

CHRISTIAN HISTORY

Issue 1: Zinzendorf & the Moravians

Zinzendorf and the Moravians: From the Publisher

Christian History is launched with the prayer that it will serve to acquaint readers with significant events, personalities, movements and developments in the history of the church. Those who are unfamiliar with the subject matter will find it to be a stimulating introduction to areas covered. At the same time we hope to interest those who are students of Church history with material not easily available such as this issue's translation of the Oldendorp work (*Missionaries Against Terrible Odds*) which was published in German in 1777.

An awareness of Christian History is one of the most neglected but necessary ingredients in the spiritual diet of Christians today. It is not a luxury for those with a particular interest in the field nor is it the peculiar province of those who find fulfillment amidst the musty smells of old bookstores and museums.

Christians are handicapped by a lack of knowledge of the story of those who have preceded us in generations past. The scriptures continually call us to remember God's work in ages past and this must now also include the working of our Lord through the centuries since the scriptures were completed.

We are too easily captive to the contemporary and become unthinking assenters to our culture's seduction by the now, the latest, the present moment. Understanding of Christian history will help us in many ways. We will uncover precedents in the past of how God has worked. We will gain perspective that will help us see our current situation in a new light. We will develop a sense of continuity and see how the unfolding of God's purposes transcends any single generation, century, denomination, geography, or ideology.

Our intention is to publish a magazine with no sectarian ax to grind and with an openness to the magnificent diversity that the field of Christian history represents.

This first issue of Christian History emerges from the experience of Gateway Films and its commitment to provide an ongoing series of films that treat the history of the church. The first in the series, JOHN HUS, demonstrated the eagerness and receptivity of many to learn more of the workings of God's spirit through his people in past generations.

A sixteen page resource guide prepared to accompany the HUS film did much to deepen and enhance the film experience and when the decision was made to prepare a film commemorating the 250th anniversary of the Moravian mission movement it was obvious that a treasure of support material should be gathered in print to accompany the motion picture. This magazine is the result.

The central contents of this first issue, namely the formation of the Moravian community at Herrnhut and the sending forth of the first missionaries is a story in which all Christians can rejoice. The factual data, which the Moravians were so meticulous to preserve (as they regarded it as the record of God's dealing with them) is stronger and more captivating than any fiction writer could conceive.

The 250th anniversary of the missionaries going forth is a good time to remember and reflect on how God used this people who so fervently sought to discern and obey His will. What they did is in the record. What this experience may stimulate among a new generation of Christians today has yet to be seen and written. But, make no mistake that the village in Herrnhut (now in East Germany) has much to teach us

from two and a half centuries ago.

We welcome you to this first issue and future issues and hope that some of the joy of its preparations will be experienced in its reading and use.

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Zinzendorf and the Moravians: Did You Know?

The Moravians were laborers and craftsmen whose products became renowned for their quality. Leonard Dober, the first missionary, was a potter.

For over a year, the Herrnhut community struggled over sending missionaries to preach to the slaves in the West Indies. With unanimous support, Leonard Dober and David Nitschmann were eventually sent to proclaim the Gospel. During the first part of their journey, Zinzendorf re-emphasized his theory for missions.

The missionaries arrived on St. Thomas in December of 1732. Their courageous endeavor challenged the lucrative system of slavery and the churches which provided pastoral guidance for the officials, soldiers and merchants.

The tropical climate posed health hazards to the new arrivals from Europe. Dober ministered to those afflicted with malaria and fever and at one point nearly died of the fever himself. His compassion toward the dying slaves proved to be a powerful Gospel witness.

Both blacks and whites resented the instruction of the early missionaries. The slaves were suspicious and wondered why do they tell of the white man's God when we are not allowed in the white man's churches. While they could do nothing to change the slave trade and the economy of "king sugar," they were able to preach to the slaves and serve their physical needs. Dober's ministry of servanthood eventually changed suspicion into acceptance.

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The Rich Young Ruler Who Said Yes

Nicolaus Ludwig von Zinzendorf, heir to one of Europe's leading families, was destined for high duties in 18th Century Europe. Since 1662 all males in the Zinzendorf clan bore the title of count in the Holy Roman Empire; thus young Nicolaus Ludwig became at birth Count Zinzendorf.

His mother recorded his birth in the family Bible, noting on May 26, 1700 in Dresden the "gift of my first-born son, Nicolaus Ludwig," asking "the Father of mercy" to "govern the heart of this child that he may walk blamelessly in the path of virtue ... may his path be fortified in his Word."

This child inherited, as is evident, a godly parentage within Lutheranism, and he would remain a Lutheran throughout his sixty years. But history would know him as a Moravian. Yet, if he were alive today he would probably be satisfied with neither. Perhaps the first churchman to use the term "ecumenism" in speaking of the church, this man-ahead-of-his-time had one obsession—the spiritual unity of Christian believers—Lutherans, Moravians, all.

Zinzendorf's inheritance, spiritually speaking, was that particular brand of Lutheranism influenced by Pietism. The Pietists sought to know Christ in a personal way. For them, walking with the Savior meant being separate from the world, shunning the dance and theater and idle talk. It meant living in obedience to Christ in his Word and loving him with the heart in song and prayer. Their spiritual founder, Philip Jacob Spener, was the godfather of young Ludwig and a beloved friend of the count's remarkable grandmother, Baroness Henriette Katherina van Gersdorf.

Six weeks after young Ludwig's birth, his father died of tuberculosis, leaving him to be raised by three women—his mother; her sister, Aunt Henrietta; and his grandmother. Only the latter two were close to him in his childhood for his mother remarried when he was three. Zinzendorf went to live with Aunt Henrietta and Lady Gersdorf on the latter's estate, Gross-Hennersdorf, 60 miles east of Dresden. He would know scores of moves in his lifetime, but few would be more crucial to his destiny than this one.

The young count grew up in an atmosphere bathed in prayer, Bible reading and hymn-singing. His dearest treasure next to the Bible was Luther's Smaller Catechism. In childlike sincerity he wrote love letters to Jesus and tossed them out of the window of the castle tower. When Swedish soldiers overran Saxony, they entered the castle at Gross-Hennersdorf and burst "into the room where the six-year-old count happened to be at his customary devotions," notes John Weinlick in *Count Zinzendorf*. "They were awed as they heard the boy speak and pray ... the incident was prophetic of the way the count was to move others with the depths of his religious experience the rest of his sixty years."

Young "Lutz," as he was called, was not allowed to "forget that he was a count" even though growing up in this Pietist environment. He was tutored and trained, disciplined and cultured for future service in the court.

At age 10 Zinzendorf said farewell to childhood. He was off to Halle to attend the Paedagogium of the staunch Pietist disciple, August Francke. There Zinzendorf spent his next six years under the watchful eye of a tutor assigned by his guardian, Count Otto Christian, and under the very nose of Francke himself—he and a few other sons of the nobility took meals in the Francke household. His pious ways and high-born status, together with a rather frail constitution inherited from his father, made him a perfect target for the taunts and tricks of his peers.

Zinzendorf proved himself an apt pupil. At age 15 he could read the classics and the New Testament in Greek, was fluent in Latin and "French was as natural to him as his native German." While not excellent in Hebrew, he showed definite poetic gifts. One biographer says he "often was able to compose faster than he could put his thoughts on paper, a gift he retained for life."

Yet at Halle the Lord fashioned the young count through influences not entirely academic. Prior to his arrival, the Danish-Halle Mission had sent two evangelists to India. One of these had returned to Halle and often at mealtime in the Francke home would tell of his experiences. Zinzendorf noted in his diary, something of the effect Halle had on him:

Daily meetings in professor Francke's house, the edifying accounts concerning the kingdom of Christ, the conversation with witnesses of the truth in distant regions, the acquaintances with several preachers, the flight of divers exiles and prisoners ... the cheerfulness of that man of God in the work of the Lord, together with various trials attending it, increased my zeal for the cause of the Lord in a powerful manner ...

Wittenberg

Instead of continuing at Halle, Zinzendorf pursued his university studies at Wittenberg in compliance with the directions of his guardian. This strong hold of Lutheran orthodoxy was not friendly turf for Pietists, but it was the proper place for a noble son to prepare for court service. The count's grandmother, concerned about his inclination toward the ministry, sternly told him that his place was in the service of the state. Hamilton, in his ***History of the Moravian Church***, notes how Otto Christian issued precise instructions "respecting the conduct and the studies" of Zinzendorf. A sample from Zinzendorf's diary reveals how his tutor had mapped out his day for him—and how his "heart religion" was clearly intact at age 15:

This week I began the plan of spending a whole hour, from six to seven in the morning, as well as in the evening from eight to nine, and for fifteen minutes at a quarter of ten, in prayer. Also I resolved to pursue the study of civil law with all my energy, since I expect all sorts of interruptions this coming summer.

