

4. Bibliographie der Schriften

Pietas Hallensis: OR, AN ABSTRACT OF THE Marvellous Footsteps OF Divine Providence, In the Building of a very large HOSPITAL, Or rather, a SPACIOUS ...

Francke, August Hermann

London, 1707

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Pietas Hallensis :
O R, A N
A B S T R A C T
O F T H E
Marvellous Footsteps
O F
Divine Providence,

In the Building of a very large HOSPITAL,
Or rather, a SPACIOUS COLLEGE,
For Charitable and Excellent Uses.
And in the Maintaining of many OR-
PHANS & other POOR PEOPLE therein;
At Glaucha near Hall,
In the Dominions of the K. of Prussia.

*Related by the Reverend Augustus Hermannus
Franck, Professor of Divinity, and Minister
of Glaucha aforesaid.*

With a P R E F A C E written by J O S I A H
W O O D W A R D, D. D. And Recommended by
some Eminent Divines of the Church of
England.

To which is added,
A short History of P I E T I S M.

The Second Edition enlarged.

LONDON, Printed and Sold by J. Downing in
Bartholomew-Close near West-Smithfield, 1707.

Pictor-Hall
O. R. A. N.
ABSTRACT
OF THE
Marcellus Festivals

Divine Providence

Indubitable of every Christian
Of which a SPANISH COLLEGE
For Christian and Excellent Use

And in the Marcellus of the
Festivals of the Holy Spirit

At the Church of St. Peter
In the District of St. Peter

By the Rev. Father
Francis de Sales

With a Preface by
the Rev. Father

By the Rev. Father
Divine of the Church of

To the Honorable
The Honorable

A Short History of PICTISM

The Second Edition enlarged
LONDON: Printed and Sold by A. DUNCAN in
St. John's Church near 167. Strand, 1797.



THE
P R E F A C E
T O T H E
R E A D E R.

THE Assurance of God's special Providence continually engaged in favour of his Faithful People, is one of their greatest Comforts upon Earth; which supports them under all the Burthens, and in all the Difficulties of their present Station: So that it may be called the Staff of the Christian Pilgrim, which he always keeps in his Hand, in order to his more upright and more comfortable Walking.

And it is an Act of wonderful Compassion and Condescension in the All-Governing God, that he hath so fully and affectionately assured us of this important Truth. Acquainting us, That his

2 Chron. 16. 9. his Eyes run too and fro throughout the whole Earth, to shew himself *Strong* in the Behalf of them whose Heart is upright towards Him. *And that* all his Angels are *Ministring Spirits*, (a) sent forth to Minister for them that shall be Heirs of Salvation.

Yea, Doth not our Blessed Saviour assure us, That the little Sparrow (b) tho' not worth above half a Farthing, is an Object of Providence! And that God feeds the Lions (c) and the Ravens, (d) Creatures of no great use, when they in their Way Cry unto Him! And will not our Heavenly Father (e) much more regard the Necessities of Men, made after his own Image, (f) and the Prayers of Christians asking in the Name of his Dear Son? (g) Since he has told us, that their very Hairs are all numbred. (h)

But if after all this, any one finds his Trust in God beginning to waver in any pressing Trial, and ready to stagger by

(a) Heb. 1. 14. (b) Luk. 12. 6. (c) Psal. 104. 21. (d) Luk. 12. 24. (e) Mat. 6. 26. (f) Joh. 16. 23. (g) Col. 1. 13. (h) Matt. 10. 30.

The Preface.

V.

by reason of Unbelief; we behold in the following Narrative, such a glorious Train of surprizing Providences in the Behalf of a Pious and Charitable Undertaking, as is enough to strengthen a very weak Faith, and to enliven a Heart almost dead in Despondency.

But here we must take due Care that we do not abuse this glorious Display of Divine Providence, by unwarrantable Applications of it: Where neither the Call of God is so manifest, nor the Matter so important, nor the Qualifications for the Undertaking so suitable, as in the Case hereafter related.

The mighty Faith, constant Zeal, unmearied Diligence, entire Self-renunciation, enlarged Charity, and the deep Humility of the Reverend Dr. Franck, seem to be Endowments of an uncommon Size, and God has been pleased to employ them in uncommon Efforts.

And at last the Integrity of the Good Man's Heart, supported by an Invincible Confidence in God, hath carried him thro' all the Difficulties of a vast Undertaking, and thro' all the Hardships of unkind Censures and Oppositions (the usual Treatment of good Designs) to the great Glory of a superintending Providence.

A. 3

This

This serves to teach us, that Humane Fore-sight cannot apprehend the Height and Length to which a good Work may be advanced by a Blessing from Above: And it may be a seasonable Encouragement to all those Honourable and Worthy Persons among us, who have in Singleness of Heart engaged themselves in any of those Four Noble and Blessed Designs now, thro' the Goodness of God, happily advancing among us. Namely;

The Suppression of Scandalous Impiety and Vice.

The pious Instruction of Youth and ignorant Families.

The Cultivation of Religion by pious Conference.

And the Propagation of the Christian Faith among Infidels.

To all which excellent Undertakings, it is exceedingly to be wisht, that one more may be added: to wit, vigorous Endeavours for Protestant Union. And, blessed be God, we have many excellent Persons among us, as fit to carry on this happy Work as they are eminent in all the rest: Whose admirable Example is here humbly and earnestly recommended to all that bear the Great
and

The Preface.

vii.

and Venerable Name of CHRISTIANS
in Faithfulness to the Interests of our Com-
mon Lord and Saviour Jesus Christ,

By his unworthy Servant

Jan. 20.
1706.

Josiah Woodward.

The

The Recommendation of another Eminent Divine of the Church of England.

YOU have here a Faithful Account in short, of many Passages of an extraordinary Providence, relating to the strange Success, which a worthy Person met with in his Undertaking to Erect a considerable Piece of Building for Charity-Uses. The Designing, the Carrying on, and the Finishing of this Work, were accompanied with so many favorable Circumstances of a Divine Concurrence, that 'tis hoped, the Reading of them may warm your Heart, and strengthen your Faith in God; which I am persuaded it will do, if you seriously consider these Guidances and Foot-Steps of an almost miraculous Providence, which are here truly and piously related; and what a fresh and speaking Approbation from Heaven is here given to that most excellent Virtue of Charity to the Poor.

This that you have now before you, is drawn out from a larger Account which may be had from the same Bookseller. Both the Original and this Abridgment

are

are given us by such Persons as are of unquestionable Sincerity, and have distinguished themselves in the World by their Piety and good Learning. Some Persons in eminent Stations amongst us, and who are remarkable for the Solidity of their Judgments, as well as for their Christian Virtues, have already perus'd the larger Account, and have expressed the great Satisfaction they found, and their Approbation of it; and some true Lovers and hearty Promoters of Christian Knowledge, have been desirous that the History of this Providential Work in the King of Prussia's Dominions, under the Convenience of a small Tract, should be communicated to many, to revive their Faith, and Affiance in God, to excite them to give Him Praises for the signal Manifestation of his especial Providence in this Age of Infidelity; and to animate them to all manner of Pious and Charitable Works.

A Pas-

A Passage out of a Sermon preached at the Annual Meeting of the Children Educated in the Charity-Schools in London and Westminster, May 16. 1706. By the Reverend Dr. White Kennett, Archdeacon of Huntingdon.

— **T**HIS Divine Guardianship has lately appeared after a wonderful Manner, in the Education of poor Children, as well as in the common Protection of 'em. Many Persons here present have seen a late Book, entitled, *Fictas Hallensis: Or, a Publick Demonstration of the Foot-steps of a Divine Being yet in the World: In an Historical Narration of the Orphan-House, and other charitable Institutions at Glaucha near Hall in Saxony.*

The Book was written by an eminent Professor of Divinity, the Pastor of that Town, and Director of the pious Foundations there: And it seems to be written with a great Air of Integrity, cloathed in Modesty, and Humility unaffected. What a surprizing Account is there given of that Charity-School, or Orphan House,

or

or Hospital for Children! How mean was the Beginning of it, from a little Alms-Box fixed at the Minister's Study-Door? What inconsiderable Mites were at first dropt into it? How did the sorry Fund for some time hardly afford a few Books for the poor Children? But how, by degrees, did God open the Hearts and Hands of Neighbours and Strangers? Till insensibly there was enough to provide first a Room for the Charity-School, then Materials for a House, then to lay the Foundations, and again, to enlarge 'em beyond the first Project, and at last, by seasonable and unexpected Supplies, to make up so fair and large a School and Hospital, and sort of University, as no Age has before seen. Nay, and after all, to maintain it and improve it with no settled Endowment, but by contingent Presents, and occasional Contributions only. I confess, nothing in the World seems more Providential, or rather more miraculous.

Could we trace the Obscure Footsteps of our own Charity-Schools, the Finger of God would be as evident in them, &c. (Pag. 15. seq. of the said Sermon.)

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 (Pag. 17. 18. of the said Sermon.)

T H E

I

The Marvellous
FOOT-STEPS

O F
Divine Providence,
In Erecting and Managing
the Hospital at *Glaucha* near
Hall, &c.

C H A P. I.

*The Rise, Occasion, and Progress of
this Undertaking.*

THERE being a very Ancient
Custom in the City and Neigh-
bourhood of *Hall* in *Germany*,
That such Persons as are disposed to
B make

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make *Charitable Distributions* among the Poor, do appoint a particular Day in which they order poor People to come to their Doors to receive it; I willingly (says Profess. *Franck*) fell in with this commendable Custom, so soon as I came to be settled at *Glauchau*, as Minister of that Place: And withal I thought fit to give them some *wholsome Instructions*, tending to the Good of their Souls, being grieved at the *Gross Ignorance* of this sort of People; which is one great Cause of that wicked and dissolute sort of Life, to which the generality of them abandon themselves.

I therefore ordered the *Poor People* to come every *Thursday* to my House, and told them that now, for the future, both *Spiritual* and *Temporal* Provision was design'd for 'em. This Exercise was begun about the beginning of the Year 1694.

