd towards the several Lectures they attend) so it happily prevents all manner of secret Animosities and Emulations, whereby otherwise they might perhaps be tempted, to strive to procure to themselves, the most considerable amongst the Students in order to get the largest Fees.

To the aforesaid *Sessions* of the Divinity Professors, such Students are likewise summoned, as are represented *loose* in their Principles, or *disorderly* in their conversation. These are most affectionately *exhort-
ed*

sed to reform while there is time left, and not to stand any longer so unconcerned in a matter, whereby their eternal welfare is endanger'd. Oh how many a Soul hath been reclaimed from the very Brink of destruction by so *pathetick* Admonitions! which though perhaps they may have for a while been shaken off by many a Stubborn Temper, yet Experience hath taught us, that at least they have struck an aw and dread into many refractory and rebellious Spirits, and so prevented abundance of disorders and mischiefs.

Now as these endeavours of the Divinity Professors tend to the cultivating and improvement of the Minds of their Pupils, so they have no less a regard to the invention and prosecution of such Methods, as may make the Scholars more easy even in their outward Circumstances.

The Reverend Dr *Breithaupt* takes upon him the Disposal of such Money as His *Prussian* Majesty is graciously pleased to allow to a certain number of indigent Scholars, born within his Majesty's Dominions; twelve of whom the Doctor hath lodged in the same House with himself, in order to keep 'em the better in aw, and under his daily Inspection to train 'em up for the Good of their Country.

The Reverend Dr. *Antonius* takes care of seeing the Money well bestow'd, that is Collected both in the *Collegiate Church*, where the Professors Preach by turns, and in the *Ascetick* Colledge kept every Lord's day at his own House.

What

What Pains the Reverend Mr. *Franck* hath taken hitherto, in providing for poor *Scholars* is so well known, that I think it unnecessary to insist here upon that, especially since it has been mentioned in the *Account of the Hospital* publish'd by himself; to which I at present refer you, and only here take notice that, besides the *Ordinary* Tables set up for poor Scholars in the Hospital, there has of late been made some considerable addition for Students reduced to such straits, that they don't know where to find a meal's Meat for that day. If these address themselves to the Inspector of the Hospital by Seven a Clock in the Morning, they are freely entertain'd at Dinner every day to the number of Sixty and four; and such as come in after the number is filled up, are reckoned the first among them that are boarded the next day, and ordered then to repair to the place assigned for that purpose.

See Pag. 17.

Such Students as have their constant Diet in the Hospital, are obliged to spend two hours every day in the service thereof, which generally consists in *Catechizing* the Poor and the like Exercises. Which useful Practices as they are much decay'd in the Church, so we have reason to hope that in tract of time, this may prove a means of reviving it, at least to some degree; these Students being inured to a good *practical Method*, and a plain familiar way of discoursing People, even of the meanest capacity.

But all the outward supplies, nay all manner of Colledges, Hospitals and Establishments

ments

ments of that nature, as they may *Begin* with Provision for the Body, (People being generally more ready to receive impressi^{on} in the *Sensitive* than in the *Spiritual* part, the latter being too far sunk into death and Oblivion) so they never ought to *Terminate* you know in any thing which tends to the nourishment of the Body only, this being undoubtedly too mean a Design, in consideration of the *main scope* a Christian ought to drive at. Wherefore I must further tell you, that our Professors do their utmost, to see the Gifts and Stipends bestow'd by Charitable Persons *Spiritualized* and improv'd to a more exalted End; truly supposing, that meer *Feeding* of the Body, might prove the *Starving* of the Soul: To prevent which, the aforesaid Dr. *Breithaupt* hath, amongst other things tending to a true Reformation of Scholars, set apart an hour every day, wherein all such Students are to meet, as enjoy the Benefit of the *Royal Seminary*, and when they are met together he explains unto them a Chapter out of the Bible, and joyns with them in Singing and Praying. Which hath already proved a means of awakening many a Soul into a sense of Religion.