Examinations with Mencken. At ten o'clock I fenced. At eleven I studied the pandects. At twelve I dined. At one I played badminton (***schlug volants***). ***At two I drew. At three I attended a lecture in the history of the Reich. At four I danced. At five Bardin (French tutor) was here. At six I studied civil law. At seven I dined. At eight I prayed. At nine I studied Hoppi's examination.***

Hamilton notes that at Wittenberg "his Hallensian prejudices against the authorities at Wittenberg wore off ... he reamed to appreciate these men." True to his "obsession" for Christian unity, while still a student he put forth a great deal of effort to reconcile Francke and the scholars at Wittenberg, but to no avail. Zinzendorf always remained at heart a Pietist and was grieved later when Francke's son and successor at Halle opposed what he was doing at Herrnhut.

In the customary fashion of the day, Zinzendorf completed his studies at Wittenberg by embarking on a "grand tour" of centers of learning on the continent. First in the company of his half-brother, Friedrich Christian, he attended lectures in Holland, studied English and visited Dutch cities. Then in 1720 he and his tutor went to Paris where he stayed for six months. He toured the lavish palace at Versailles, but was more impressed with relief work carried on at a Paris hotel. Here was forged a strong bond of friendship with the primate of the Roman Catholic archdiocese, Cardinal Noailles. Exposed to the fine arts and cultural riches, his heart inclined more and more to the Savior—less and less toward wordly interests.

"What Have You Done for Me?"

All of his life, the young count would point to one experience on the "tour" which influenced him most. In the art museum at Dusseldorf, he encountered the Savior. Seeing Domenico Fetti's *Ecce Homo* ("Behold, the man"), a portrait of the thorn-crowned Jesus, and reading the inscription below it—"I have done this for you; what have you done for me?" Zinzendorf said to himself, "I have loved Him for a long time, but I have never actually done anything for Him. From now on I will do whatever He leads me to do."

The rich young ruler had said **yes!**

Upon reaching maturity in May 1721, Zinzendorf purchased from his grandmother the estate at Berthelsdorf, only a few miles from Gross Hennersdorf. That month he also entered service in the royal court, but that required his presence for only certain months of the year. In Dresden, he opened his apartment for informal religious services on Sundays and soon attracted "a growing circle of adherents." A dominant theme of life then—and for all his adult years—was that he considered himself a pilgrim. His best known hymn written at that time, reflects that mood:

Jesus, still lead on,

Till our rest be won,

And although the way be cheerless,

We will follow, calm and fearless.

Guide us by Thy hand

To our fatherland.

This hymn, in 33 stanzas, is known around the world and sung in some 90 languages.

Marriage—And Herrnhut

Biographer Weinlick indicates that the young count's brush with devout Roman Catholics, especially in France, caused him to study the Old and New Testaments on the subject of marriage. After much prayer and consulting with friends, he decided to marry, "but to choose only a partner who shared his ideals. He found that person in the young Countess Erdmuth Dorothea von Reuss, sister of his friend Henry." They were married on September 7, 1722. A year prior to that he had sought to marry a cousin but on learning that Henry was in love with her, Zinzendorf not only backed out but wrote a cantata to celebrate their wedding.

In Countess Erdmuth Dorothea, he found a mate whose home was even more devoted to Pietism than his own. "Romantic love had but a minor place in the courtship," notes Weinlick. The count had his sights set on serving Christ and his wife would assist him in that. Their marriage "set a pattern for the kind of marriage soon to become common in the Renewed Moravian Church." Wed at the von Reuss estate at Ebersdorf, they remained there a few weeks, then moved into a four-room apartment in Dresden and in the summer of 1723 occupied their new manor house at Berthelsdorf.

As Zinzendorf devoted himself to matters of state in Dresden, Lady Gersdorf was pleased that he seemed to have given up notions of entering the ministry. But all the while the vision that filled his mind was

to form a Christian community at Berthelsdorf, modeled after the Countess' home in Ebersdorf. This vision was not long in finding fulfillment with the arrival of a lone Moravian at his door in Dresden.

The man identified himself as Christian David. He had heard that Zinzendorf might allow oppressed Moravians refuge on his land. Large-hearted Zinzendorf agreed to the request but was not even at Berthelsdorf when the first group of ten Moravians arrived in December 1722. Johann Georg Heitz, the manager of the estate, greeted the immigrants and showed them a plot of ground a short distance from the manor house at the foot of the hill Hutberg. Quoting Psalm 84:3, "Yea, the sparrow hath found an house, and the swallow a nest for herself, ..." Christian David felled the first tree.

Informing Zinzendorf by letter, Heitz said he had chosen a name for the settlement. It was to be "Herrnhut"—meaning "under the Lord's watch" or "on the watch for the Lord." Not until Christmastime did Zinzendorf pay any attention to the six adults and four children who had come to live on his land. Passing the new dwelling in his carriage, he and the countess stopped at the Moravian house and prayed with these with whom he sensed at once a spiritual kinship.

Seventeen months later, in May 1724, Zinzendorf was at the Hutberg settlement for a special occasion. His vision of a community taking shape, he and a small party of trusted friends had come to lay the cornerstone for the first large building which would house an academy similar to the one at Halle, a print shop and an apothecary. With him was his close associate from schooldays at Halle, Frederick von Watteville.

Coincidentally five young men from Zauchenthal in Moravia, three whose names were David Nitschmann, arrived that day. They had left everything behind them and, stealing across the border under cover of night, were on their way to a Moravian city in Poland when Christian David persuaded them to visit Herrnhut. These men of the "hidden seed" of the ancient **Unitas Fratrum** were so moved by the prayers of Zinzendorf and von Watteville that they decided that their search for a refuge had ended. They stayed, and Herrnhut was well on its way.

By May 1725, ninety Moravians had settled at Herrnhut. "Ten times Christian David journeyed back home to lead groups of settlers to the new town," says Allen W. Schattschneider in **Through Five Hundred Years**. "The three houses really grew into a small city. Many of the new arrivals had thrilling tales to tell of the ways in which sympathetic Catholic friends had helped them escape. The father of one of the five young men had been thrown into prison in the tower of a castle. One night he saw the rope hanging in front of his window and with its help he slid to the ground and started for Herrnhut ..."

At the same time, due to the spirited preaching of Pastor Rothe of the Berthelsdorf parish church, Lutheran Pietists also became a part of Herrnhut. Former Catholics, Separatists, Reformed and Anabaptists moved to the new community. An excellent linen weaver from a neighboring village built his home near Herrnhut, contributing a valuable industry to the settlement. Similarly, Leonard and Martin Dober, Swabian potters, brought their trade with them to Herrnhut. By late 1726 the population had swelled to 300. But trouble was brewing.

The Moravians differed with the Lutherans over the liturgy in Sunday worship. With so mixed a group, there were other serious squabbles, not to mention economic pressures and language difficulties. Then a heretical teacher was allowed residence in the community, a man "angry at the Lutherans because they had expelled him." This man "took a great dislike for Zinzendorf and marched around the little town telling everybody that the count was none other than the 'beast' mentioned in the book of Revelation." He caused an enormous upheaval before suffering a mental breakdown.

Determined that the little community would not destroy itself, in 1727 Zinzendorf moved his family into the academy building—by then an orphanage—and in the manner of a pastor began going from house to

house, counseling with each family from the Scriptures. In time a spirit of cooperation and love began to show itself. When in May he reluctantly took the step of laying down a set of manorial rules for life at Herrnhut, the people wholeheartedly entered into the "Brotherly Agreement" with him and the Lord.

Several things happened next. The community elected twelve elders and appointed night watchmen (who announced the hours with a hymn!), watchers for the sick, and almoners to supervise distribution of goods to the poor. "Bands" were organized, little groups of folk who had "special spiritual affinity" to one another.

In July Zinzendorf journeyed to Zittau and while browsing in a library discovered a copy of the constitution of the ancient ***Unitas Fratrum*** with a preface written in 1660 by Bishop Comenius. He then understood that the Moravian Brethren was a "fully established church antedating Lutheranism itself." Amazed at the similarities between the constitution and the newly-adopted "Brotherly Agreement," he copied portions of it into German and shared them with the people on his return to Herrnhut. That summer the people had become a prayerful, united community and on Wednesday, August 13, at a communion service in the Berthelsdorf church, such a powerful manifestation of the Spirit came upon the people that Zinzendorf afterward referred to that day as the "Pentecost" of the Renewed Moravian Church (see "Baptized into One Spirit").

Laying a Groundwork for Missions

Zinzendorf had no idea that in five years, on another August day, he and the Herrnhut community would send out the first two missionaries of the new era. Individual missionaries had gone to their posts, representing a society or in connection with colonial interests; Catholic orders had sent missionaries for centuries. But not until the Moravians did a church as a whole, laymen and clergy, consider the missionary task the duty of the whole church.

Guided by an unseen hand, Zinzendorf went to work to resolve differences which still threatened Herrnhut. It was decided that the Berthelsdorf church would continue as a Lutheran parish, but Herrnhut would be a Unity of the Brethren congregation—they would later become known as the Moravian Church. During 1727–29 the count tirelessly and with wisdom negotiated the necessary legal papers to assure the continuation of the ancient church on Saxon soil. To offset criticism mounting against him for going beyond the acceptable norm of creating Pietistic cells within established churches, he wrote letters and traveled to the centers of influence in Saxony to explain his actions.