§ 2. The number of the Poor increasing, I was oblig'd to try several ways to keep up the Work once begun. I caused first an *Alms-Box* to be handed about every Week to well disposed Students, and all such as were willing to contribute to so good a Work; but this soon proving a Burden to some, I
laid

laid this quite aside, and fixed a Box in my Parlour, with these words written over it, 1 Job. 3. v. 17: *Whoſo hath this Worlds good, and ſeeth his Brother have need, and ſhutteth up his Bowels of Compaſſion from him, how dwelleth the love of God in him?* And under it 2 Cor. 9. v. 7: *Every Man according as he purpoſeth in his Heart, ſo let him give, not grudgingly, or of Neceſſity: for God loveth a cheerful Giver.* This was intended for a tacit Admonition to all that came in, to open their Hearts towards the Poor. This Box was put up in the beginning of the Year 1695.

§ 3. About a quarter of a Year after the Box was ſet up in my Houſe, a certain Perſon put into it at one time, to the value of *Eighteen Shillings Sixpence* Engliſh. When I took this into my Hands, I ſaid, in full aſſurance of Faith: *This is now a conſiderable Fund, worthy to be laid out in ſome important Undertaking; wherefore, I'll even take this for the Foundation of a Charity-School.* I did not confer with Fleſh and Blood about this Affair, knowing well enough that humane Reaſon foreſeeing a future want, is too apt to fly back, and by its puzzling Suggestions to break even the

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best ordered and concerted Measures. So I caused the same day as many Books to be bought as cost *Eight Shillings*, and then got a Student to Teach the Poor Children Two Hours in a Day, who then readily accepted of these new Books, but of Twenty Seven distributed among 'em, Four only came to our Hands again, the rest being kept or sold by the Children who went away with them, and never came near us again. After this we oblig'd the Children to leave their Books behind when they had learned their Lesson. For the Charity-School I got a place fitted up before my Study, and caused a Box to be fixed on one of the Walls, at the Top whereof, I set down these Words: *For defraying the Charges of putting to School poor Children, and providing Books and other Necessaries for them; Anno MDCXCV.* And at the bottom Prov. XIX. 17: *He that has pity upon the Poor, lendeth unto the Lord: And that which he hath given, will he pay him again.*

§ 4. After I had been thus employed for a while about this practice, I saw that all our Endeavours upon these poor Vagrants, and even upon such

as

as seemed the most hopeful, were very much frustrated, because these good impressions, which perhaps during their stay in the School were stamped on their Mind, were obliterated again whilst they were abroad. This therefore made me resolve to single out some of the Children, and to venture upon their *Maintenance* and their *Education* too. And this was the first Occasion that prepared my Mind to concert Measures for setting up an Hospital, even before I knew of any Fund whereon to raise my Design; it happening to me, which is usual to Persons under such Circumstances as mine were, I mean, if one hath but Courage enough to bestow one *Groat* upon the Poor, he afterwards will be as willing to part with a *Crown*. Thus the first Foundation of our Hospital was laid, neither upon any settled Fund for this purpose, nor upon any sure Promise of great Persons and their Assistance, as hath been since reported by some, and conjectured by others, but entirely upon the Providence and fatherly Blessing of our Great God, who is able to do exceeding abundantly above all that we can either ask or think; and this

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made me not to scruple the Truth and Certainty of things not seen.

§ 5. Such of the Orphans as seem'd the most *promising*, I put out to Persons of known Integrity and Piety, to be Educated by them, because we had poor Children brought together before we had built an House to receive 'em. In the mean time the Lord inclined the Heart of a Person of Quality, to lay out the Sum of a *Thousand* Crowns for the Use of the Poor, and Two other Persons supplied us with *Four Hundred* Crowns, to incourage the Design on Foot, so that we now were able not only to defray the Charge of maintaining the Orphans, but to purchase also an House, into which we remov'd the *Twelve* Orphans (for so many we had now got together) from the Persons hitherto intrusted with their Care, and a Student of Divinity was appointed for the management thereof, who furnish'd 'em with Diet, Cloaths, Bedding, and other Necessaries, provided them with good Schooling, and so prov'd a Father to them. This was begun in the Year 1696, a Week before *Whitsontide*.

§ 6. Af-

§ 6. After the Children had been a while under this management, and the Lord most visibly reliev'd our Wants, a larger Project was set on Foot, viz. to bring the Hospital to a firmer and more compleat Settlement, especially since we saw that the Number of the Children so far increased that the aforesaid House prov'd too strait for 'em. All which excited me more and more to attempt the Building of an Hospital my self, the Hiring of more Houses scattered up and down, being attended with too many difficulties.

§. 7. The Lord knows we had not so much as would answer the Cost of a small Cottage, much less such a Building as might hold about *Two Hundred* People. Neither was there wanting such as discover'd the rough and untrodden ways we were like to beat through, if I would pursue the Design. Others advis'd to set up an House of Wood to save the expensive Cost of a Stone-Building. So some would say: *What is this wast for?* And by such and the like Arguments, I was almost prevail'd on to comply. But the Lord strengthened my Faith with so powerful a Conviction, as if he had said expressly

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unto me: *Build thou it of Stones, and I will pay the Charge.* He supported me with such a Presence of Mind, that I immediately resolv'd to lay the Foundation of a new Building. In the Year 1698 *July the 5th.* the Place being survey'd and adjusted, they begun to break Ground, which being finish'd a few days after, on the *13th of July*, the Foundation of an Hospital was laid in the Name of God. However the Lord had provided so much Money as enabled us to procure some Timber; but as for the Building it self, I was now to wait upon God, and from Week to Week to receive at his Hand, what He would be graciously pleased to furnish me with, for carrying on the same.

§ 8. The Building was carried on successfully, and after such a Rate, that in the Year 1699, by the *13th of July*, that is, within the space of one Year, they were ready to cover it with the Roof, altho' it did not escape the forward Censures of ill meaning People; it being sometimes censured on account of its *Bigness*, and sometimes on account of its *Beauty* and *Magnificence*. But unto such I used to answer in short:
I must

I must needs know of what Bigness and Value the House ought to be, which is necessary to compleat my Design. But in the mean time I assure you, that when the Lord has finished this House, He will be as able and rich to provide for the Poor that are to lodge therein, as he was before.

C H A P. II.

Of the Visible and Wonderful Providence of God, attending these Endeavours, to Establish the Hospital and Charity-Schools, from their first Rise to this present Time.

§ I. **B**Y the foregoing Account any one may see, in what manner our Hospital was begun, viz. not with a settled Fund laid up beforehand, but with an hearty Dependence upon the Providence of God, to which our Care for a future supply was faithfully committed; after it had carried us
B S
safely;

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safely through the Trials and Difficulties of one Day. From whence any understanding Man may easily gather, that the Management of this Business must have been now and then attended with many extraordinary Perplexities, which shall now be exemplified in some Instances.

§ 2. Before *Easter* 1696, I found the Provision for the Poor so far exhausted, that I did not know where to get any thing towards defraying the Charges of the ensuing Week; (which happened before I had been used to such awakening Trials.) But God was pleased to relieve our Want by an unexpected Help. He inclin'd the Heart of a Person (who it was, where residing, or of what Sex, the Lord knoweth,) to pay down *One Thousand* Crowns for the Relief of the Poor. And this Sum was deliver'd to me in such a time, when our Provision was brought even to the last Crumb. The Lord, whose Work this was, be Praised for ever, and Reward this Benefactor with his Blessings a *Thousand fold!*

§ 3. At another time all Provision was gone, when the Steward declar'd there was a necessity of buying some
Cattle

Cattle to furnish the Table, and of providing 20 or 30 Bushels of Flower, to be laid up, besides other necessities, as Wood, Wool, &c. if we would manage our Business to the best Advantage. Under these pressing Circumstances I found one Comfort which was a *Presence of Mind in Prayer*, joyned with a confident Dependence upon the Lord, who heareth the very Cry of the Young Ravens. When Prayer was over, I heard some body knock at the Door, which when I open'd, there was an Acquaintance of mine holding in his Hand a Letter and a parcel of Money wrapt up, which he presented to me, and I found therein *Fifty Crowns*: sent a great way for the Relief of our Poor.

§ 4. In the Year 1699, about *February*, I found my self under great Straits, and indeed it was an Hour of probation. All our Provision being spent, and the daily Necessity of the Poor calling for large Supplies, That Divine saying made deep Impression upon me, *Seek first the Kingdom of God and his Righteousness, and all these things shall be added unto you*; banishing temporal Cares, and turning the whole bent
of

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of my Soul upon a close Union with God. When I was now laying out the last of the Money, I said in my thoughts : *Lord, look upon my Necessity!* Then going out of my Chamber to repair to the College, where I was to attend my publick Lecture, I unexpectedly found a Student in my House, that waited for my coming out, and presented me the Sum of *Seventy* Crowns, sent by some Friends to support the Hospital, from a Place above Two Hundred English Miles distant. And thus the Lord carried me through these Trials, that neither the Frame of my Mind was discomposed *within*, nor our want discover'd by any token *without*.

§ 5. Soon after this, there was want again in every Corner. The Steward brought his Book and desired me to defray the weekly charges. My Recourse was to God through Faith. The Expences were necessary, and I saw not the least Provision, nor any way to procure it. This made me resolve to retire into my Closet and to beg the Lord's Assistance in so pressing a Necessity; but I design'd first to finish the Task I then was about, being im-
ployed

ployed in dictating something to my Students.

Having done with this, and preparing now for Prayer, I received a Letter from a Merchant, intimating that he was ordered to pay a *Thousand* Crowns to me for the Relief of the Hospital. This put me in mind of that saying, *Isai. 65. 24. It shall come to pass, that before they call, I will answer; and whiles they are yet speaking, I will hear.* Nevertheless I entred into my Closet, but instead of Begging and Praying, as I had design'd, I Praised and Extolled the Name of the Lord, and hope that others who perhaps may come to read this, will do the like with me.