But now coming to the several Lectures of the Divinity Professors, I can't but take notice here of the *different Talents*, the Lord hath been pleas'd to bestow on each of 'em, and what good use they have made thereof. Dr. *Breithaupt* in one of his Lectures treats constantly on *Thetical Theology*, setting down in a positive manner, and without touching any

any controversial Points, the Fundamentals of Religion; to which purpose he hath published a small Treatise, entituled: *Theses Credendorum & Agendorum*, and by way of Question and Answer, hath therein Stated the most material points of Christian Religion, practically applying them.

The most considerable points of Christian Doctrine being thus stated, by the Industry of this Professor, his Colleague the Reverend Dr. *Antonius* takes upon him the *Controversial part* refuting all such Errors, as stand in opposition to the Doctrines prov'd, by the former from Scripture.

His Method is as follows:

In the first Place, he gives some *Historical Account*, drawn from credible Monuments, of the several *Heresies* started in the Church, and the Divisions attending the same. In the second, he sets the *Controversied Question* in its full light; and lastly modestly shews, how to maintain our ground against the contradictions raised by dissenting Parties. In all this he is very careful, lest by any unhandsome expression the Auditors be inspired with a bitterness against any dissenting Party, nay, not against such as notoriously swerve from the soundness of christian Principles; being fully convinced that Animosities and unnecessary Debates about matters of Religion, and the whole Train of Vices resulting from thence, are generally *Nourish'd* rather than *Lessened* by the common Method of Controversial Lectures; which tho' it is the *worst* of Practices, yet is now no longer reputed a Vice,

Vice, since Time, Power and the corruption of Teachers, has guilt it over with I know not what Authority.

To prevent these unhappy Consequences, whereby the very Vitals of Christian Religion are endanger'd, and to remove all manner of such Contentions as seem to relish of hatred and selfishness, he farther lays open the *depth* of our natural corruption, from whence proceed all manner of errors and delusions, depraved *Reason*, impregnated with the Spirit of *Self Love*, and raised up by unmortified *Passions*, being generally the *Principle*, from whence hath sprung, and still Springs up such a multitude of erroneous Notions. The result of which consideration is, that none overvalue himself on account of some better Apprehensions in matters of Religion, since the *Seed* of the most abominable Heresies lies lurking in every Soul, and if not timely restrained by a Principle of Grace, is ready to break out into most unaccountable Delusions. All which he sets forth, as a very *moving Argument* to humble one more and more, that so he may bear with others in a spirit of Compassion, if perhaps he finds the unruly Passions of Self-love a little suppressed, and consequently the *Intellectual* Part better qualified for the clearer apprehending of the Mysteries of Christian Religion.

But now I must mention likewise such *Lectures* as chiefly fall to the share of the Reverend Professor *Franck*, and as his Gift mainly lyeth in *Preaching*, *Explaining* and *Interpreting* the Scripture, so such Lectures
are

are assign'd to him, as best suit with that his particular Talent; and as the gift of preaching is much enlivened and stirred up by a *Practical Method*, he commonly singles out such Students as seem to be of good parts and a sprightly Disposition for this Exercise; whom, after they have laid a good Foundation in *Thetical Divinity*, he directs to Preach by turns every Wednesday Morning in the Parish Church at *Glantha*, by degrees to cultivate, model and refine such Gifts, as for want of Exercise did not appear, or seem'd to lie under a languishing obscurity. A certain number of Students is chosen for this purpose, each of whom must be present both to hear the Sermon, and the censure of the Professor (whose place upon occasion is supplied by his Curate) when Sermon is over. The *main Point* here intended is a *plain ease and intelligible Expression* of Religious Subjects, as being most useful for the Edification of others; where also these defects are observ'd which adhere to *Elocution, Gesture, Action* and things of that nature. But as for exalted strains of Oratory and Rhetorical flowers, you must know, that they are altogether laid aside, as tending generally more to nourish the *Pride* of the Preacher, than the *languishing Souls* of the Hearers.