At the same time, Pietism's genius for creating small groups within the established churches was systematized at Herrnhut. To strengthen the spiritual life of the people, "choirs" were formed—first among the single brethren, then the single sisters, married couples and the widowed. These lay men and women traveled to other parts of Saxony and beyond, encouraging cells of believers in personal Bible study and pious living. "Out of this grew a network of societies within the churches to which eventually the term 'Diaspora' was applied," says Weinlick. Herrnhuters roved to and fro on the continent, to Moravia, the Baltic States, Holland, Denmark and even to Britain.

Weinlick adds that "personal contacts were followed up with a vigorous program of correspondence ... the Herrnhut diary of February 1728 reveals that there were at times a hundred or more letters on hand." Contents of these were shared in monthly Prayer Days or in daily congregational meetings. Through the visits, future leaders of the Brethren were drawn to Herrnhut, such as the brilliant, warmhearted instructor at Jena, August Gottlieb Spangenberg. He would go on to become one of the church's foremost bishops and Zinzendorf's successor—except that no man could fill the count's shoes entirely.

From this ministry to the Diaspora, it was but one step to another kind of itinerary—going as gospel preachers to the forgotten peoples. Three factors, at least, made the missionary action of Herrnhut almost inevitable:

- The settlement had a contagious brand of Christianity.
- Its leader “was a count with entry to the ruling circles of many lands and whose restless nature moved him to make use of this advantage,” says Weinlick.
- Further, “the Moravian exiles were uprooted pilgrims who took readily to a vocation of itinerant evangelism.”

The First Missionaries

By 1731 the count was rarely involved with affairs of state, but one such event figured decisively in the sending of missionaries. That year he received an invitation to the coronation of Christian VI in Copenhagen and not being inclined to accept, he submitted the matter to the congregation, and to the lot. When prevailing opinion indicated “go,” he consented with a strong premonition that something special lay in store.

In Copenhagen he took part in the expected round of social events and even was accorded the medal of the Order of the Danebrog for distinguished service; but that “something special” came when he met a black man. Anthony Ulrich had been brought to Europe from St. Thomas and since arriving had found Christ as his Savior. With Zinzendorf and David Nitschmann he passionately pled for someone to go to the Danish West Indies with the gospel, to share with the black slaves—among whom were his sister and brother—the glad news of salvation. It was not that the church did not already exist there; it did, but only for the benefit of the whites.

For some time a number of the single brethren at Herrnhut had been led in the study of writing, medicine, geography and theology by Zinzendorf against the day when they might go to other lands. Now Zinzendorf hurried back to Herrnhut to report what Anthony had said.

Two of the young men definitely impressed by Zinzendorf’s words were Leonard Dober and Tobias Leupold. After a sleepless night, Dober arose the next morning and opened his 1731 Daily Text, seeking to know if his strong thoughts about going to the West Indies were of God. His eyes fell at random on the words: “It is not a vain thing for you; because it is your life; and through this thing ye shall prolong your days” (Deut. 32:47). Much encouraged, he shared his sense of a call with Leupold at their regular time of prayer that evening and found that Leupold likewise had felt called to St. Thomas. Then, as they resumed to the village with the other single brethren, and passed Zinzendorf’s house, they heard him tell a guest: “Sir, among these young men there are missionaries to St. Thomas, Greenland, Lapland and other countries.” Their joy unbounded, they composed a letter to Zinzendorf that night, volunteering to go.

Without indentifying who had written the letter, the count shared its contents with the congregation the following day. When Anthony arrived at Herrnhut and repeated his plea, the congregation was moved by his challenge. But Zinzendorf knew better than to act too quickly. For a year he allowed Dober and his friend to wait while all of them weighed the issue in prayer and much discussion. No clear cut unanimity within the community was found and it was decided to submit the matter to the drawing of lots.

In August 1732, a drawing of the lot indicated that Leupold was to wait. But for Dober, it said: “Let the lad go.” The 25-year-old “lad” was to be sent and David Nitschmann, the carpenter, agreed to go with him. They immediately made plans to sail from Copenhagen.

“There were not two men in the world more fitted for their task,” says the Historian Hutton. “Each had a clear conception of the Gospel; each possessed the gift of ready speech; and each knew exactly

what Gospel to preach." At an unforgettable service on August 18, the Herrnhut congregation said farewell to the two brethren. A hundred hymns were sung, so intense was the feeling.

The birthday of Moravian Missions now arrived. At three o'clock in the morning (Thursday August 21) the two men stood waiting in front of Zinzendorf's house. The Count had spent some hours that night in prayer and conversation with Dober. His carriage was waiting at the door; the grey of morning glimmered; and silence lay upon Herrnhut. The Count took the reins and drove them as far as Bautzen. They alighted outside the sleeping town, knelt down on the quiet roadside and joined the Count in prayer. The Count laid his hands on Dober's head and blessed him. His last instructions were of a general nature. 'Do all in the spirit of Jesus Christ,' he said. He gave them a ducat apiece. The two heralds rose from their knees, bade the Count good-bye, and stepped out for Copenhagen. (Hutton)

The Golden Decade

In Copenhagen, Dober and Nitschmann had to battle with all those who knew why their enterprise was doomed to fail, and when on October 8 they finally did board a Dutch ship, they had it to do all over again with the crew (see "Missionaries Against Terrible Odds").

On Sunday, December 13, 1732, after almost ten weeks at sea, the ship sailed into the harbor of St. Thomas. According to their plan, Nitschmann was only to remain long enough to help Dober find lodging—or to build a cabin if need be—and begin missionary work among the slaves. So, in April 1733 Nitschmann said goodbye to Dober. The dedicated potter would labor alone for 15 months; once he almost starved to death and at another time a fever rendered him helplessly dependent on others. But he persisted in talking with the slaves one by one and led a few to confess faith in Christ. One of these, Carmel Oly, returned to Herrnhut with him the following year as one of the "first fruits" of the gospel.

In July 1734 reinforcements arrived in the form of 17 volunteers. Among them was Leupold. But they had been seven months at sea, were dissipated and demoralized. Their first service on the neighboring St. Croix, where they were to work, was a funeral to bury one of their own. In three months nine had died. Eleven more missionaries arrived in May 1735 but "the Great Dying" continued; 22 of the first 29 died, forcing a temporary retreat from St. Croix.

Yet the tide of missionaries continued to go out from Herrnhut. In 1733, three brethren went to Greenland. In 1734, Moravians went to Lapland and Georgia; 1735—Surinam; 1736—Africa's Guinea Coast; 1737—South Africa; 1738—to Amsterdam's Jewish quarter; 1739—Algeria; 1740—North American Indians; Ceylon, Romania and Constantinople. The golden decade of 1732–42 stands unparalleled in Christian history in so far as missionary expansion is concerned. More than 70 Moravian missionaries, from a community of not more than 600 inhabitants, had answered the call by 1742.

'A Formidable Caravan'

The brighter the missionary fires burned at Herrnhut the hotter things became for Zinzendorf. His opponents sought to undermine him and his ministry. In 1736 he was banished from Saxony. From there he took the family and certain key individuals with him west to Wetteravia, in the vicinity of Frankfurt, and found residence in a rundown castle, the Ronneburg. During the next decade a new settlement, Herrnhaag, would thrive nearby, surpassing Herrnhut in size. But at the Ronneburg the countess found the going rough at first. Zinzendorf was away on one of his perpetual journeys when their three-year-old son, Christian Ludwig, took ill. There being no medical help available, he died. When another child fell ill, Countess Dorothea left the Ronneburg temporarily. She bore the count 12 children, only four of whom reached maturity.

Out of necessity while in exile Zinzendorf created a traveling "executive committee" which became known as the Pilgrim Congregation. It served to direct the foreign mission work of the church as well

as the ministry to the Diaspora societies. The Pilgrim Congregation observed the regimen of Herrnhut in prayers and discipline, but was mobile; "the years of exile found the group in Wetteravia, England, Holland, Berlin and Switzerland."

The Pilgrim Congregation's reason for going to Berlin was that in 1737 the count was there ordained a bishop of the Moravian Church by one of the two surviving bishops, Daniel Ernest Jablonsky. The count had sought the opinions of leading clerics of his day, including Archbishop Potter of the Church of England, and being encouraged, he asked the aged court preacher in Berlin to render the service. It was an action that demonstrated Zinzendorf's ongoing commitment to the survival of the Moravian Church. He had been ordained a Lutheran minister three years earlier.