§ 7. About *Michaelmas* 1699, I was in great want again. In a fair day I took a walk, and viewing the most glorious Fabrick of the Heavens, I found my self remarkably strengthened in Faith, by the gracious Operations of the Spirit of God, and these and the like Thoughts were suggested to my Mind: *How excellent a thing it is for any one, tho' depriv'd of all outward Helps, and having nothing to depend on, but an Interest in the living God, the Creator of Heaven and Earth, to put his Trust in him.*

thoughts

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him alone, and not to despond in Extream Poverty. Now though I well knew that the very same Day I wanted Money, yet I found my self not cast down; just as I came home, the Steward addressing himself to me, said, *Is there any Money brought in?* For it being Saturday, he was to pay the Workmen employ'd in the Building of the Hospital. To this I answered, *No, but I believe in God.* Scarce was the word out of my Mouth, when I was told a Student desired to speak with me, who then brought *Thirty Crowns* from a Person whose Name he would not discover. Hereupon I asked the Steward, *How much he wanted at present?* He said, *Thirty Crowns.* I replied, *Here they are;* But do ye want any more? No, says he. And so we were supplied in that very Moment we wanted some Relief, and even with that very Sum that was required, which render'd the Providence of God the more conspicuous.

§ 8. Another time all our Provision was spent. Then it fell out, that in addressing my self to the Lord, I found my self deeply affected with the *Fourth* Petition of the Lord's Prayer: *Give us this Day our daily Bread;* and my thoughts

thoughts were fix'd in a more particular manner upon the words *this Day*, because on the *very same Day* we greatly wanted it. While I was yet praying, a Friend of mine brought *Four Hundred Crowns* for the Relief of the Poor, and then I perceived the Reason why I had found such a sweet savour in that expression *this Day*, and prais'd the Lord, to whose disposal are all things.

§ 9. Another time I fell into the deepest Poverty, and (what was more) I was urg'd by the importunity of most that were about me, calling for a supply to their pressing Necessity. But having cast my Eye upon the Lord, I answer'd 'em plainly thus: *Now ye come all to seek Money of me, but I know of another Benefactor to go to;* (meaning the Lord) The word was scarce out of my mouth, when a Friend, who was then just come off a Journey, cast privately *Fourteen Ducats* into my Hands, which prov'd a fresh Instance of the endearing Providence of God.

§ 10. Another time I stood in need of a great Sum of Money, insomuch that an Hundred Crowns would not have serv'd turn, and yet I saw not the

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the least appearance how I might be supplied with an Hundred Groats. The Steward came and set forth the want we were in. I bid him to come again after Dinner, and I resolved to put up my Prayers to the Lord for his Assistance. When he came again after Dinner, I was still in the same Want, and so appointed him again to come in the Evening. In the mean time a Friend of mine came to see me, and with him I joyn'd in Prayers, and found my self much mov'd to Praise and Magnify the Lord for all His admirable Dealings towards Mankind, even from the beginning of the World, and the most remarkable Instances came readily to my remembrance whilst I was praying. I was so elevated in Praising and Magnifying God, that I insisted only on that Exercise of my present Devotion, and found no Inclination to put up many anxious Petitions to be deliver'd out of the present necessity. At length my Friend taking his leave, I accompanied him to the Door, where I found the Steward waiting on one side for the Money he wanted, and on the other a person

son, who I saw was a poor, distressed, and

and

who brought an *Hundred and Fifty* Crowns for the support off the Hospital.

§ 11. At another time, *Thirty* Crowns were required to pay off the Workmen. When the Overseer of the Building came to fetch the Money, I was oblig'd to dismiss him with this comfort: *The Lord who is faithful will take care for us.* Away he went and found the workmen before the Hospital waiting for their pay; but by the way he unexpectedly met with one of his Acquaintance, to whom he unbo-som'd himself, and discover'd the pressing Circumstances he then was in, who thereupon readily lent him *Fourteen* Crowns; and so he went to pay at least some part of the Money due to the Workmen; but before he had done I received above *Thirty* Crowns from another place, whereupon I immediately sent away the aforesaid *Thirty* Crowns to pay off the workmen.

§ 12. At the end of the following Week we were reduced to like Straits, and I was call'd upon for Money to recruit our Provision according to custom on *Friday*, and to pay the workmen on *Saturday*, but there was not a Farthing for either of these uses. So

I said,

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I said, 'Twas now time again to rejoyce, for the Lord would undoubtedly give us another Instance of his Providence; I dispatch'd the Steward with that saying of Sammel: *Hitherto hath the Lord helped us*, 1 Sam. 7. 12. Which Expression is as it were turn'd into a most comfortable Proverb among us, and Experience hath been the most useful Comment upon it. Betimes next Morning Fifty Crowns were sent in, by means whereof the Lord graciously carried us through the difficulties of that Week.

§ 13. Another time being reduced to the lowest Ebb, and the Burden of unavoidable Expences lying upon the Steward, he found himself oppress'd with Care and Concern, how to extricate himself. He got together as much as he could to discharge the Debts, and among the rest he sold a Silver Spoon that had been presented to the Hospital. But all this would not serve turn. In this Extremity an Hundred Crowns were delivered to me for the Poor, and being thus provided, I sent presently Sixty of 'em to the Steward. Which strange Providence, how effectual it was to raise his languishing Faith, and to refresh his Mind after
fo

so many Toils and Cares, may I think be easily conjectured. He said indeed: *Now I will rejoyce even in time of want, in hopes of seeing some discovery of the admirable Providence of God, which had been hitherto, as he said, beyond his Strength.*

§ 14. A little while after we had another Hour of probation, but the Lord was pleased to supply us then likewise with *Fifty Crowns*, which was an help not in the least foreseen. At the same time I was acquainted that *Eight and Twenty Cumin-Cheeses* were forthwith to be sent us from *Leyden in Holland.*

§ 15. Another time being taken up with other Affairs, I quite forgot the want we were in, having composed my Mind to a quiet Frame, that I might the better dispatch the Business in hand. But at the same time I receiv'd a Letter with a piece of Gold of *Eighteen Crowns* value, whereby both our want was reliev'd, and I my self kept free from any disturbance in my other affairs. I remembred then the saying of the Lord: *All these things shall be added unto you.*

20 *The Marvellous Foot Steps*

§ 16. Upon another time when all Provision was spent, one of my Fellow-Labourers in the Evening-Conference mention'd the present want, which prov'd a matter of Comfort, and presented to us an occasion to strengthen our Faith, by means of a grateful remembrance of all the Benefits we all along had receiv'd at the hand of God, and to rejoice in that great *Privilege*, of a *resign'd Dependance* upon God, which alone is able to free the Mind both from fearful Doubts and wavering Hopes, whereby generally such are haunted and hurried about, as for want of Resignation, are left to their own shifts. Hereupon we put up our Petitions, unanimously, extolling the Name of the Lord for his infinite Goodness, and resign'd our want to his Fatherly Protection. That very hour the Lord was pleased to incline the Heart of a Patron to relieve our want the next Morning, giving a particular charge to some of his Attendants to remember him of it. Accordingly the next day he sent *Three Hundred Crowns*. Upon which occasion I think fit to take notice, that a particular juncture of Circumstances, working both from *within* and *without*, was obser-

observable in this Affair, which rendered the Providence of God more conspicuous at this time.

§. 17. In the Year 1701. a certain Lady offer'd to bestow every Year as much *Salt* as the Hospital wanted. No sooner had she resolv'd on this, but another was mov'd hereby to send some *Corn* for the Benefit of the Hospital.

§. 18. About *June* 1701. our Stock beginning to decay, a Person, who would not be known, presented us with *Five and Twenty Crowns*, and a *General* paid down the Sum of an *Hundred Crowns*, which was followed with a Gift of *Six*, sent by a Professor of Divinity. But (O how faithful is God!) when all this was not sufficient to defray the necessary Charges, I just then receiv'd two Letters of Advice by the Post; in one whereof I was told, that *Two Hundred and Fifty Crowns* should be paid down for the Relief of the Hospital. This Sum came from a certain Doctor of Physick beyond Sea, who order'd the Payment thereof here; and I must needs say, it gave me no small Encouragement for I thought: *The Lord will rather excite some good Souls beyond Sea to assist us, than to let us suffer any Want.*

The

22 *The Marvellous Footsteps*

The other Letter of Advice promised *Seventy Crowns*, which were collected far from the Place in a *Charity-Box* by some Friends for the Relief of the Hospital.

§. 19. Soon after this the Lord inclin'd also the Heart of a Person in *England*, bountifully to disburse the Sum of *Three Hundred Crowns* for the Hospital, which by a Bill of Exchange was sent hither. The Lord remember this Benefit! I must say, that this Support coming from Abroad, prov'd a fresh Instance both of the admirable Providence of God, and of his perpetual Care for our Relief.

§. 20. About Harvest we met with a wonderful Train of Trials and Deliverances. For though a certain Minister sent in *Twelve Crowns*, acquainting us withal, that a certain Person had design'd 'em for the Hospital, who desired in the mean time the Prayers of our Poor in a certain Concern they were then engaged in, and some other small Sums fell in, yet all this seem'd too little to carry us thro' the present Want. But soon after a Student brought *Forty Crowns* in Silver, and *Five Ducats* in Gold from a Person whose Name he would not tell, desiring
only

only a Receipt, which while I was writing, a godly Minister came to see me, and praised the Lord, when he heard after what manner our Want was just then supplied, offering me at the same time a Parcel of Silver-Lace, which a Gentlewoman, now growing sensible of her Vanities, had given him for the Relief of our Hospital; she having ript them off from her fine Cloaths, wherewith she heretofore usually endeavoured to adorn her self in the Eye of the World, with positive Order, that we should not sell it till we had burnt it, for fear that some body else would apply it to the same ill use of gratifying their Pride.