And this I think, may give you some Idea of the present state of the *Publick Divinity Lectures* and Exercises of our University. As for the *Private Lectures*, they are not kept so close to this Scheme, but admit of any useful alteration upon emergent

gent occasions. However when the *Catalogue of Lectures* is to be published, they agree first about the *Ordering* and *Digesting* of the Lectures, that so they may go as much as possible hand in hand together, one Lecture being combined with the other, for the greater Benefit and satisfaction of their Pupils.

I can't forbear to mention here another Lecture of Mr. *Franck's*, which has been kept up these many Years once a Week. This is called *Collegium Paraneticum* or a *Monitory Lecture*. 'Tis set up on purpose to give young Scholars a competent insight into the things they ought to *shun*, and the things they ought to *mind*, in order to make an happy Progress in the Study of Divinity. This I confess is frequented, with a great deal of satisfaction, by all such as are desirous to have their notions about Theological matters rectified and refined from such *popular mistakes*, as are too apt to insinuate themselves into the thoughts of young Students, and give a false Tincture to the eye of their Minds. To remove which the Professor lays open the many *Prejudices* and *Prepossessions* in the Students of Divinity, and how they *misguide* the whole course of the Theological Study. He discovers the many sinister and carnal *By-ends* that influence too many in so holy an Undertaking, and which will often secretly and insensibly work themselves even into well-disposed Souls. what Observations he every day makes of the Conduct, Manners and Studies of young Scholars he there relates

lates, and being entirely confined to Students of Divinity, he thinks that a good opportunity to press it near home; giving them withal such *Directions* as are thought most expedient for the better management of their Affairs; and for this purpose he singles out either some passages of Scripture to ground his Exhortation upon, or some useful piece of the *Primitive Writers*. One time he went through the Epistles to *Timothy* and *Titus*; another time through the excellent *Homilies* of *Macarius* and other pieces of a Primitive stamp, that he might the better thereby discover the warmth and Vigour of Religion then observable in Christians, and the present deplorable degeneracy from such excellent Examples. Another time I remember he discoursed upon a small Treatise of his intituled: *The Character of Timothy drawn up for the Imitation of Students in Divinity*.

I must mention one more, and then I shall have done with my account of the *Theological Exercises*; and this is the *Ascetick Lecture* kept by Dr. *Antonius* every Lord's day from Five till Seven a Clock at his own House. 'Tis mainly intended for the Reformation of Divinity Scholars, but besides them it has been all along frequented by learned and well-disposed Persons of all Professions.

The *Method* of it, you may take as follows: After they have Sung a Spiritual Hymn and put up Prayers for obtaining a Blessing upon their Endeavours, the Doctor as chief director of the Congregation, gives some general

ral hint of the present Subject of their Discourse. After this, one or (upon occasion) two Proponents are appointed, who then deliver their thoughts upon the question proposed; such Persons, being chosen for this purpose as are eminent both for spiritual Experience and ready Utterance, and so best qualified to entertain the Congregation with an Edifying and Savoury Discourse; and no sooner have they made an end, than the Doctor takes up the Argument, and by a practical and pressing *Application*, lays home what was uttered by the Young Divines; and if notwithstanding this precaution they perhaps have been *deficient* in their Discourse, or not *clear* enough in their expressions, and by consequence liable to be misunderstood, by making some useful additions he endeavours to supply what ever has been wanting in the others. Sometimes when one of the other Professors happens to be present, or some other Divine whose integrity and zeal for promoting the cause of God is sufficiently known, then the Doctor will kindly invite such an one to cast in his mite also, and for the common benefit to contribute what practical Observations have at any time occurred to him concerning the Point in question.

By those private Conferences, many Souls have been awakened to a Religious course of Life, and others strengthened therein; Besides which they have prov'd likewise no small Confirmation of many wavering Christians, hearing the same Truth repeated over and over again, and supported by so many

many Witnesses. How useful have our Professors found such and the like *private Exercises*, for keeping up in some degree the Life of Religion, in an Age wherein Profaneness has got the Ascendant, while *Preaching* is generally look'd upon as a meer Trade, and *Hearing of Sermons* practis'd out of meer custom, being follow'd only for a better colouring over a deprav'd Mind.