In 1738 the count made a pastoral visit to the St. Thomas mission field, arriving in time to free Moravian missionaries from prison. An official of another church had accused these Moravians of not having valid ordination. In December 1741 Zinzendorf and the Pilgrim Congregation began a 14-week stay in North America. Giving Bethlehem (Pa.) its name, he made the settlement there his base from which he went out on extended trips among the Indians to open the way for missionary work. Also he poured great energy into attempts to unite Protestant bodies in America, arguing that in the New World there was no history—hence no need—of denominations. But his ecumenical task failed and he returned to England in 1743.

Though the edict banishing him from Saxony was withdrawn in 1747, Zinzendorf continued to spend more time in Herrnhaag and in England than at Herrnhut. From Herrnhaag in that year alone 200 brethren and sisters went out to posts of duty as missionaries, as immigrants to the New World or as workers among the Diaspora. From 1749 to 1755 the spiritual climate in London was especially friendly to the growth of Moravian influence and Zinzendorf made that his headquarters. But in 1755 their 24-year-old son Christian Renatus died in London. Countess Dorothea was on her way there when news reached her of his death. She continued on to London to view his gravesite in the God's Acre there, but she never fully recovered her zest for life after this loss. The following year she died at Herrnhut.

Virtually every biographer of Zinzendorf has remarked upon the remorse and guilt which overtook the count after his wife's death. For two decades he had allowed the head of the single sisters, Anna Nitschmann, to "usurp" the countess's place at his side while he gave less and less attention to Erdmuth Dorothea. A year after the countess's death, the peasant Anna became the wife of Zinzendorf. They were married three years and died within two weeks of each other in 1760.

On the day he took Anna as his bride, Zinzendorf renounced his position in the empire as the head of his noble house, abdicating in favor of his nephew, Ludwig, being "less inclined than ever for worldly honors."

The year 1760 marked 28 years in Moravian missions; no fewer than 226 missionaries had been sent out in these years. As the great visionary, the tireless pilgrim, Zinzendorf, lived out his last days at Herrnhut. Weak and nearing death on May 8, 1760, he said to Bishop David Nitschmann at his bedside:

Did you suppose in the beginning that the Savior would do as much as we now really see, in the various Moravian settlements, amongst the children of God of other denominations and amongst the heathen? I only entreated of him a few of the firstfruits of the latter, but there are now thousands of them. Nitschmann, what a formidable caravan from our church already stands around the Lamb!

The following day Count Zinzendorf breathed his last and joined the caravan of those adoring the Lamb upon his throne.

Karl Barth called him "perhaps the only genuine Christocentric of the modern age." Feuerbach said he was

"Luther come back to life." The scholarly George Forell tagged him "the noble Jesus freak." Church historian Timothy Weber lists him as one of "the spiritual superstars of the 1700's ... who shaped the course of Christianity." We would identify him simply as the rich young ruler who met Jesus—and said a wholehearted **YES**.

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CHRISTIAN HISTORY

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The Moravians: Christian History Timeline

History does not record for certain who took the message of the crucified and risen Savior to that region north of the Danube. But it does say that in 836 the brothers, Cyril and Methodius of Constantinople and the Eastern Christian tradition went to Moravia as missionaries. The Latin church had preceded them there, but these industrious Greeks did something that the Latin missionaries had not done. Cyril invented an alphabet for the Moravian language and he and Methodius began translating the Bible for the people.

And they preached in the native tongue. "Their work sowed the seeds of that deep love for the truth, that passionate insistence upon having the Word in one's tongue and that willingness to suffer and die for the faith which found expression, a few centuries later, among the followers of Master John Hus" (from **Through Five Hundred Years**, "A Popular History of the Moravian Church," by Allen W. Schattschneider).

1400 John Wycliffe's revolutionary writings spread

1415 John Hus burned at the stake

1441 Slave trade with Africa begins

1453 Gutenberg first prints Bible

1457 Unitas Fratrum (Moravian Church) organized

(1483–1546) Martin Luther

1492 Columbus sails to New World

1498 Savonarola martyred

1500 First Protestant Hymnal

(1564–1616) Shakespeare

1579–1593 Kralice Bible translated by Bohemian Brethren

1611 King James Bible

1620 Plymouth Colony

1621 'Day of Blood'

1618–1642 Thirty Years War in Germany

John Hus (1369–1415)

"Hus did not live to see the Protestant Church or any of its branches started, but he sowed the seed. His followers discovered that the Catholic Church would not change or reform so they felt they had only one choice: to make a new beginning," notes Edwin A. Sawyer. Ordained a Roman Catholic Driest in 1400. John Hus became the preacher in Prague's Bethlehem Chapel at the time the writings of the English reformer John Wycliffe were widely circulating throughout Bohemia. In Hus they found their champion. His call for "ethical transformation of clergy and church life" as well as a "genuine feeling of Bohemian nationalism" brought on a direct confrontation with his archbishop and ultimately, the pope. At Constance a church council condemned him as a heretic and burned him at the stake on July 6, 1415. A fierce persecution of "Hussites" followed, forcing some Hussites to retreat to the region of Kunwald in the Barony of Lititz. There in 1457 they organized a church along New Testament lines under elders. This was the start of the ***Unitas Fratrum***, the Unity of the Brethren, later to be known as the Moravian Church.

Gregory The Patriarch (ca. 1420–1473)

Gregory was a nephew of Archbishop Rokycana of the Utraquist Church in Prague. This branch of Catholicism was so named because communion was received in both kinds (sub utraque species). Preaching in Prague, Rokycana influenced Gregory to follow the zeal of the early Hussites, giving him the writings of a radical Bohemian reformer, Peter of Chelcice. After visiting Peter, Gregory and a small group of likeminded people settled in Kunwald. Enemies of these "Brethren" (they began calling themselves Jednota Bratrská or a Unity of Brethren) led a persecution, snatching Gregory when he was on a visit to Prague. Gregory and several Hussites were tortured on the rack; Gregory alone refused to recant. Passing out from the torture of the rack, he dreamed he saw Jesus standing by a flowering tree along with three men. Learning that his nephew was captured, Rokycana had Gregory freed. Returning to Kunwald, Gregory told the Brethren of his dream, interpreting it to mean that Christ would form them into a church. A reformed Catholic priest, Michael, was named bishop in 1467 and tradition says he was consecrated by Waldensian bishops. When the church selected three elders, Gregory recognized their faces—they were the same persons he saw in his dream!

Luke of Prague (1460–1528) and John Augusta (1500–1572)

By Luther's time the ***Unitas Fratrum*** already claimed more than 400 congregations and 150–200,000 members hardly a small, struggling church! Luke and John were key figures in this growing church. The former, a graduate of the University of Prague, left the Utraquist Church to become a member of the Brethren at age 40 and was later consecrated a bishop. At his inspiration the church produced an early Protestant hymnal in 1501, containing 89 hymns. His catechism, *Questions to the Children*, first available in Bohemian and later in German, "was found in every Brother's home." JOHN AUGUSTA followed Luke as bishop from 1532–1572. Once again when the Brethren suffered inhuman persecution, God gave the church in John a man of "boundless energy and great gifts for leadership." A brilliant preacher, he held the respect of both Luther and Calvin. John drew up the Brethren's Confession of Faith and sought to unite all Protestant bodies in Bohemia, but king Ferdinand thwarted that hope, throwing John in prison where he languished 14 years.

Bishop John Comenius (1592–1672) in the snows of the Giant Mountains on Bohemia's northern border and prayed God to preserve a "hidden seed" of the ***Unitas Fratrum*** in Bohemia. Seven years earlier, on the "Day of Blood," 15 of the Brethren and other Czech patriots were beheaded. In the days that followed clergy were imprisoned, "church members were sent to the mines or dungeons, churches were closed, schools destroyed, Bibles and hymnbooks, catechisms and histories burned" notes James Hastings. More than 36,000 families of the Brethren fled Bohemia and among them was Comenius, a graduate of Heidelberg and a headmaster. In 1632 in Lissa, Poland he was named their bishop. Comenius established a reputation on the continent as an educational innovator, and many of his educational theories are still considered valid. He was the first to introduce pictures into schoolbooks. Tradition says that newly-founded Harvard College offered him its presidency, but his care for the ancient church was his primary concern.. Fierce opposition in Poland forced him to flee to Holland.

Fearing that his church would die, he raised thousands of dollars, mostly from Christians in England, to print Bohemian and Polish bibles and in a will bequeathed "our dear Mother, the Church of the Brethren" to the Church of England's care. His son-in-law, Peter Jablonsky, succeeded him as bishop and thus kept the flickering hopes of the Brethren alive.

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The World of 1732

On October 8, 1732 a Dutch sailing vessel slipped out of the Copenhagen harbor. Its destination—the Danish West Indies. On board were the first two Moravian missionaries. It was the beginning of an era.

In that year George Washington was born and 36-year-old James Oglethorpe succeeded in receiving a grant to establish the colony of Georgia—named for another George. In Philadelphia, the State House—later to be called Independence Hall—was rising in red-brick dignity. And Benjamin Franklin was wondering how people would like his first edition of “Poor Richard’s Almanack.”