§. 21. But all this was soon spent in that Extremity to which we were reduced. When the Steward came for Money, I had but a Crown to give him; and soon after when he importun'd me again, I told him: *He had received the last Crown Yesterday, and I had not a Farthing left.* He asked, *What he should do with the Man that used to cleave the Wood, and the Women that clean'd the Children; for being poor People, they would sadly want their Money?* Adding, *If there was but one Crown to be had, he would make shift.*

24 *The Marvellous Footsteps*

I reply'd, *There was not so much now in store, but the Lord knew it was an Hospital for the Poor, and that we had nothing for its Maintenance.* 'Tis true, says he, and so away he goeth pretty comfortable. Coming within Sight of the Hospital, he sees a Waggon before it laden with Corn, which one of our Benefactors had caused to be convey'd thither; (knowing nothing of the Want we then were reduced to) at which Sight the Steward was surpriz'd with Joy, exceedingly admiring the wonderful Providence of God. Soon after he got also together the little Money he wanted for the Cleaver of the Wood, and the Women that clean'd the Children, and so was happily carried through the Difficulties he at that Time did lie under.

§. 22. It hath often happen'd, that some Persons having only heard or read some Account either of the good Design of the Undertaking, or of the wonderful Ways by which the Lord supported us, have presently found themselves inclin'd to cast in something into our Treasury for our Relief. For Instance, a certain Nobleman hearing some Passages of God's Providence over this
Work,

Work, freely offered to pay down Yearly the Sum of *Twenty* Crowns, and he has been as good as his Word.

§. 23. In the Year 1705. the Account of the Hospital was done into *English* at large, and publish'd at *London*; and soon after about *One Hundred and Fifty* Rix-Dollars were sent over from *England*, which some charitable Gentlemen, upon reading the Account of the Divine Providence over the Hospital, were inclin'd to contribute towards its Support.

§. 24. I must needs here mention, That the Providence of God in the whole Undertaking, hath been the more illustriously visible, in regard of a Train of many particular Circumstances, and especially His enclining all sorts of People to an hearty Concurrence in supporting the Work after it was once begun, nay even such from whom (being themselves under Straits) no such thing was expected. To these charitable Persons we may apply *St. Paul's* Expression, *2 Cor. 8. v. 1, 5*: wherein he commendeth the *Macedonians*, that in a great Trial of Affliction, the abundance of their Joy and their deep Poverty abounded unto the Riches of their Liberality. For to their Power, yea, and
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26 *The Marvellous Foot-Steps*

beyond their Power, they were willing of themselves.

Some who were not able to contribute towards our Support with ready Money, endeavour'd to supply that Defect either by Personal Labours, or by kind Intercessions with others, or by good Advice, and other Acts of Charity. Country - People have caused Pewter-Cups to be made at their own Charge, and convey'd to us for the Use of the Hospital; and several Pewterers have done the like. Others have bought Pewter-Dishes and Plates; others Vessels of Copper for the same End. Several Country women have readily bestow'd some Flax and Thread; others have willingly made it into Linnen; and others employ'd themselves in making Shirts of it for the Use of the Poor. Now and then some Well-wishers to the Hospital have cloathed some of the Children from Head to Foot. Others would send in some of their Corn after Reaping. Others would send Meal, Fish, Cheese, and other Supplies. Others have made over to the Hospital a Parcel of Books, which prov'd the Foundation of Erecting a *Library* for the Use of our poor Students employ'd in the Hospital.

Others

Others would turn whole Suits of Finery into Money, and cloath the Poor therewith. Others have sent hither, and others have sold Silver-Spoons, Silver-Buttons, Silver-Cups, Gold-Rings set with Stones, Golden Bracelets, Necklaces of Gold, to support the Poor with-all. And such things have commonly fall'n out, when great Want and Necessity have excited us to pray for Relief.

§. 25. I forbear to mention all the small Sums of Money falling in now and then, which yet are not forgotten before the Lord, or in my Heart, especially since my Design only is to give at present some Discovery of the gracious Dealings and *providential Foot-Steps* of our Great God, for which that may suffice which has been said already. In the mean time, I protest, that I don't despise the Gift of any, let it be never so small; because I keep my Eyes on the one hand fix'd on him who inclines the Heart; and on the other, on the *inward Principle* of that sincere and cordial Affection, whence such charitable Emanations are derived; so that now and then a few *Groats* are as necessary

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cessary and acceptable, as *Hundreds* of Crowns at some other Times.

§. 26. I'll mention one Branch more of this Train of Divine Providences, and then I shall have done with this Chapter; and that is, *the sincere and hearty Concurrence of those that engaged with me in this Affair, and their joint Endeavours in promoting the Good of their Fellow-Creatures.* This happily prevented all manner of Worldly By-ends relating to Secular Advantages and Self-interest, and which are more agreeable to the Character of an Hireling, than of a faithful Labourer in Christ's Vineyard. Likewise all manner of Debates, Strife, Envy, and other sinister Practices of that Nature, too apt to crowd in, and to hinder the Business of Reformation. They have on the contrary rather born one another's Burden, and not only taken what Care they could of the Things and Persons which have been committed to the particular Charge of each of them, but have mutually encouraged one another, when they observed that their Fellow-Labourer could carry on the Affair in which he was engaged, to a greater Perfection. In this Condition of Affairs they had
many

many Opportunities for the Exercise of Faith and Charity ; and as on one hand they gained much Experience under these many Trials they met with, so on the other, they have been supported by many visible Marks of God's Favour and Kindness attending their Endeavours.

I confess, I more admire this Branch of God's Providence, than the richest Mines of Silver and Gold, and justly enumerate it among the *Means*, whereby the whole Undertaking has been begun, and thus far carried on. Nay, all the Supplies Providence hath so wonderfully bestow'd upon us, together with the best and most wisely contrived Methods to carry on such a Work, would hardly have answered Expectation, if faithful Men had been wanting for the Management thereof. And I do not doubt in the least of God's Blessing and good Success, so long as he shall vouchsafe us such Labourers, as impartially consult their Consciences, and stand free from all Engagement to Self-interest. Whereas, on the contrary, if covetous Hirelings (who have no other Aim in view in what they do, than to get a Livelihood) or such as affect Po-

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pular Applause, should be entrusted with the Management thereof, nothing would more certainly ensue than a sudden Overthrow of the whole Affair; and this makes me pray beforehand, *That the Lord would take it into his own Protection, and never permit it to fall into the Hands of such unfaithful Stewards.*

§. 27. This Account, I think, may give the Reader some Insight into the many Difficulties and Trials Providence hath carried us through, whilst we have been employ'd about this Affair. For though our Poor have not suffer'd Want; yet we have met with such Hours of Probation, in which not only I had nothing, but could not so much as espy any Means by which we might be supplied. When I first began to go about this Business, I thought indeed that the Lord in the first Appearance or Moment of our Poverty would presently relieve our Necessity. But I did not then know the Meaning of that Expression: *Mine Hour is not yet come*; Providence tracing now and then such untrodden Paths, that humane Reason is not able to follow 'em. And this proves a Comment upon David's Saying: *But thou, O Lord, how long?*

§. 28.

§. 28. It has often happen'd, that I had not one Farthing left, though the next Day the Steward was to go to Market to buy Provision for about Three Hundred Persons. Such things as were not absolutely necessary, have been turn'd into Money to buy Bread. We happen'd once to be in the utmost Want, when the Steward finding me void of all Relief, went back with an heavy Heart, to see whether he could scrape together two Groats to buy some Candles, that the Children might not be forced to sit in the Dark, and he found nothing till Night came on. And so it has often fall'n out, that the Steward having given me Notice of the present Want, has been obliged to go empty away; and I must confess, that the Frame of my Mind was not then perplex'd at the Want we were in, though by sharing the Burthen the other lay under, I was not a little affected with the Crofness of his Circumstances. *And such pressing Necessities have often afflied us, till all Hope of Help and Relief was expired, and humane Reason did not see any manner of Probability of being deliver'd from such Straits.*

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§. 29. I can't forbear to mention here one Instance more of a particular *Trial* that fell upon the Steward, when the Hospital was just Building, and of the extraordinary *Means* whereby his sinking Spirits were raised above the then pressing Difficulties. The Substance take as follows:

When the Building of the Hospital was but just begun, and the Workmen employ'd to carry off the Rubbish, the Steward or Overseer had to grapple with abundance of Difficulties; the Labourers one while wanting Stones, another while Sand or Lime, tired him very much with their importunate Demands; he not being in a Condition then to afford a present Supply, because there were neither Horses of our own, nor the least Appearance of getting any hired for that Use, it being just in the Height of Harvest.

This now very much discouraged him, and cast him into Sorrow and Perplexity, when finding his Thoughts overcast with deep Care and Concern, he got away into his Closet, to be for a while by himself alone, and in some measure to recollect the scatter'd Powers of his Mind. He was but just retired,
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and venting himself to God in Sighs and Groanings, when the Master-Bricklayer follow'd him at his Heels, and called him back out of his Privacy, telling him withal, that Stones and other Necessaries were immediately to be provided, otherwise the Workmen would cease from their Work, and yet demand their full Pay. This cast him down yet lower; however, away he went with the Bricklayer, though he did not know how to break through these Difficulties that surrounded him. When he came to the Place where the Men were at Work, one of the Labourers happen'd to find a Piece of Coin in the Rubbish that was digged up. This he offered to the Steward, who took it, and looking upon it he found the following Words impressed thereon:

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Conditor

Condita

Coronide

Coronet

May Jehovah

The Builder

In English: Crown this

Building with

a happy Con-

clusion!

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The Reading of this Inscription rais'd his sinking Faith to that degree, that with great Presence and Readiness of Mind he went to Work again, hoping now that he should live to see the Building brought to Perfection, though at present, while they were but breaking Ground, we had to encounter with many Difficulties. In the mean time he contriv'd a Way to get together such Necessaries as the Bricklayer had mind-ed him of, and within a few Days it happen'd, that Two Horses were made over to us, and some time after Two more, and at last another, to help forward the Building.

And these Instances I was willing here to set down, that I might give the Reader some Idea both of the pressing *Trials* and happy *Deliverances* we hitherto have met with; though I am sufficiently convinced, that Narratives of this kind will seem over-simple and fanciful to the great Wits of the Age.

CHAP.

CHAP. III.

Of the Advantages which may be expected from such Endeavours.