In this *Ascetick Colledge*, after the Psalms of David and some other Books of the Bible, the Epistles of *Ignatius*, of *Barnabas*, of *Clement*, and the Homilies of *Macarius* lately done into our Native Language, have been read over and explained, that so, if possible, some degree of *Primitive Religion* might be reviv'd in this degenerate Age. After this the *Life of Christ* in its several Branches, scatter'd throughout the Four Evangelists, hath been handled and practically applied. Then the *Lives* of the *Apostles*, of *Apostolical Men*, and other Saints have been rehearsed, and the nature of true Religion in its most eminent Dispensations, Advantages, Hindrances, Trials, various Sypmtoms, and several Degrees have been distinctly unfolded, and by such Instances lively represented, out of that *Collection of Lives* which was lately compiled and published in our Language, to the no small incouragement of many good Souls; the Principles of Christianity being generally more taking when accommodated with an *Historical Dress*, than when reduc'd to numerous and long Rules.

But I must here also mention by the way, the Advantage our University at present

has above any other in our Country, viz. the Visits it has receiv'd and continues to receive from *Forreigners*, whereof I'll mention only at present an *Arabian*, who has resided here three quarters of a Year, having a Room assign'd to him in the Hospital. His Name was *Samuel Negri* Born at *Damascus*, a Man of quick parts and good understanding, and no stranger to the Polite Learning now in vogue, who being Master not only of the *French*, but also of the *Latin* Language, prov'd exceeding serviceable for our design, which was to have some Young Scholars taught a competent measure of the *Arabick* Language, which he has perform'd with good success, there being not only some Students but also some Boys of the Hospital, who are advanc'd to a considerable degree of knowledge in that Language, and fit to Teach others again. In order whereto, he has gone through a course of Reading the *Alcoran*, and has translated it into Latin for the use of his Auditors. After this he went to *Venice* with a design (as I think) of returning to his Native Country.

Now as all the forementioned Endeavours, may perhaps in time produce some good Effects, tending to the Glory of our great God, so you must not think that the Enemy has been quiet all this while. Many Instruments of his have been set on Work, with many aspersions to cast an Odium upon our Academy, and especially upon the Faculty of Divinity here. 'Twas but some Years ago when

when a most malicious Pamphlet was spread under the Title of, *A view of the Irregularities of the Pietists* (This being the Name the World imposes on 'em in scorn, tho' no ill Name in it self,) wherein not only our Professors here, but also the Reverend Dr. Spener now among the Blessed, were most Bitterly reviled. But as the Contrivance of this Author was craftily intended to undermine these good Men, so it produc'd abundance of *Apologetical Pieces*, amongst which that of the said Dr. Spener is the most worthy of observation.

XII.

The Present STATE of the Hospital, Charity-Schools, and the several Establishments belonging thereto, Erected by Mr. August Herman Franck at Glaucha without Hall.

March the 29th. 1705.

I. **T**HE HOSPITAL Presenteth to your View.

1. *The Education of the Orphans*, the number whereof amounts at present to—125.
They are as follows.

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(1) Such Boys as are of good natural parts taken from among the Rest, instructed in Languages, Sciences, &c. The number of whom is at present ———— 55.

(2) The Rest trained up in Principles of true Piety, and taught to Read, Write, Cast Accounts, Sing, and after the Hours appointed for learning, to Dress and to Spin Wool, Knit, &c. Their number amounting to ———— 45.

(3) The Girls confin'd to a particular House, and besides the pious Education before mentioned taught to Read, Write, Cast Accounts, to Spin, Knit, Sow, &c. The bigger ones are also employ'd in good Huswifery, their number being ———— 25.

(4) Besides these, some Citizens Children instructed in the same manner with them, whose number is at present ———— 27.

Both Boys and Girls are all the day long confin'd to the presence of a Master or Mistress, and even at that time, when they have some Hours allowed 'em for Diversion, taking either a walk into the Garden or into the Fields. At Night there are Eight Masters appointed to lodge among the Boys, and a Nurse to be with the Girls.