Across the ocean, the future home of Great Britain’s prime ministers, No. 10 Downing Street, was under construction, London’s Covent Garden Opera House was opened and patrons founded the Academie of Ancient Music. Giving promise of the wonderful music in store for Europe—and the world—of the 18th Century, Franz Joseph Haydn was born in a village near Vienna. Bach and Handel’s music was attracting the attention of those affluent enough or high-born enough to attend the concerts.

Across Europe, the people and their rulers were breathing a sigh of relief after the bloody 17th Century. A general peace prevailed and not one of the “enlightened despots”—not Emperor Charles VI or Louis XV or Prussia’s Frederick William I—held anything like universal sway. The hierarchical feudal society descended from the Middle Ages was now in its “final phase.” Nobles, like the clergy, remained the two privileged classes, but a rising middle class often held the decisive purse strings. Nations and states were developing interests in the New World and tending to their domestic problems.

As the *Columbia History of the World* notes, “No monarch tried seriously to impose religious unity in Europe.” There were at least three reasons for this. In part, it was a tribute to the stature the Protestant churches had gained since the Reformation; Lutheran, Reformed and Anglican churches held favored positions and the smaller dissenting groups often found protection beneath their wings. It was due also to the anemic Catholic leadership—what H. G. Wells characterized as “weak popes, declining monasteries and lazy bishops.” But perhaps the chief reason lay in the dawning of “The Age of Reason.” The writings of Newton and a hundred other scientists and philosophers were raising serious questions which put religious dogma in jeopardy.

This leaning toward rationalism was having a predictably deadening effect upon the churches, Catholic and Protestant alike. In Germany, where Luther’s “revolt” had been successfully tamed by well meaning territorial rulers and theologians, “emphasis was upon pure doctrine and the Sacraments as the constituent elements of the Christian life,” writes John Weinlick. “The layman’s role was the entirely passive one of accepting the dogmas which he heard expounded from the pulpit, of partaking faithfully of the sacraments, of sharing in the ordinances of the church. That kind of religion could not satisfy a crushed and poverty-stricken people.”

Thus the way was opened for Pietism, a return to the enthusiasm for Christ, this “heart religion,” flamed brightly in the late 17th and early 18th centuries, undoubtedly contributing to the Great Awakening. In Saxony, a Protestant state in what is now The German Democratic Republic, Pietism’s stronghold was Halle, from where numerous members of the nobility went into the service of the state. Among them was Count Nicolaus Ludwig von Zinzendorf (1700–1760) who in 1722 established a religious community known as Herrnhut which would prove to be not only a shelter for Pietists, but more significantly a haven for persecuted Bohemian and Moravian Brethren fleeing across the border

and bringing with them the dreams of a revived Moravian church. Descendants of the Hussites, they were destined to become the core of the renewed Moravian Church and to take the gospel of Christ for which they had suffered so long and so intensely, to neglected peoples on five continents in the next few decades—beginning in 1732.

1700 Count Zinzendorf born in Dresden

1703 John Wesley, Jonathan Edwards both born

1710–1716 Halle, center of German pietism where Zinzendorf studies as a youth

1716–1719 Zinzendorf continued his studies at University of Wittenberg

1722 Moravians begin migration to Herrnhut in Saxony

1727 ‘Birthday’ of Renewed Moravian Church
Spiritual awakening at Herrnhut

1732 First two Moravian Missionaries go out to preach Christ at St. Thomas and West Indies

Saving Influence on John & Charles Wesley

1748 In 1748 mission outreach to the Jews in Amsterdam was begun. First church to give serious priority to Jews.

1753 “The First Missionary Impulse”

In August 1753 Count Zinzendorf told a congregation of English Moravians at Fetter Lane in London how the first seed of missionary zeal was “planted in him,” says Lewis.

I know the day, the hour, the spot in Hennersdorf ... it was in the Great Room; the year was 1708 or 1709; I heard items read out of the paper about the East Indies, before regular reports were issued; and there and then the first missionary impulse arose in my soul.

1760 Zinzendorf died. At the close of the year 1760 (after only twenty-eight years of work) the Moravian Church had sent out no fewer than 226 missionaries. 3000 converts had been baptized.

1793 The Baptists were greatly encouraged to begin mission work in 1793. “Look what those Moravians had done” they said.

1795 From Zinzendorf’s inspiration the annual Herrnhut Ministers conference led to formation of the London Missionary Society, 1795 and the British & Foreign Bible Society, 1804

1818 Moravians pioneered mission work among lepers, Cape Colony, South Africa

1832 There were 42 Moravian Mission stations around the world

1900 Moravians planted churches in Greenland—turned them over to Lutheran Church in 1900

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The Moravian Mission Influence Spreads Throughout the World and to Other Denominations

Today—Membership in the Moravian mission Churches outnumber those at home 4 to 1!

The BAPTISTS* [* from R. A. Knox, *Enthusiasm, A Chapter in the History of Religion*, (p. 390).]

"For some years, William Carey, the leader of the famous Serampore Three, had ... read the Moravian 'Periodical Accounts.' He referred expressly to their work in his pamphlet, ***Enquiry into the obligations of Christians to use Means for the conversion of the Heathen*** ... and (at Kettering) appealed to their example—***See what these Moravians have done. Can we not follow their example, and in obedience to our Heavenly Master, go out into the world and preach the Gospel to the heathen?***

"His word meant more than most readers generally suppose. He was referring when he said Moravians, not only to Germans, but to Englishmen. According to one modern writer of mission history, William Carey, the founder with other ministers of the Baptist Missionary Society, was the 'first Englishman who was a Foreign Missionary.' The statement is incorrect. For several years before Carey was heard of, a large number of British Moravians had been toiling in the foreign field... In Antigua had worked Samuel Isles, Joseph Newby and Samuel Watson; in Jamaica, George Caries, David Taylor, Samuel Church ... in St. Kitts and St. Croix, James Birkby; in Barbados, Benjamin Brookshaw and John Fozzard; in Tobago ..."

The METHODISTS* [* from R. A. Knox, *Enthusiasm, A Chapter in the History of Religion*, (p. 390).]

"The first Protestants influenced by the Herrnhut Brethren were the Methodists. In their case, however, the influence, as far as foreign missions were concerned, was only indirect. As John Wesley met several Moravian missionaries—David Nitschmann on the ***Simmonds*** (sailing for Georgia), Spangenburg in Georgia and Boehler in England—he must have admired their zeal for the conversion of the heathen ... In his famous 'The world is my parish,' he echoed Zinzendorf's words: 'We must proclaim the Savior to the world.' His gospel zeal led in time to foreign missions. Peter Boehler influenced Wesley, Wesley influenced Dr. Coke who preached in the West Indies; and before the close of the Century Wesleyan missionaries were preaching to the slaves at Kingston in Jamaica."

The MORAVIAN INFLUENCE* [* from R. A. Knox, *Enthusiasm, A Chapter in the History of Religion*, (p. 390).]

"The Moravians had something to do with the foundation of the London Missionary Society. Among the founders of the society one of the most influential was Rowland Hill. He had read much about Moravian Missions, corresponded with Peter Braun of Antigua (a Moravian) and owed his zeal, very largely, to Braun's example. The other founders also came under Moravian influence. They all dipped into the pages of 'Periodical Accounts,' they brought copies of that magazine to their meetings; and in their speeches, they enforced their arguments by referring to what the Moravians had done... the first apostles of the LMS went out with Moravian wisdom in their heads and Moravian instructions in their pockets."

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Missionaries Against Terrible Odds

From a contemporary translation by Kate Hettasch of *Geschichte der Mission der evangelischen Brüder auf den Caraibischen Inseln, S. Thomas, S. Crocr, und S. Jan, Barby, 1777* by Christian Georg Andreas Oldendorp.

These two brethren, Leonard Dober and David Nitschmann, started their journey, sure of their heavenly calling and determined to persevere for Christ's sake in spite of all of the difficulties. Yes, with their lives they would venture all, having received the blessing of the congregation at the meeting in Herrnhut on the 25th of August 1732. Count Zinzendorf himself blessed Dober by laying his hand on this man who had felt called to go forth as a witness. "Let yourself always be led by the Spirit of Jesus Christ," said the count.

On their journey to Copenhagen they visited various God-fearing friends, many of whom advised them against going. Hearing of their calling and plans, these people tried hard to change the men's minds. They sought to show them the impossibility of their ambition, and the disadvantages which lay in front of them and that at the end of their indescribable and untiring efforts there could only be certain death for them. Seeing how strongly they objected, the brethren did not try to contradict them, but remained true to him who had called them, assured that they could do nothing but follow their convictions.

Only Countess von Stollberg at Wernigerode strengthened the brethren in what they planned to do and encouraged them to venture all for Christ's sake. It was such an encouragement to hear the countess speak in that way for until then, only Count Zinzendorf had spoken encouragement.

In Copenhagen, where they arrived on the 15th of September, no one agreed with them or with their calling. The brethren were told that they would only have the greatest difficulties. The people there tried to convince them of their folly, first, by saying that no ship would take them and, second, that if they ever did arrive in St. Thomas, they could not survive there. Their hope of preaching the gospel to the slaves was considered impossible.