§. 1. **A**S for the *Spiritual Benefits*, which may be expected to accrue from such Endeavours, and which we are chiefly to regard, they may easily be guess'd at, considering the main Scope of the whole Undertaking, which is not to lay up Provision for the Body, but to *save Souls, and convert them to Life everlasting*; and so to use the former as a Means only subservient for obtaining the latter.

§. 2. Persons of Candor and unbiass'd Judgment may, without much Difficulty, penetrate into the Bottom of this Affair, by taking an impartial Survey of the whole Method whereby the Work is carried on. The *End* we aim at, and the *Means* we make use of, for obtaining the same, are all of a Piece. The Word of God is instill'd into the Children from their Youth up. Unfeigned Faith in our Lord Jesus Christ is laid for a Foundation, and a real Sense of Godli-
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ness, attended with a conscientious Behaviour, are the most material Points, to the obtaining whereof, our earnest Endeavours are constantly directed. As near as is possible such Men are chosen to manage the Work of Inspection and Education as we can safely rely upon for their Candour and Integrity (as well as Ability) on that Behalf; expecting that they will render themselves worthy Examples both by their Words and their Actions. And if it happens that we unexpectedly mistake in our Election, the Person convicted of any Misdemeanor, is obliged to make Room for one that is better qualified. We prevent also, as much as in us lies, the Spreading of infectious Examples in the Hospital to save the Children the better from the Danger their Tenderness exposes them to; and we take it very kindly, when any Body offers to assist us with good Advice, towards forming a sound and compleat Scheme of Education, and training up Children to it.

§ 3. Two Hours are set apart every Day, wherein all manner of Poor, Blind, Lame and impotent Persons, both such as live amongst us, and such

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as come from Abroad; as likewise Exiles, and such as have lost their Goods by Fire, War, &c. and, in a word, all sorts of distress'd People, are carefully instructed in the Principles of Religion, admonished, comforted, and at length supplied with some Bodily Relief. And this, I think, every one will allow to be a Method useful for the Publick Good.

§. 4. Many poor Orphans, for whose Education no body was in the least concern'd, and who otherwise of Necessity had been drawn away into numberless Disorders and most heinous Sins, have been with-held from the dangerous Courses, which a Beggar's Life might have expos'd them to, and thus instructed in the Word of God, that in time they may become good Christians and profitable Subjects, which without Question must turn to the general Good of the Kingdom.

§. 5. Many Boys of good natural Parts and Endowments, by reason of which they might be made fit for great Undertakings, but for want of Education, lying buried under the Rubbish of Ignorance, are now found out, and their pregnant Genius (which would enable

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enable them to become great Instruments of Mischief) cultivated, and polish'd for the common Benefit.

§. 6. And what else may such Foundations be more properly accounted, than *Seminaries* set up for the general Good of the Country? Here a Foundation is laid, for training up good Workmen in all Trades, good School-Masters, nay, good Preachers and Councillors ; who of Course hereafter, will think themselves the more obliged to serve every one, because they have both an Experimental Knowledge of God's Providence from their Youth up, and the Benefit of a sound and solid Education.

§ 7. By such Undertakings, the Country will be clear'd by degrees of stubborn Beggars, Thieves, Murderers, Highway men, Foot pads, and the whole Pack of loose and debauched People, who (as we may find if we search into the true Reasons of such overflowing Wickedness) commonly let loose the Reins to Disorder and Impiety, because the never imbib'd so much as the least Tincture of a good Education. Now an Undertaking of this Nature may, in Tract of time, put a Stop to the fierce

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Torrent of such headstrong Vices, and so conduce both to the *Spiritual* and *Temporal* Good of the whole Country.

§. 8. By such visible Instances of *Alms well bestow'd*, many may be encouraged the more willingly to contribute their charitable Assistance towards the Support of so necessary a Work, who perhaps could not be otherwise induced thereto by the most persuasive Rhetorick, without such real Demonstrations of the Benefit resulting from their Charity. By such charitable Foundations, People will be melted down more and more into a gentle and compassionate Temper of Mind, and have the Untractableness and Stubbornness of their natural Disposition mollified and softned into mutual Acts of Charity.

§. 9. 'Tis moreover a Means to wear off, at least in some measure, that *Stain* which Christian Religion hath contracted in these our unhappy Days; viz. that there is such a Crowd of poor helpless People in the midst of these who stile themselves Christians: Whereas the Lord requires of his People, that there should be no Poor among them. Hence it is no small Honour to a City or Country, if

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if the Poor be regularly managed and maintain'd.

§. 10. The Prayers of poor Fatherless Children, and of all such as enjoy the Benefit of Hospitals, are the strongest Wall and Fortrefs to defend a City and Land from the Invasions of any Adversary; as on the contrary, the Tears or Sighs of poor distressed People, who commonly express their Grievances in that manner, when they lie neglected under extream Necessity, draw down the dreadful Displeasure of Almighty God, against that unhappy Nation wherein such Cruelty is practis'd.

§. 11. A great many Students, being every Day employ'd in teaching the Children, are prepar'd for a skilful Management of Schools up and down in the Country, and having been used to an exact Method, and a plain familiar way of discoursing People, even of the meanest Capacity, they may prove instrumental, to effect in some measure the Reformation of Schools, so highly necessary at this time.

§. 12. And in fine, every one, I think, will confess, that a Town or Country is so much the more abundantly blessed with *Temporal* Advantages, by how much
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the more effectual Care is taken for the Maintenance of the Poor ; Experience it self bearing witness, that these Governments are the most flourishing, which concern themselves most in providing well for the Poor.

C H A P. IV.

The Present STATE of the Hospital, Charity-Schools, and the several Establishments belonging thereto, Erected by Profess. August Herman Franck, at Glaucha near Hall.

November the 14th, 1706.

I. **T**HE HOSPITAL (the Building whereof, together with the several Houses belonging to it, hath cost about 20000 Rix-dollars) presents to your View :

1. *The Education of the Orphans*, freely maintain'd in the Hospital, the Number whereof amounts at present to

122

They are distinguish'd as follows :

(1.) Such

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(1.) Such *Boys* as are of good natural Parts, are singled out from among the rest, and instructed in Languages, Sciences, &c. the Number of whom is at present 60

(2.) The rest is train'd up in Principles of true Piety, and taught to Read, Write, cast Accompts, Sing, and after the Hours of Learning, to dress and to spin Wool, Knit, &c. their Number amounting to 36

(3.) The *Girls* confin'd to a particular House, and besides the pious Education before mention'd, taught to Read, Write, cast Accompts, to Spin, Knit, Sow, &c. The bigger ones are also employ'd in good Housewifry, their Number being 26

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 allow'd 'em for Diversion, taking either a Walk into the Gardens 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 also the Conduct of each particular School.

2. *The*

2. *The Management of the House*; which is committed to a Steward appointed for that Service. 'Tis he that buys up all manner of Provision, and sees every thing done in its proper Season, viz. Baking, Brewing, Washing, Killing of Cattle, &c. and takes care to have the Meat well dress'd, and served up at the usual Hours, and such Diet prepar'd 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 two Maid-Servants. (7.) A Groom of the Stable. (8.) Two Landresses, and certain other Women employ'd in keeping the Children clean. (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, there being a Conference
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appointed once a Week, to consult about the Affairs of this Nature.

3. The *Apothecary's Shop*, which is managed by the Apothecary himself a Book-keeper, Four Labourers, Two Apprentices, and Two that look after the Fire.

This Shop is chiefly inspected by the two *Physicians* of the Hospital.

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

This is not only furnish'd with the common Characters of *German, Latin, Greek*, but also with the Character of most of the *Oriental Languages*, as *Hebrew, Syriack, Ethiopic, Sclavonick, &c.*

5. The *Bookseller's Shop*, which is order'd 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. TEN SCHOOLS belonging to the Hospital, and furnished with Masters out of the Seminary of School-Masters hereafter mention'd.

One of these Schools is order'd according to the Method of the Royal Collegiate-School, and, besides Languages,

ges, all manner of Sciences are taught therein. In this School such Children are instructed as are pick'd out from the poor Orphans, besides some other Children, both out of this City and from other Places, amounting together at present to 219

These 219 Boys being put into Six Classes, have Masters XXII

The other Nine are set up for the Benefit both of Boys and Girls, who after 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 furnished with Books, Paper, Pen and Ink: The Number whereof is at present 769

The Masters of these Nine Schools are in Number XXXIII

The Number of all the Masters teaching in the Hospital and in these Ten Shools, amounts at present to LXII

The Number of all the Children, both in the Hospital, and in these Ten Schools, is 988

They who have their Maintenance free (both Masters and Scholars) subsisting upon

upon the Stock of Divine Providence,
are in Number 360

These Schools have also a particular *Inspector* appointed for them, who upon Occasion is reliev'd by a Vice-Inspector.

III. A FOUNDATION FOR POOR WIDOWS: Wherein Eight are maintained, with a Chaplain to say Prayers with 'em twice a Day, and a Maid-Servant to attend 'em.

IV. A CONSTITUTION FOR THE POOR INHABITANTS AT *GLAUCHA*, by Virtue whereof they collect Alms once a Week throughout the whole Parish.

V. A CONSTITUTION FOR BEGGARS COMING FROM ABROAD.
(See p. 37. §. 3.)

VI. THE SEMINARY FOR SCHOOL-MASTERS, whence all these Masters are taken that are employ'd in the Hospital and the other Charity-Schools, the Number of whom amounts at present to LXX

Being all Students of Divinity, and all freely Boarded in the Hospital.

VII. THE EXTRAORDINARY TABLES IN THE HOSPITAL. These are set up for Students reduced to such Straits,

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 Fourscore and Four. They are managed 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 the former amounts to

X

At present they are chiefly taken up with Revising and Publishing an *Hebrew Bible*, the like perhaps never has been publish'd as yet, both upon account of the *Critical Exactness* of the Text, divers ancient Manuscript Copies, together with the *Masora*, being carefully perused) and of many *Parallel Places*, and other Remarks useful for setting the

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the Original Text in its full Lustre and Clearness. In doing of this Work they are advanced as far as the Book of *Judges*, which is now actually in the Press.