The General Inspector of the Schools has the Conduct of each particular School committed to his Care.

2. The Management of the House; which is committed to a Steward appointed for that service. The Steward buys up all manner of Provision, and sees every thing done in its proper Season, viz. Baking, Brewing, Washing, killing of Cattle, &c.

&c. And takes care to have the Meat for the Students, Children and Officers of the Hospital well dressed and served up at the usual Hours, and such Diet prepared for the Sick as may best suit their particular Circumstances, &c.

The Persons who assist him in Household Affairs are (1) a Lad who goes on errands, (2) A Man Servant. (3) The Brewer, (4) One that sweeps the Rooms. (5) A Watch-man. (6) One that buys up such Beasts as are fit for Provision, and looks after them that are to be fatned, wherein he is assisted by his Wife and Maid-servant. (7) A Groom of the Stable. (8) The Washer-woman who also cleans the Children, and hath two Maids to assist her every day, and eight other Women to help her every washing day, and five on those days when the Children are cleansed. (9) The Nurse that looks after the Sick. (10) The Cook with some-Servants belonging to the Kitchen.

These Household affairs are partly directed by the *Physician*, partly by the *Inspector* of the Schools, together with some Assistants, a *Conference* being appointed once a Week to consult about the Affairs of this nature.

3. The *Apothecaries-shop*, which is manag'd by the Apothecary himself, a Book keeper, an Operator, four Labourers, two Apprentices, and one that looks after the Fire.

This Shop is chiefly inspected by the *Physician* of the Hospital.

4. The *Printing-House*. For this is appointed a Fore-man, Four Workmen and Four Apprentices.

5. The Bookseller's-Shop, which is ordered by the Bookseller himself, one Man and one Apprentice.

Both the Printing house and the Bookseller's shop are under the Inspection of the Bookseller.

II. EIGHT SCHOOLS belonging to the Hospital, and furnished with Masters, out of the Seminary of School Masters.

One of which Schools is ordered according to the Method of the Royal Collegiate School, and besides Languages all manner of Sciences are taught therein. In this School such Children are instructed as are singled out from the poor Orphans, besides some other Children both out of this City and from other places, amounting together at present to ————— 103.

The other *Seven* are appointed both for the benefit of Boys and Girls, who, besides that they are taught the true Principles of Religion, are instructed in Reading, Writing, and Arithmetick, and the Girls used to Needle Work, &c.

Most of these Children are taught *gratis*, and freely furnish'd with Books, Paper, Pens and Ink; the number whereof amounts at present to ————— 418.

All these eight Schools, together with the Children bred in the Hospital, are governed by Fifty Masters. ————— 50.

These Schools have also a particular Inspector appointed for 'em, who upon occasion is relieved by a Vice-Inspector.

III. A FOUNDATION FOR WIDOWS: See pag. 32.

wherein Four are maintain'd with a Maid-Servant to attend them. There is also a Chaplain to say Prayers with them twice a day.

IV. A CONSTITUTION FOR THE POOR INHABITANTS AT GLAUCHA;

by vertue whereof they Collect Alms once a Month throughout the whole Parish.

V. A CONSTITUTION FOR BEG- See pag. 25. GARS COMING FROM ABROAD. and 187.

VI. THE SEMINARY FOR SCHOOL- See pag. 17. MASTERS, whence all those Masters are and 23.

taken, that are employ'd in the Hospital and the other Charity Schools, the number of whom amounts to at present ——— 75. being all Students of Divinity and all freely boarded in the Hospital.

VII. THE EXTRAORDINARY TABLES IN THE HOSPITAL.

These are appointed for Sixty Four poor Students only at dinner time.

These Students are manag'd by one appointed on purpose for that service.

To these Foundations more immediately relating to the Hospital, we may also in some respect refer the following Establishments.

VIII. THE ORIENTAL COLLEGE OF DIVINITY,

wherein some Masters of Arts, and Students of Divinity are constantly employ'd about cultivating and improving the *Eastern* Languages, instructing other Young Scholars in the same, the number of whom amounts at present to ——— 11.