Dober answered that they themselves were willing to become slaves. He and Nitschmann thought that in that way they would be able to reach them in their pitiful condition and tell them the way of salvation.

But this was considered absurd and almost laughable by their friends for no one was ever allowed to become a slave. These people, knowing of the climate and the very hard life the slaves endured, were convinced that it would really not be worthwhile going. The brethren were held in the highest esteem, on the other hand, because they were willing to give up everything for the spreading of the gospel .

When questioned about their means of livelihood once they reached St. Thomas, Nitschmann answered that he would use his trade as a carpenter. He was sure that he could provide a living for both of them. They told this to men of the West Indies Company, friends of Count Zinzendorf who were in favor of spreading the gospel of God, and asked for their help, yet these men were decidedly against helping them accomplish their goal.

Some in Copenhagen suggested that Dober and Nitschmann even join the army as a means of income, but they emphatically refused. How could they reach their goal if they joined the army?

To all of these difficulties experienced by the two brethren was added one more disappointment, the great grief that the Negro Anton (Anthony Ulrich), who was the real reason why they were going to St. Thomas, had suddenly changed his mind. In Herrnhut he had expressed the deep desire of his sister and brother and others in St. Thomas—and himself—to hear the word of God. Now suddenly he denied he had ever pleaded for this! His good intentions had been smothered by the influence of the folk who were dead set against the missionaries. Anthony even tried to change the mind of these two brethren. But before they left he gave them a letter to his sister.

Had the intention of these two brethren been merely selfish—had their going been of their own will or desire—they would not have been able to withstand these bitter disappointments they went through. But they remained steadfast in what they were called to do. As all human help completely forsook them they clung more and more to their Lord and Master who, now and again, in special ways, upheld and comforted them.

Once, at a critical moment of seeing how their plans would proceed, they read in the Daily Text from Numbers 23:19—"Has he said, and will he not do it? Or has he spoken, and will he not fulfil it?" Reading these words encouraged them not to doubt, but to go on with their plans. God was at their side and would sustain and uphold them. For what God started, he would surely accomplish.

Their constant persistence finally impressed some friends in Copenhagen who decided to pay more attention to them and try to help them. Among these were the two court chaplains, the Reverend Reuss and the Reverend Blum who themselves came to the conviction that what these two brethren planned was in response to a direct call from God. Therefore they intended to support them fully. Other prominent friends came to the same conclusion.

The young men's goal and desires even became known in the royal court of the queen who very graciously encouraged them. Princess Charlotte Amelia gave a certain great amount toward their expenses without its having been suggested to her in any way, and also sent a Dutch Bible to the brethren. And they received more unexpected blessings from several other friends. Some of the state leaders who saw the constant joy of these two brethren concerning their call changed their minds and finally gave them God's blessing, sending them forth with these words:

So, go in the Name of the Lord, our Lord, who chose fishermen to preach his gospel and who himself was a carpenter, the son of a carpenter.

As none of the West Indies Company ships would take them, Mr. Conrad Friedrich Martine, an officer of the royal court, found a Dutch ship on which they would be able to work as carpenters on the voyage to St. Thomas. The captain of the Dutch vessel was very willing.

Officer Martine not only succeeded in gaining permission for the men to take along all their belongings, with no payment for livelihood; he even supplied these two men with the tools they so badly needed. Grateful that God had opened the door and with a constant desire to serve God to the end with all their hearts, they went on board the ship on Oct. 8, 1732, having said farewell to their many various high and low class friends in Copenhagen. The vessel sailed out of the harbor that very day.

On this trip they were the source of very much opposition, laughter and mocking, but also of compassion. Some treated them kindly and went out of their way to help them. The crew described to them the hardships of their sea trip saying, "You won't be able to endure all this," and, "You're sure never to survive this trip; you will surely die, or if you arrive you will die of hunger in St. Thomas because the prices for any food are extremely sky high. Besides that, most of the

Europeans become very ill and have to cope with bad diseases and usually die."

Instead of replying to all these stories the two brethren gave thought to how they could find a soul for Christ aboard the ship. It looked at times as if they were succeeding in winning some poor soul for Christ, but this always ended in disappointment.

In spite of the many difficulties and dangers of the journey, such as being in great waters with uncharted rocks, storms, sailing for ten weeks, the two brethren turned always to their Lord and experienced his help and his presence.

When the sea was calm and the weather fair David Nitschmann used his time in carpenter work. He made a wardrobe for the captain's clothes which so pleased the captain that later, arriving in St. Thomas, the captain told about David's work.

On the 7th of December when they saw one of the first islands of the West Indies, the text for the day was so appropriate as on many other days. One of the verses was "There is no speech, nor are there words; where their voice is not heard" (Psalm 19:3). And the hymn verse was: "Amen, ours the joyful lays/and unto God the praise; Bring every tongue that's spoken/into one belief. Amen."

A special prayer request of Brother Dober was that the ship would sail into no other harbor but St. Thomas, for the captain had planned to run into St. Eustacius, which would have delayed their journey for some time. But opposite winds made this impossible and they arrived in St. Thomas on Dec. 13th and went ashore. Brother Dober's prayer had been answered.

The Two Brethren Begin Their Mission Work and What Follows

One would think that after God had led them so safely to the end of their journey that their hearts would have been overflowing with gladness. Yet the brethren's diary brings rather the opposite impression. A spirit of depression settled upon them as they saw St. Thomas lying before them. The text for that day was Isaiah 13:4. Indeed they found themselves at the battlefield where their faith and their endurance would be tested. They would surely experience suffering in their intention through Jesus Christ to win souls of the blacks out of the power of Satan, from darkness into light, to win them to God. The response (in the Daily Text) reflected their feelings: "The strength of God is mighty in the weakness of his servants."

Against all expectation, on the day of their arrival (which was a Sunday) they found a planter whose name was Lorenzen, who gave them lodging. Without their knowing about it, Mr. Lorenzen had received a letter concerning these brethren from a friend in Copenhagen.

This man offered to take them free of payment and to see to all the essentials until they were able to exist on their own or until someone else would offer them their home and help them. They saw with deep gratitude God's guidance and care in the warm welcome of Mr. Lorenzen. This was just at a time when they had been concerned where they would find lodging in this so foreign place, and how to cope with paying for it all because everything was so very expensive.

On the very first Sunday they began in the Name of Jesus Christ to do what they had come to do. They went in search of Anton's sister Anna who, with her second brother Abraham, served on one of the company plantations. They brought her the letter from her brother Anton and read it to her. In the letter he told how he had become converted, become a Christian, and he pleaded for her to do likewise. Anton quoted in his letter the Scripture, John 17:3. Reading this, the brethren pointed out to Anna, and the other Negroes who were there, the blessing of salvation.

"Yes, for you too," they said, "Jesus conquered death to save you and give you eternal life and this is the reason we have come here, to make this known unto you."

Even though they mixed the German and Dutch languages (in what they said to them) the Negroes still understood them. Accepting their talk as a message which heaven sent them, they rejoiced, clapping their hands. Up to then they had believed that what the white brethren (those preachers who ministered in the churches attended only by whites) had brought was meant only for white people, and that the black had no right to accept it.

A deep impression of the first sermon of Christ's love and grace remained in the heart of Anna and her brother Abraham. From that day they looked up to the brethren as sent from God as teachers. This was the Third Sunday of Advent and the text given was from Matthew 11, in which the Lord spoke, "The gospel is preached to the poor" (vs. 5). This was the simple beginning of the work of the brethren among the Negroes of St. Thomas whose blessings years later spread among thousands of the people on the island.

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Zinzendorf and the Moravians: A Christian History Translation

This translation into English from the German is the first known time that this account has been published in America. It was originally written during the years 1766 and 1767. Reverend Christian George Andrew Oldendorp had spent these years in the Danish West Indies studying the geography, fauna and flora of the Islands. Of special interest was the study of the history and language of the black slaves and particularly he chronicled the influence and effect of missionary outreach in the area within the generation following its establishment. His inquiry was preserved in more than three thousand pages of manuscripts. In 1777, Rev. John Jacob Bossart, professor at the Moravian Theological Seminary in Saxony, condensed Oldendorp's accounts into a volume of over a thousand pages. This substantial work, published in 1777, remains one of the most interesting and valuable contributions to Moravian missionary literature. The two chapters presented here offer rare insight into the early days of modern missions.