In this College are incorporated some *Grecians*, come over to prosecute their Studies here, and both they, and such of the Members of this College as have not wherewith to maintain themselves, are supplied out of the common Stock that Providence hath hitherto provided for us.

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 College is committed to Mr. *Michaelis*, the present Professor of *Eastern Languages*.

IX. THE PÆDAGOGIUM REGIUM: OR, ROYAL COLLEGIATE SCHOOL. This is set up for young Gentlemen bred at their Parents Cost, and after the Fundamentals of Religion, taught the *Latin, Greek, Hebrew, French, &c.* Languages; besides *Arithmetick, Geography, Geometry, History, Astronomy, Musick, Botany, Anatomy, Fair Writing, &c.* At their Leisure time, they may exercise

cise 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 'em for Recreation, which might otherwise wear off the best impressions made upon them during their Stay at School. The Number of these Young-Scholars is at present

65.

They have *Ordinary Masters* XII.

Extraordinary VII.

As for the yearly Charge of Maintaining them, 'tis to be observ'd, that there are *Four* Tables set up at as many different Rates, which take as follows:

For the *First*, you pay *Twenty* Crowns a Quarter, and *Two* Crowns for Entrance.

For the *Second* *Thirteen* Crowns a Quarter, and *Two* Crowns for Entrance.

For the *Third*, *Nine* Crowns *three shillings* a Quarter, and *One* Crown and *Eighteen pence* for Entrance.

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For

50 *The Marvellous Foot-Steps*

For the *Fourth*, *Seven Crowns* and *Six pence* a *Quarter*, and *Three shillings* for *Entrance*.

At each of these *Tables* one or more of the *Masters* are always present, to regulate the *Manners* of the *Young Gentlemen* while they sit at *Table*, and to put them into a *Method* of good and profitable *Discourse*.

As for the other *Expences*, 'tis to be observ'd, that every *Young Scholar* pays *Quarterly* for *Teaching*, *Lodging*, *Fire*, and *Candle*:

Seven Crowns Two shillings, if there be *Four* lodg'd in a *Room* besides the *Master*.

Ten Crowns, if there be but *Two* *Young Scholars* in a *Room*.

Fifteen Crowns, if one *Young Gentleman* be lodg'd in a *Chamber* with no other *Company* but a *Master*.

And you may farther observe:

That every one who in the *Hours* allow'd for *Diversion*, applies himself to *Mechanick Arts*, pays *Quarterly One Crown Two shillings*.

Every one that learns *French*, pays *Quarterly, Two Crowns One shilling*.

For

For the use of a Bed, which is here consider'd as distinct from the Lodging-Room, Quarterly *One Crown.*

As for Washing, Cloathing, necessary Books, Breakfast, and other incident Charges, the Parents of the Young Scholars are advis'd to deposite some Money with the Master, for the disposal whereof he is afterwards accountable to them.

This School has 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 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.

For the use of a Bed, which is here
consider'd as distinct from the Lodging
Room, Quarterly One Crown.
As for Washing, Cloathing, &c.
Lear Books, Bachelors, and other in-
tent Charges, the Parents of the Young
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ly Conference with them, about the bet-
ter improvement of the Youth commit-
ted to their Care.

The Method they use in Teaching
is Publish'd in Print, for the greater Sa-
tisfaction of those, who desire to be
more fully inform'd in this Affair.

For the better Instruction of the
Scholars, who are not yett
able to read, the Master has
caus'd to be Printed, a
Book of the Alphabet, and
the first Principles of Writing,
which is sold at the rate of
One Penny.

A

A.

A SHORT
ACCOUNT
OF
Some Persons who have been
Instrumental in promoting
the most Substantial Points
OF
RELIGION
In some Parts of
GERMANY.

Whose Proceedings some have en-
deavoured of late to render Odi-
ous by the new-invented Name
OF
PIETISM.

Published for the Information of the
impartial Reader,

By *A. W. Boehm.*

London, Printed and Sold by J. Down-
ing in Bartholomew-Close near West-
Smithfield.

SHORT
ACCOUNT

OF
SOME PERSONS WHO HAVE BEEN
IMPRISONED IN PRISONING
THE MOST SENSIBLE POINTS

OF
RELIGION

IN FOUR PARTS OF
GERMANY
WHICH PROCEEDS FROM THE
DESTRUCTION OF THE
GOD BY THE NEW TESTAMENT

OF
PIETISM.

EDITED FOR THE INFORMATION OF THE
IMPRISONED PERSONS

By A. W. Barker.

LONDON: Printed and Sold by J. DODD,
at the BARNARD-STREET-CLUB near W. & A.
Smithfield.

TO THE
READER.

SUCH hath been the tender Care of Divine Providence for the good of Souls at all times, even when Religion was at the lowest Ebb, and Ignorance and Impiety was become almost universal, as to appear, by raising up some eminent Persons, who boldly gave their Testimony against the Vices of the Age, and Corruptions of the Church. But as these noble Attempts have constantly met with great Opposition from the Prince of Darkness, who is always busying himself, to frustrate the intended good Effects thereof; so the Power of God hath been rendred the more Conspicuous by the Oppositions of the Enemy, thus defeated by the Wisdom of the Lord.

But since Christianity hath been so unhappily Rent into many Sects and Parties,

To the Reader.

we find how eagerly every Party is Employ'd in attempting to make out, by a long Train of Arguments, that it approaches nearer than any other, to the First or Primitive Pattern; and such as have stood up with the greatest vehemence to defend their espoused Party, are commonly set out as the greatest Champions of Christian Religion, although most of their Contentions, and those perhaps the fiercest too, have been carried on about meer Notions, which rather swell the Fancy with a set of nice and subtil Distinctions, than afford any wholesome Food to the Soul, whereby she might be rescued from her starving Condition, and nourished up into a healthful state of Life.

It would be an Attempt far more noble in it self, and more useful for reviving a Spirit of real Piety in others, if every Church did trace out the Brighter Instances of such Persons, as have been made Instrumental to keep up the Life of Religion, when the greatest part busied themselves with Strifes and Disputes; though such Persons having made no great figure in the World, are generally pass'd by with slight and contempt. But it must be a Spiritual Eye that will distinguish a truly divine Life, from a merely humane and
rational

To the Reader.

3

rational one; For a true Christian Life, attended with a Spiritual Power and Energy, requires for its discovery a Tast suitable to its Nature; that is, refined above natural Wit and Reason.

Such Endeavours wisely managed might tend to a more Universal Edification; and such Examples being set out in their quiet and serene Lustre, would prove so many secret Checks to the Spirit of Strife and Contention. They would be so many powerful Monitors to the rational Moralist, to advance beyond the Sphere of an honest Morality, into a true regenerate State, and beyond customary Formality, into an inward Principle of Life. Such as shife off the Power of Godliness under pretence to Humane Weakness would find in such Instances all those Virtues exemplified, the possibility whereof they now call in question, because they have no great Mind to be at the pains of acquiring them in good earnest. And such as are like to faint by the way, would be encouraged, with Patience to press more forward; since they discover the same Trials and Temptations in others, which they now groan under themselves.

And after all, we know that the weighty Points of Religion, adorned with an Historical Dress, will sooner go down with People,

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than

than if they were barely proposed by way of Precepts. By such Historical Insinuations, setting out the inward Nature of Religion, the instructive Notices would not only prove the more lively to the Understanding, but also more working upon the Heart, and make perhaps a deeper Impression than all the fine Language and florid Preaching could ever do. But there being now generally a great want of a more inward and spiritual sense, 'tis no wonder that Copies of a more interior Character are slighted, since there are so few, willing to write after them.

This present Narrative may present the Reader with some few Instances both of the Difficulties some Zealous Persons have lately encountred with, and of the Success they have obtained in their Endeavours to revive, in some degree, the Practice of real and substantial Religion, and to shew the Difference betwixt an outside formal Profession of Godliness and the vital Power of true Virtue and Piety.

A Short

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*A Short Account of some Persons
who have been Instrumental in
promoting the more substantial
Parts of Religion among the
Lutherans in Germany.*

IN the beginning of the *Seventeenth*
Century, God was pleased to stir up
JOHN ARND, General
Superintendent in the Duke of Zell's
Dominions, to uphold in some measure
the Power of Religion in a time, where-
in the whole Empire was involv'd in
most dismal Civil Wars. He publish'd
then a Book of *True Christianity*, open-
ing the most essential Points thereof,
without touching any thing of Contro-
versy. These Books spread far and near,
awakening Millions of Souls from their
lifeless Formality, into an *inward sense*
of Religion, and continue to have a
good effect to this very day.

Once

One of the *Principal Expedients* propos'd by the Author, in order to the making good and sincere Christians, is, to excite People to 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 Contentions, which seem'd to him rather to nourish, than to abate Pride and Self-love, the great Springs of Corruption. 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, and the Stile being worn out, requires some able hand to refine it, and to finish the work once begun. 'Twas Printed in *Latin* at *Franckfort* 1658, and reprinted at *Leipsick* 1704; in *Low-Dutch* 1642. He seems to have imbibed his spiritual and practical Method out of the writings of *Maecarius*, *John Tauler*, the *German Theology*, *Thomas a Kempis*, and some other Writers of a more Primitive and Spiritual Stamp. He also got such Books reprinted, as favour'd of a more inward Piety, and were most fit to promote the substantial parts of Christian Religion,

ligion, and to lessen the Religious Animosities then overflowing the Christian World.

The 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 answer'd him out of Joh. 5. 24. *That He that believeth 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 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 entred 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.

John Arnd, was followed by several other Divines up and down Germany. Among these was,

D. JOHN

D. JOHN GERHARD, Divinity-Professor at *Jena*, whose Candor as well as Zeal, is sufficiently conspicuous both in his Works and Life.