Into this are incorporated some *Gracians* come over to prosecute their Studies here, in number ——— 5.

All

All the Persons employ'd in this Affair are confined to one House, by two and two in a Chamber, and have their Diet all at one Table.

The Inspection of this Colledge is committed to Mr. *Michaelis*, the present Professor of *Eastern Languages*, who is assisted by an *Adjunctus* of Divinity

IX. THE *PÆDAGOGIUM REGIUM*, or *ROYAL COLLEGIATE-SCHOOL*, being set up for Young Gentlemen bred at their Parents Cost, and after the Fundamentals of Religion, Taught, the *Latin, Greek, Hebrew, and French Languages*; besides *Arithmetick, Geography, Geometry, History, Astronomy, Musick, Botany, Anatomy, Fair Writing, &c.* At their leisure time, they may exercise themselves in *Turning, Drawing, Glass Painting, &c.*

They are confined to the constant Inspection of a Master even when School time is over, to prevent all manner of Irregularities in such hours as are allotted to them for Recreation, which might otherwise wear off the best impressions made upon them during their stay at School.

They have also their Masters lodging with them in their several Rooms. Their number is at present ————— 70.

They have *Ordinary Masters* ————— 12,
Extraordinary. ————— 5.

This School hath a particular Inspector, who is almost constantly employ'd in Visiting the several Classes, hearing the Masters Teach, and keeping a *weekly Conference* with them about

bout the better improvement of the Youth committed to their Care.

The *Method* they use in Teaching is publish'd in Print for the greater satisfaction of those who desire to be more fully inform'd in this Affair.

XIII.

A short Abstract of a Letter concerning the last Passages of the Life of the most Reverend Father in God Dr. Philip James Spener.

SEeing it hath pleased God to receive into the Regions of the Blessed his faithful servant, and our dear Brother, the most Reverend Dr. *Philip James Spener*, whose constant Endeavour it was, to render himself conformable unto the Divine Will; we account it our Duty to return most hearty thanks to the Lord, who by his infinite Power hath preserved, and safely brought to Port, after so many boisterous Storms and Tempests, a Soul, which having here begun to be united into one Spirit with Him, is now swallow'd up in the infinite Ocean of His inexhaustible Goodness and Love. But as the Life of this awakening Teacher, and his whole Conduct, did most lively set out
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the Nature of unfeigned Faith, Humility, and Love; so his very dying Hours and Speeches, and all his Behaviour, were seasoned with Power and Energy, and could not but leave a lasting impression upon the Minds of all those that were about him, tending to awaken the Soul from her natural Coldness into some measure of fervency of Spirit; and of this every one must remain persuaded, when he has consider'd the particular Marks of Divine Favour bestow'd on him, during the time of his Sickness, one whereof was the conspicuous and uninterrupted Tranquillity of Mind he constantly enjoy'd. For whereas nothing is more frequent, than to see the best and most heavenly minded Souls assaulted by the Enemy on all sides, with Doubts, Perplexities and Fears, when they are just ready to take the last Step out of this into the other World, the Lord was graciously pleased to preserve this his Servant in safety from the perturbation of the Enemy, so that no Temptation, (no not so much as a shadow of any) ever offered to disturb the Serenity and Calmness of his Mind. For although He now and then would heartily complain of *Spiritual dryness*, yet this not proceeding from impatience or want of Resignation to the will of God, it did not discompose the frame of his Mind in the least, the sensations or relishes of the Life of Grace which he enjoyed at other times, being retired for the present into the inmost Center of his Soul; the consequence whereof was, that he could not Praise God with such readiness

ness and alacrity of Mind for all his Gifts, as he wished and desired to do; where you may observe by the way, that by his own acknowledgment he had all his life long made this one part of his daily Prayer, that the Lord would be pleased to visit his Soul, *but one quarter of an Hour* before his Death, with some heavenly Infusion, and to prepare her for her Exit out of this World, which was now granted not only for a quarter of an hour, but for many days together, wherein he enjoyed a deep and lively sense of the love of God and of his gracious Presence; which he no sooner felt than readily inferr'd, that the time of his departure was at hand.