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When Asked His Reasons for Going to St. Thomas, Leonard Dober Composed a Letter Describing His Motivation

Since it is desired of me to make known my reason, I can say that my disposition was never to travel during this time [that period in his life], but only to ground myself more steadfastly in my Savior; that when the gracious count came back from his trip to Denmark and told me about the slaves, it gripped me so that I could not get free of it. I vowed to myself that if one other brother would go with me, I would become a slave, and would tell him so, and [also] what I had experienced from our Savior: that the word of the cross in its lowness shows a special strength to souls. As for me, I thought: even if helpful to no one in it [my commitment] I could still give witness through it of obedience to our Savior! I leave it to the good judgment of the congregation and have no other ground than this I thought: that on the island there still are souls who cannot believe because they have not heard.

from "You Are My Witnesses" by James Weingarth

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A Prayer Meeting that Lasted 100 Years

Leslie K. Tarr is professor of homiletics and communication at Central Baptist Seminary in Toronto, Ontario. This article first appeared in Decision, May 1977 and is copyrighted by the Billy Graham Evangelistic Association. Used and abridged by permission.

FACT: The Moravian Community of Herrnhut in Saxony, in 1727, commenced a round-the-clock "prayer watch" that continued nonstop for over a hundred years.

FACT: By 1791, 65 years after commencement of that prayer vigil, the small Moravian community had sent 300 missionaries to the ends of the earth.

Could it be that there is some relationship between those two facts? Is fervent intercession a basic component in world evangelization? The answer to both questions is surely an unqualified "yes."

That heroic eighteenth-century evangelization thrust of the Moravians has not received the attention it deserves. But even less heralded than their missionary exploits is that ***hundred-year prayer meeting*** that sustained the fires of evangelism.

During its first five years of existence the Herrnhut settlement showed few signs of spiritual power. By the beginning of 1727 the community of about three hundred people was wracked by dissension and bickering. An unlikely site for revival!

Zinzendorf and others, however, covenanted to prayer and labor for revival. On May 12 revival came. Christians were aglow with new life and power, dissension vanished and unbelievers were converted.

Looking back to that day and the four glorious months that followed, Zinzendorf later recalled: "The whole place represented truly a visible habitation of God among men."

A spirit of prayer was immediately evident in the fellowship and continued throughout that "golden summer of 1727," as the Moravians came to designate the period. On August 27 of that year twenty-four men and twenty-four women covenanted to spend one hour each day in scheduled prayer.

Some others enlisted in the "hourly intercession."

"For over a hundred years the members of the Moravian Church all shared in the 'hourly intercession.' At home and abroad, on land and sea, this prayer watch ascended unceasingly to the Lord," stated historian A. J. Lewis.

The Memorial Days of the Renewed Church of the Brethren, published in 1822, ninety-five years after the decision to initiate the prayer watch, quaintly describes the move in one sentence: "The thought struck some brethren and sisters that it might be well to set apart certain hours for the purpose of prayer, at which seasons all might be reminded of its excellency and be induced by the promises annexed to fervent, persevering prayer to pour out their hearts before the Lord."

The journal further cites Old Testament typology as warrant for the prayer watch: "The sacred fire was never permitted to go out on the altar (Leviticus 6:13); so in a congregation is a temple of the living

God, wherein he has his altar and fire, the intercession of his saints should incessantly rise up to him."

That prayer watch was instituted by a community of believers whose average age was probably about thirty. Zinzendorf himself was twenty-seven.

The prayer vigil by Zinzendorf and the Moravian community sensitized them to attempt the unheard-of mission to reach others for Christ. Six months after the beginning of the prayer watch the count suggested to his fellow Moravians the challenge of a bold evangelism aimed at the West Indies, Greenland, Turkey and Lapland. Some were skeptical, but Zinzendorf persisted. Twenty-six Moravians stepped forward the next day to volunteer for world missions wherever the Lord led.

The exploits that followed are surely to be numbered among the high moments of Christian history. Nothing daunted Zinzendorf or his fellow heralds of Jesus Christ—prison, shipwreck, persecution, ridicule, plague, abject poverty, threats of death. His hymn reflected his conviction:

*Ambassador of Christ, Know ye the way ye go?
It leads into the jaws of death,
Is strewn with thorns and woe.*

Church historians look to the eighteenth century and marvel at the Great Awakening in England and America which swept hundreds of thousands into God's Kingdom. John Wesley figured largely in that mighty movement and much attention has centered on him. It is not possible that we have overlooked the place which that round-the-clock prayer watch had in reaching Wesley and, through him and his associates, in altering the course of history?

One wonders what would flow from a commitment on the part of twentieth-century Christians to institute a "prayer watch" for world evangelization, specifically to reach those, in Zinzendorf's words, "for whom no one cared."

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A Day in the Life of Early Herrnhut

"Herrnhut was a haven of peace, with its two hundred houses, built on a rising ground with evergreen woods on two sides, and gardens on the others, and high hills at a short distance. It was a haven of faith in a world of infidelity; of unity in a world of division."

So A. J. Lewis described this, "one of the most remarkable experiments in the realm of Christian service Christendom has ever seen." Count Zinzendorf and twelve elected elders served as the town council for this little "haven of faith" in southeastern Saxony. Everything—building and maintenance, street cleaning, caring for the poor and infirm, educating the children and even the necessary taxes—was under the rule of the council. A man could not marry or start a trade without consulting the elders.

True to its name—"on the watch for the Lord"—Herrnhut's elders watched diligently over the souls in their care. Each week the leaders of the various "choirs" (see Glossary) met with Zinzendorf "to discuss their particular members." The unmarried men lived in the Single Brethren's House, unmarried women in the Single Sister's House over which Anna Nitschmann served as supervisor, on a par with the other elders—quite a departure from the accepted practice of the day. Soon at Herrnhut a boarding house for children was initiated both to care for children of missionaries to foreign lands and for the education of all of the children. Zinzendorf saw all of these groupings as "the ideal method of Christian nurture"—and that was what Herrnhut was all about.

The people put in long days. Beginning at four o'clock in the summer, five o'clock in winter, the sleeping town awakened to the watchman's song—"The clock is at five! Five virgins will be lost and five will be welcomed at the marriage!" Everyone assembled in the great hall for morning prayers and singing. At six the watchman cried: "The clock is six, and from the watch I'm free, and everyone may his own watchman be!"

After a simple meal at the home or boarding house, the day's work began. Leading industries were the spinning of wool, linen weaving, carpentry and pottery, as well as farming and food preparation. At the same time, some were always occupied with study in preparation for missionary service. The day closed as it began—with songs and prayers.

Saturday often became a day for congregational prayer or for communicating of news from the mission fields or for celebrating the Lord's Supper. Sunday offered "a full round of worship" with early morning prayers, meetings of the various choirs, morning worship at the Berthelsdorf church at eleven o'clock (later moved to Herrnhut), an afternoon service for visitors, an evening service of singing and prayers.

In 1738 John Wesley visited "this happy place" and was so impressed by what he saw that he commented in his journal "I would gladly have spent my life here ... Oh, when shall **this** Christianity cover the earth as the waters cover the sea?"

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Zinzendorf and the Moravians: A Gallery of Leading Figures

Christian David

(1690–1751) Historians credit this “humble journeyman carpenter” with being one of the two individuals most responsible for Herrnhut. Born December 31, 1690 in Senftleben, Moravia, he early showed religious inclinations. But his Catholic upbringing failed to satisfy. Two influences profoundly prepared him for conversion at age 27—the Christian carpenter who taught him his trade and the German Bible he obtained at age 20. After years of seeking, he found Christ while ill in Görlitz, Saxony, near the Moravian border, as a Lutheran pastor nursed him to health. That year, 1717, David married and also embarked on soul-winning trips into Moravia. There he discovered Brethren who longed for the rebirth of their ancient church, holding tenaciously to a prophetic word spoken by an ancestor that their persecuted church would yet live. With David’s meeting Count Zinzendorf in 1722, this hope sprang to reality. He led the first Moravian refugees across the border to Herrnhut and actually started that settlement by felling the first tree. Zinzendorf was to call him “the Moravian Moses” for ten times he crossed the border and led Brethren to freedom. Though he sometimes exercised poor judgment and wavered in his faith under the sway of forceful false teaching, he always returned to his devotion to Christ. In 1733 he led a party of three Brethren in the difficult mission to help a Danish missionary among the Eskimos of Greenland.

Countess Zinzendorf

(1700–1756) In the young countess of the house of Henry X von Reuss, Zinzendorf found a companion characterized by “simplicity and warm sympathy … quick insight and excellent judgment …” Erdmuth Dorothea was raised in a deeply pietistic home of the nobility. On September 7, 1722 she became Zinzendorf’s wife, entering upon “a life of self denial … to assist (Zinzendorf) in gaining souls for Christ …” She proved more capable than her husband in practical matters and he showed wisdom in turning over to her the management of his finances and in 1732, legal title to all his properties. This proved a blessing four years later when the count was banished from Saxony. Herrnhut was able to continue in the control of the Moravians. Erdmuth Dorothea “outwardly at least seemed as willing to relegate her family to second place as (did) the count,” notes John Weinlick in **Count Zinzendorf**. One of their 12 children, Marie Agnes, was born but days after the count departed on a “witness trip.” The countess herself traveled much on the continent and in England, encouraging the Diaspora societies. While she was on such a ministry tour to Livonia and St. Petersburg in 1742–43 two of their children died at Herrnhaag. She never fully recovered from the loss of her 24-year-old son Christian Renatus in 1751. “Her ceaseless toil and constant anxiety in behalf of the church had taken their toll,” notes Hutton. She died at Herrnhut in 1756. At her burial she was lamented by the people of Herrnhut as “our praise worthy sister and most beloved Mama.”