D. JOHN MATTHEW MARTFART, Professor and Pastor at *Erfurt*. He writ a Book in the Year 1636, against the *corrupted State of the Universities*, but drew upon himself thereby the hatred of many of the Learned Men. Soon after,

HENRY VARENIUS, and PAUL EGARD, endeavouring to keep up that Spirit of Piety which was before raised by *John Arnd*, writ in vindication both of true Religion and of this holy Person.

D. JOHN VALENTINE ANDREÆ, a Divine of *Wirttenbergh*, was a Man of a sound and solid Understanding, and well exercised from his Youth, in all the Affairs of Religion, so that he had a pretty deep insight into the State of the Church, and the Corruption attending it. But having discovered the *Disease*, and endeavouring to cure it, did fare no better than all others that went before him.

D. PAUL TARNOWTUS, was an eminent Divine at *Rostock*, and 1624.
printed

printed a Dissertation against the *New Gospel*, (as he calls it,) wherein he complains of the horrid Abuse of the Gospel and of the Misapplication it did lie under ; it being generally used as a Colour and Cover to hide all manner of Sins and Iniquities under it.

THEOPHILUS GROSGEBAUER, was a Preacher at *Rostock*, and left a Book at his Death (which happened in the Year 1661) which soon after was printed, and intitled : *The Watchman's Voice out of desolate Zion*, containing a Discovery of the Cause of the Decay of Christian Piety, and of the Unsuccessfulness both of the Word and Sacraments for promoting a real Conversion in Souls.

This Book was attended with a great Blessing, and like a rousing Trumpet awakened many Divines from their Sloth and Deadness into a greater Fervency and more real Sense of spiritual Matters. One of the most learned Men whose Eyes were first opened by the Means of this Book, was

PHILIP JAMES SPENER, who from that Time betook himself to what
was

was more solid and interior, (a) and being then at the University of *Tubing*, frequently conferr'd with Dr. *Raith*, a Divine there, and impartially inquired into the *Causes* of the Abuses in the Administration of the Word and Sacraments, and consequently of the little Edification resulting from thence. This was in the Year 1662. And much about the same time there begun to stir Dr. *HENRY MILLER*, and Dr. *JOAKIM LUTKEMAN*, at *Rostock*, and Dr. *CHRISTIAN KORTHOLT* at *Kiel*, labouring much to prepare a way for a more practical Reformation. The first of these suffered a great deal of Contradiction, by some of the more rigid *Lutherans*, on account of a Passage in one of his Sermons upon 1 Cor. 12. 2. The Substance whereof was this: *Our modern Christians and superficial Pretenders to Religion, have four dumb Idols which they worship, and these are: (1) The Pulpit. (2) The Font. (3) The Altar. And (4) The Stool of Confession.* This put him to the Trouble to apologize, and to apply himself to some
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(a) Vid. *Spener. Narratio de Pietifin.* §. 18. occasione *Cræsi Hist. Quaker.* edita 1697.

of the most eminent Divines, to have their *Determination*, which proved favorable for him, seeing he only rejected the *opus operatum*, People indeed too much dote on. He died in the Year 1676, chusing for his Funeral Text, the 9th Verse of *Jerem. Chap. 51.* as a standing Monument of the deep Sense he had of the deplorable State of the Church.

But to return to the aforesaid Dr. *Spener*; 'tis to be farther observed, that he became as it were the *very Soul* of these spiritual Transactions which then began to stir, and hitherto have been carried on not without a visible Appearance of the Finger of God attending them. In the Year 1666 he was called to *Franckfort*, and intrusted with the chief Pastoral Care. *Ann. 1675.* He wrote an awakening Treatise, intituled *PIA DESIDERIA*, (extant, both in *Latin* and *High-dutch*) shewing therein both the *Apostacy* of the Church from her first Vigour, and the *Methods* or *Means* by which the same might be in some manner redressed. He kept here also a *Collegium Pietatis*, or *Exercise of Piety*, (b) in his own House twice a Week, wherein

(b) Vid. *Speneri Responfa Theologic.* Tom. 3. Pag. 103, 111, 223, 548. seq.

wherein, after having read a Chapter in the Bible, he gave first his own Exposition, tending chiefly to a saving Application of the Scripture, and afterwards allow'd also others who were conversant in the Word of God, tho' not Divines by Profession, to bring forth any spiritual and experimental Meditation that was upon their Mind. This being done in his Presence was accompanied with a great heavenly Blessing, and prov'd exceeding helpful to him more nearly to discern the *inward State* of People so necessary for a true Divine. And his Character being *Candour* and *Humility*, with Condescension even to the meanest of the Household of God, this made him go up and down to their Houses, to instruct every one more *particularly* in what is necessary to Salvation. His *Moderation* was also so greatly eminent, that he was not only lov'd and esteemed by the *Lutherans*, but also by many of the *Calvinists*, who frequented both his Church and private Meeting.

After he had spent Twenty Years at *Franckfurt*, and labour'd after a more *practical Reformation* among the *Lutherans*, Providence order'd it, that he was call'd.

call'd to *Dresden*, to be the Elector of *Saxony's* first Chaplain. He was scarce settled there, when he discover'd the many Corruptions of that Court. For as the House of *Saxony* had been heretofore the Support of the Reformation, so it was now in a visible Declension as to Matters of Religion. *John George III.* was no Admirer at all of his publick Sermons, and much less of his private Visits, wherein he would hold him in an unpleasing Conference and Intercourse about his future State. But notwithstanding this indifferent Reception at the said Court, lest the Call for which he was sent thither should prove fruitless, he begins here at *Dresden*, to set up in his own House the *Catechizing of little Children*; which succeeded so well, that he was quickly crouded with their Numbers. Whence follow'd Reflections upon him from the University-Professors, who thought it unbecoming, that such a Man, both of great Parts and Learning, and withal in so eminent a Station, should stoop to so mean an Employ, (in their Eye) as to the Teaching and Catechizing of Children. But the Doctor little regarding this, saw well enough that the Basis and Ground-

Ground-work of Reformation was to be laid in Children; Old People being for the most part too inflexible and unwilling to forsake the Darling of their accustomed Formalities, and to enter into a more spiritual Course of Life. He writ here a very excellent Piece of practical Divinity, setting forth the *discriminating Marks*, whereby to discern the Workings of *Nature* and *Grace*, and being a Matter of great Importance to all Ghostly Pastors and Teachers, he dedicated it to the *Clergy of Saxony* in a sort of a *Pastoral Letter*, exhorting them withal to a faithful Discharge of the sacred Function they were engag'd in.

But now we must come to the *main Point* this short Account is chiefly design'd for, and which under the Name of *Pietism* has made such a Noise in *Germany* for some Years past.

Some Masters of Art in the University of *Leipsick* had set up a *private College* or Conference among themselves, for the better Understanding of the Scripture, and for the regulating both of their Studies and Conversation accordingly. They called it the *Collegium Philobiblicum*, or an *Assembly of the Lovers*

Lovers of the *BIBLE*, and when they met together, which was once a Week, they kept the following Method: After one of 'em had read a Chapter out of the Original Text of the Old, or of the New Testament, and explain'd the same, the rest, according to the Rules agreed on, cast in their Mite, and added their Observations likewise. The first Part of the Exercise was altogether *Critical*, for the finding out the literal Meaning of the Text; and the other Part consisted in the deducing of Propositions, and practical Uses from it. This was kept up for some time with good Success in a private Chamber, after the Evening Service was over on *Sundays*. The Persons chiefly concern'd in this Affair, were Mr. *Paul Anthony*, now Divinity - Professor at *Hall*, Mr. *A. H. Franck*, Mr. *Andrew Achilles*, Mr. *John Caspar Schade*, afterwards Dr. *Spener's* Assistant of *St. Nicholas Church* at *Berlin*, where after having worn himself out in hard Work and Labour, he died in the Lord 1698, and in the 32th Year of his Age.

The Number of Students attending this *Philobiblical Society* quickly increased; some of the Professors themselves
openly

openly encouraged it, and honour'd it now and then with their Presence, adding their own Observations both Practical and Theoretical. No sooner Dr. Spener heard of this, but writ a *Confirmatory Letter* (c) to the Masters that were concern'd in it, in which he not only encourag'd 'em in their good Resolution, but gave 'em also certain Advices, by Means whereof all Things might be better directed for Christian Edification and the Advancement of solid Piety. And indeed many of the young Students were powerfully wrought on by this plain and practical Way of Reading the Bible, and excited to an ardent Love for the Study of the Holy Scripture, rather minding now the hearty Reformation of their Souls and Conversion from Darkness to Light, than those unnecessary Strifes and Disputes about some trifling Notions in Matters of Religion, which too many make their *Main Scope* in their Theological Studies, and so lying under a Multitude of popular Mistakes and Prejudices,

(c) Vid. Franckij *Manuductio ad Lektionem Scripturæ* S. recus. Londin. ann. 1706. pag. 110. seq.

dices, indispose themselves for the Reception of a truly *Spiritual* Knowledge, which otherwise would enable 'em to see, how far the Sweetness of practical Divinity out-relishes both the crabbed Notions of Schoolmen, and the nice Distinctions of hot and high Disputers. To this the Method did very much conduce, that was here observ'd. All was now begun and ended with Prayer. After the Lecture, both *Explicatory* and *Applicatory* of the Text, it was a Custom for the Director, (who was a Professor of Divinity) to add his Monitions and Counsels, and the rest of the Members to confer their Observations, and even the Students and Auditors sometimes to propose theirs too.