But that he might improve this Divine Gift to the best advantage, he would not wholly rest in those heavenly sensations; but still made use thereof to increase his Store of Christian Graces, and especially of Humility and Resignation, well knowing, that all Celestial visitations ought not only to be enjoy'd, but also to be improved to a greater Purification of the Soul, and the increase of all heavenly Vertues. He gave indeed many proofs of his Humility and Patience during the time of his Sicknes, being to a good degree transformed into that Meek and Lamb-like disposition so much wanting among Christians now a-days. Most part of his time he spent in Prayer and Praise, offering up to God both his own concerns and those of Christ's Church here on Earth.

'Twas about a fortnight before his Death, when he entred upon his 71st. Year, and then
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he supposed the Lord would be pleased to make that day, whereon he was Born into this World, the Day of his Departure into the other. When the Clock struck Five in the Afternoon, (this being the Hour wherein he was Born) he with a loud voice Praised the Lord for all his Favours conferred on him, which was attended with a flood of Tears, and a most affectionate Confession of all his Sins, the pardon whereof he most earnestly implored. All this while a deep sense of Humility and Self-abasement might be discovered in him, and altho' he had been a great Proficient in the Practice of Humility, during the whole course of his Life, it now became much more conspicuous in him upon several accounts. That which most affected me, was to hear Him express *how unprofitable a Servant he had been, and how small a part of his Life he had consecrated to the service of God.* This made by so much a deeper impression upon my Heart, by how much the better I knew how willingly he offered up himself as a daily Sacrifice to be spent in doing the Will of God, and how free he was from that Tincture and Allay of Self-love, which is too apt to intrude into the most Spiritual actions of a Christian. But it is no great wonder, to see any one, who hath made some discoveries of the Riches of Divine Grace, undervaluing himself, and sinking lower and lower into a sense of his own *Nothingness*, as he perceives the Life and Power of Grace springing up, and advancing higher and higher in his regenerate Soul.

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He most heartily Prayed for the King, especially near the approach of His Death. The day before he dyed he caused the 17th. Chap. of the Gospel according to St. *John* to be read to Him three times together: And indeed it was one of his favourite Chapters; but yet no body could ever prevail with him to Preach upon it, saying *he did not understand it*. On the same day he talked much of *Simeon's* departure, but his Voice was then already so low, that we lost many of His Words, which might otherwise have been treasured up for our Edification. That day he grew so weak, that we every Hour expected the happy conclusion of his Life; however he did not forbear in few words to Bless all those that came to see him. Towards Evening he fell into a sweet slumber, which continued upon him for the most part till next Morning, being the 5th. of *February* 1705. And when he waked, He saluted them that were about him, and called for a little Cordial; after which, at His own request He was set up in a Chair, but within a little while as they were endeavouring to put him into his Bed again, the Thread of his life snapt asunder, and he suddenly expired under the Hands of his Lady, without any great Pangs or violent conflict of nature.

Some days before his Death, he gave order that nothing (no not so much as one Thread) of black should be in his Coffin: For says he, *I have been a Sorrowsful Man these many Years, lamenting the deplorable State of Christ's Church Militant here on Earth; but now*
being

being upon the Point of retiring into the Church Triumphant in Heaven, I will not have the least mark of Sorrow left upon me, but my Body shall be wrapt up all over in white, for a testimony that I die in expectation of a better and more Glorious State of Christ's Church, to come even upon Earth. His Funeral Text was Rom. VIII. 10. And as Humility had been the chief Ornament of his Life, so his care now was to Preach up the practice thereof even after his own Death, by forbidding any of His surviving Friends either to compose any *Elegy* upon him themselves, or to accept of any if it should be sent to 'em from any other place.

Thus the Servant of the Lord is gone to his Rest; having left a numberless Spiritual Offspring behind him, among whom his Name will be as fragrant Ointment, and the remembrance of of his truly Christian Conversation, a daily Excitement and Encouragement to press forward, and with Patience to run the Race, that is set before 'em.

F I N I S.