Now upon the opening of these *Conferences of Practical Divinity*, confined to the Reading and Explicating the Scriptures, the Students who had been wont before to frequent none, but either the *Philosophical*, or the *Homiletical* Schools, gave themselves so up to the Study of the Bible, that these were little follow'd. They begun to see, how they had been misled and bred up to a superficial Smattering in Divine Matters,

ters, and to an empty and fallacious Oratory, to draw into Admiration a vulgar Auditory with a little vain Rhetorick and gingling Musick of Words. The Consequence of all this was, that it was complain'd by some, that the *Logical, Metaphysical, and Homiletical* Schools were no longer frequented as before, which could not possibly be, since so great a Part of the Students did daily employ several Hours in these sorts of Exercises on the Bible. Hereupon some of the Professors regarding more their own Interest, than the spiritual Good of their Pupils, were much exasperated hereat, and 'specially at the Slight cast upon them by some of the junior Students ; many whereof being awakened and convinced by the Word of God, they met with in the aforesaid private Lectures, began to lead a serious and sober Life, and carefully to direct their Studies to God's greater Glory and the Good of the Church in a more eminent Manner. And these were by the rest of the Students who had no Mind to enter upon another Course of Life, more suitable to the Principles and Spirit of Christianity, called in Derision *PIETISTS*. And from that time
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the Clamours against these private Exercises grew more hot and violent; both the Masters and Members thereof were charged with abundance of Heretical Opinions; the Pulpits began to ring with this *new Name* that was coin'd before, and Matters carried so far by some rigid Men, that from the *Ecclesiastical Court* at *Dresden*, comes forth a *Mandate* to the Divinity-Professors of *Lipsick*, bearing date *August* the 32th, 1689, requiring them to make a strict Inquisition into the *Matter of Fact*, whence the Name of *Pietists* was deriv'd, and what their Manners, Doctrines, and Studies were. On the other hand, the *Theological Faculty* of *Lipsick*, presents the *Ecclesiastical Court* a *Memorial* of what had pass'd with respect to Mr. *Franck* and the other Students of Divinity; therewith declaring, how some Opinions were broach'd by them that might have dangerous Consequences, and what they would further do, to examin into the Matter thoroughly, for which End they had resolv'd to interdict these Lectures, which were accordingly forbidden. Another *Mandate* soon follow'd for bringing the Cause to *Dresden*, by which Means this whole

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Matter

Matter came to be better examin'd and taken notice of. The Electoral Court and whole Province of *Saxony* is filled with the Rumours of it, and in a little while after, all *Germany*. Books are written on both Sides, Apologies and Antapologies come forth thick, the new Name of *Pietism*, is by the Heretick-mongers inserted into their Black-List, and the first Instruments to *Pietism* were banish'd from *Lipsick*.

But since God purposed that this new *Reformation* should spread further, he order'd it so, that Mr. *Franck* was receiv'd by Dr. *Breithaupt* (then Professor of Divinity, and Superintendent at *Erfurt* in *Thuringia*,) and intrusted with the Pastoral Care of St. *Austins* Church. Now hither flocked abundance of Students, who being first awakened at *Lipsick*, by the rouzing Exhortations they heard in these private Conferences, but now expos'd and discountenanced, by the Electoral Mandate, by some of the Professors themselves, and the looser sort of their Fellow-Students, follow'd Mr. *Franck* to *Erfurt*, assisting him in Catechizing of little Children, till at last both Dr. *Breithaupt* and Mr. *Franck* were obliged to leave this City
also

also and the rest of the Territories of the Elector of *Mentz*, who being a Papist, was afraid of a new Sect that might creep in and get Footing there, 'specially since *Pietism* was now become the common Subject of Discourse up and down *Germany*.

After this, in the Year 1691, when Dr. *Spener* was called to *Berlin* by the present King of *Prussia*, (for the Elector of *Saxony* being not oversond of his Sermons, was soon prevail'd on to part with him) to accept a Superintendency of some Part of the *Lutheran* Churches in his Dominions, the Face of Affairs began much to change, and the persecuted *Pietists* to breath a little freely, for that Dr. *Breithaupt* was called by the Court of *Berlin* to the Professorship in Divinity at the University of *Hall*, which was then but just founded; and Mr. *Franck* receiving likewise a Call thither, was chosen to be Professor of the *Oriental* Languages, and Pastor at *Glauchau* in the Suburbs.

However, the Clamours and Accusations about *Pietism* were so far from being silenced, that they rather grew hotter and hotter every Day, and spreading at last to the then Electoral Court of

Brandenburgh, several Commissions were issued out, for examining into the Truth of the Matters charged against these Persons, which all turn'd to the Disadvantage of their Adversaries, and the Justification of the *Pietists*. One of these Commissions was sent to examine a certain Sermon of Mr. *Franck*, which he preached against the *False Prophets*, upon *Mat. 7. v. 15.* and in which he said among other Things, *That the great Degeneracy of Christianity was owing principally to the Lukewarmness and Deadness of the Clergy; and that most of the Pulpits in all Sects, were filled with false Prophets.*

No sooner was this Sermon preach'd and printed, but many of the Clergy were so offended thereat, that they made sad Complaints at the Court of *Prussia*, which necessitated the Supream Magistrate, to appoint a *publick Commission* for enquiring into the Reports and Grounds of all their Accusations. But this fell out so favourable on the Part of the *Pietists*, that the Accusers were silenced and confounded.

And whereas 'tis the common Method of those that have no great Mind to enter into a true inward Work of Conversion themselves, to cry down others

others who labour after it, branding them with the odious Name of *Enthusiasts* and *Fanatics*; there were not then wanting some who (either out of Prejudice, or Malice, or perhaps out of Backwardness and Unwillingness to go beyond the beaten Road of a *dead Formality* up to a closer Work of Conversion) did what they could to represent, or rather misrepresent 'em under the aforesaid invidious Characters, charging 'em with a deal of *heretical* and *enthusiastical* Notions, so that the said Delegates and Commissioners found themselves obliged, to search into and examine most strictly and impartially their Ways and Doctrines; whereby they found what was Taught by them, to be perfectly conformable to the *Augustan* Confession, or the Articles of Faith received and approved of by the *Lutheran* Church. And another Charge against them being, that they denied several People the Benefit of the Sacrament of the Lord's-Supper, 'twas found that they did it only to those, whose Lives were scandalous and immoral, but were readily admitted upon a serious Removal of what might obstruct the saving Use of that Ordinance.

Now since that time, they have been, and still are, protected and countenanced by His *Prussian* Majesty. To the Hospital at *Hall*, which was begun as a *private* Concern by Mr. *Franck*, (which the printed Account informs the Reader of) He has granted some *Privileges*, which exempted them from such Taxes as are laid on Provision and other Necessaries. He has granted also a *free Collection* to be made throughout all his Dominions, to support the Hospital withal. Such Students as are bred under the (so called) *Pietist- Divines* at *Hall*, are carefully promoted and preferred before others; so that upon the whole, the University at *Hall* is now the most Flourishing among the Protestant Academies in *Germany*, the Number of Students there amounting at present to above *Three Thousand*, which before was but inconsiderable, it being no Wonder that in the midst of so many Slanders and Accusations that were rais'd against the *Pietists*, several even of the soberer and more religious Part were led away with the Multitude to think and to speak evil of them, as of Broachers of a new Doctrine, and Starters up of a particular Sect.

Sect. All these Clouds begin now to scatter, and by the uninterrupted Endeavours of the *Pietists*, who have been engaged now almost *Twenty* Years, (it being the Year 1688, when they came to be known under this Name) with carrying on a *practical Reformation*, many are fully convinc'd of their *Soundness* both in Life and Doctrine, and are now glad to see their Children well Instructed and Educated by these Teachers, which the World calls *Pietists*. However, they have not been confin'd to the King of *Prussia's* Dominions, but have spread all this while among the rest of the *Lutheran Churches*, so that there has been a stirring both in *Denmark* and *Sweedland*, tending to a more *practical Reformation*, tho' the *Pietists* have met with but a sorry Treatment there as yet, which I fear proceeds more from Self-Love, or Prejudices of Education, or Fear of Man, or Over-fondness of the Party espoused, than from a real Desire to see the Soundness of Christian Doctrine maintained, and the Kingdom of Jesus Christ promoted in the Salvation of Souls.

What Commotions have been raised up and down *Germany* upon this Account,

count, especially at *Dantzick*, *Lubeck*, *Wolffenbuttel*, *Erfurt*, *Gießen*, *Gotha*, and other Places, would be too long to enumerate here. What has happen'd at *Hamborough* betwixt Dr. *Mayer*, (a Man of a turbulent and contentious Spirit) and Mr. *Horb*, are things but of a very late date, and like to be a lasting Monument of the Bitterness of Clergymens Hatred raised to its Heighth by Passions and popular Applause. As the first of these hath been one of the most violent Opposers of the Reverend Dr. *Spener*, and his Labours, so he hath been all along a bitter Enemy of all those that joyn'd with him in carrying on a more practical Reformation in the *Lutheran* Church. So that upon the whole, we may infer from thence, that the Spirit of Envy and Bitterness, masked with the specious Title of *Orthodoxy*, will never be wanting wherever the least Motion is made towards a real Reformation of the Church, now languishing under many Corruptions of Life and Practice.

I shall conclude this small *Narrative*, after I have added some few Circumstances more, concerning the Life and Death of the Reverend Dr. *Spener*: He was born in *Alsace*, Anno 1635. Studied
at

at Strasbourgh, and had a Weekly Lecture there in one of the *Lutheran Churches*, 1663. He was called to the Ministry at *Franckfurt*, 1666. To *Dresden*, 1686. To *Berlin*, 1691, where he continued to his Death, which happened *Anno 1705*. at the Beginning of *February*, in the 71st Year of his Age. He soon discovered the tottering State of Religion among all Parties, and especially in the *Lutheran Church*, whereof he was a Member. And tho' he never set up for a *Reformer*, yet it can't be denied, that the promising Success of spreading real Piety in that Church, is chiefly to be attributed to his indefatigable Labours in the Work of the Gospel. He himself expresses his Mind in these Words concerning the End he aimed at in what he did undertake: *My Conscience*, says he, (d) *bear-eth me Witness in the Sight of the Lord, that as on one Hand I have been endeavouring, from the Bottom of my Heart, fervently to love the Lord alone, and to walk according to his Will; so on the o-*
ther

(d) Vid. *Conc. Funebr. habita per Dn. Blanckenbergium*, cui vita Speneri per ipsum Spenerum ex parte scripta, addita.

ther Hand, I have been willing to offer up my self as a Sacrifice for the Good of my Fellow-Creatures, according to my Ability: And to set up that double Intention as the main Scope of my whole Life.

F I N I S.