August Gottlieb Spangenberg

(1703–1792) Benjamin Franklin called him “my very much respected friend, Bishop Spangenberg.” This great-hearted man was attracted to the Brethren by visits of the count and other Herrnhuters while he served as an instructor at the university at Jena. Having earned the degree, Master of Arts, in 1733 he threw in his lot with the Moravians. Zinzendorf sought Spangenberg’s tutoring when he was preparing for his own Lutheran ordination. If the count was the visionary of the Moravian movement, Spangenberg was his interpreter and administrator. He early negotiated a grant from the King of England for the Moravian settlement in Georgia when it looked like the Brethren might have to leave Herrnhut. In 1735 he led a group of nine Moravians to Georgia and remained to engage in evangelistic work in Pennsylvania. One of those with whom he earnestly pled concerning salvation was John Wesley. In the early 1740’s

Spangenberg led the development of Moravian societies of the "Diaspora" in England and after being consecrated a bishop in 1744 he assumed responsibility for ministries in North America. "He combined unusual administrative gifts with sound views in theology and the zeal of a pioneer missionary," says Hamilton. "Brother Joseph" as he was affectionately called because he protected the Brethren in a strange land, surveyed and settled the community of Wachovia in North Carolina. At the death of the count he was summoned to Europe where his executive abilities proved crucially important in shaping the over-extended Moravian enterprise for the future. This saint died at age 88, leaving among his writings the first systematic discussion of Moravian theology, children's books and a biography of Zinzendorf.

Anna Nitschmann

(1715–1760) "When she spoke or prayed or sang, all hearts stood open to her." So it was said of Anna, a Moravian peasant who was elected by lot as "chief elder" of Herrnhut before her fifteenth birthday. Anna was ten when her father, mother and brother Melchior (later martyred) fled Moravia for Herrnhut. A rebellious child, she was converted during the unusual spiritual awakening at the settlement in the summer of 1727. The historian Hamilton notes that Anna, who supported herself in the early years by spinning wool, served as "chief elder of the Unity (the entire church), which post she filled with zeal and devotion until her death—though she laid her office down temporarily when she left for America in 1740." As a key member of the "Pilgrim congregation" in America she was instrumental in establishing Christian work among German settlers. She became the count's second wife in 1757, a year following Countess Erdmuth Dorothea's death, and died three years later at Herrnhut only thirteen days after Zinzendorf. Her deeply spiritual walk with Christ is revealed in the words of one hymn she wrote: "Jesus, Thou fain wouldest have us be/ In all things more conformed to Thee; 'We're filled with conscious shame,/ And thank Thee for Thy care and love; ' Thy patience, which we richly prove,/ Our heartfelt gratitude cloth claim."

David Zeisberger

(1721–1808) Few Moravian missionaries suffered more in their labors for Christ than did this native Zauchenthaler. For 62 years he devoted himself to the native Americans, sharing in all of the uncertainties that beset their fragile existence during the time of territorial expansion and the Revolutionary War. Zeisberger's parents fled persecution in Moravia and found refuge at Herrnhut when he was five. Nine years later they left him behind in Herrnhut to complete his schooling while they went to England and from there sailed to Georgia in the Moravian band led by David Nitschmann. In 1738, 17-year-old David joined his parents and almost immediately became assistant to Peter Boehler. He was among the pioneers who built Bethlehem settlement and, at age 24, went to the Iroquois village of Shekomeko on the New York-Connecticut border to assist Frederick Post; this set the course for his life. In 1750 he joined Bishop Spangenberg in a dangerous incursion north to Onondaga to secure permission from the Iroquois for mission work and then, following a quick trip to Herrnhut to be appointed "perpetual missionary to the Indians" by Zinzendorf, he began a four-year residence in Onondaga. The Indians adopted him as a member of their nation and many of them in turn were adopted into the family of God through his witness. For the next 50 years he was "in journeyings oft," ever bearing fruit. In 1781, the year he was married, of the 400 Delawares among whom he labored, 315 were counted as Christians. The "apostle to the Indians," Zeisberger produced a veritable library of linguistic and Scripture reference volumes for Indian languages.

Leonard Dober

(1706–1766) This master potter of Swabian extraction joined the Herrnhut community with his brother Martin to "introduce artistic pottery ware as a profitable product" there. But when Count Zinzendorf returned from Copenhagen with the report of black slaves in the West Indies without any opportunity to learn of Christ, Dober felt called to go. "I could not get free of it," he said. "I vowed to myself that if one other brother would go with me, I would become a slave ..." He and David Nitschmann did go, although they did not have to become slaves to witness of Christ to the blacks. From December 1732 to August 1734 he engaged in personal evangelism among the slaves and when he was called to return to Herrnhut

to become chief elder, he took with him a young believer, Carmel Oly, a "first fruit" of Moravian labors. Dober possessed keen spiritual sensitivity. As the Brethren expanded overseas, he no longer felt capable of being the chief elder. His resignation, at first a problem, opened the way for the Brethren in 1741 to recognize Jesus Christ as the only Chief Elder Dober. Went on to become a bishop of the church and for a time he and his wife worked in the Jewish quarter of Amsterdam as evangelists.

David Nitschmann

(1696–1772) After traversing the Atlantic in the same vessel which bore John and Charles Wesley to Georgia in the spring of 1736, Bishop David Nitschmann set apart Anthony Seifferth as pastor of the Moravian congregation in Savannah. Nitschmann himself had only the year before been consecrated the first bishop of the renewed Moravian Church with special jurisdiction for "Foreign Parts." This carpenter-become-pastor is perhaps best known in missionary annals as one of the first two Moravian missionaries who went to St. Thomas in the Danish West Indies in 1732. This reliable man of superb spiritual gifts and sound judgment was an intimate of the count. An entry in Zinzendorf's diary of 1729 reads: "D. Nitschmann and Christian David were at my table. We took stock of ourselves and told each other what yet remained to mar the image of Christ. I let them tell me first what I lacked and then I told them what they lacked."

Frederick Martin

(1704–1750) succeeded Dober in 1736 and gave Moravian work in the islands "a lasting and sound basis," says historian Hutton, establishing the ministry on St. Thomas, St. Croix and St. John. One secret of the success of this native of Upper Silesia was the personal interview. In his spare time he went from town to town and attempted to make the personal acquaintance of every black on St. Thomas. Moved by his interest in them, the slaves attended services in the church built on plantation property he had purchased with Moravian funds. In his first year, 700 blacks are reported to have converted to faith in Christ. But when Martin began baptizing them, the local Dutch pastor accused him of not being properly ordained. A trial ensued. Because Martin and his coworkers Matthias Freundlich and his wife would not take an oath, they were fined. Unwilling to pay the fine, they were imprisoned. They remained there three months until Count Zinzendorf arrived. Not knowing of the preceding events, he had them immediately set free. The opposition could not defeat Martin, no matter what they tried. In the castle jail, he preached nightly through the bars to a gathered crowd while his black assistant Mingo preached in the church. Martin died in 1750 in St. Croix. By 1760 the Moravian church in the West Indies reported 1,600 baptized believers and 3,600 souls under the care of the mission.

Peter Boehler

(1712–1775) The scholarly Peter Boehler organized Moravian work in England and profoundly influenced both John and Charles Wesley. Born to a Lutheran innkeeper in Frankfurt-on-Main in 1712, he studied law at Jena where "hundreds of students lived dissolute lives and scoffed at religion." Through the influence of young Pietists and visits by Zinzendorf to the campus, he decided to take up the study of theology. He earned the Master of Arts degree, distinguishing himself in German, French, Latin and English, learning as well Greek, Hebrew and Arabic. On December 14, 1737 he was ordained a minister among the Brethren and left immediately for England to prepare to lead missionaries to Georgia. Between February and May 1738 he was in constant communion with the Wesleys, his words and full assurance affecting them both. John Wesley, "clearly convinced of (his) unbelief," asked Boehler whether he ought to quit preaching until he had faith. Boehler's reply was: "by no means ... preach faith till you have it; and then, because you have it, you will preach faith." Boehler's future did not lie in the colonies, though his impact on the young Moravian David Zeisberger, "apostle to the Indians," was a marked one. From 1746–52 he labored in England; one historian records that "with his arrival in London the Moravian Church began definitely to influence the ecclesiastical life of Britain." He lived to see an early rift between Methodists and Moravians healed before he died of a stroke in London.

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Baptized Into One Spirit

Firmly believing it to be the will of God, Zinzendorf had thus begun to mold a divided band of refugees of different denominations into a united and witnessing Congregation but all through the summer, the people seemed to be waiting and preparing for a still more signal visitation and commandment from the Lord.

In June, Zinzendorf and his family took up their new residence in the Herrschaftshaus at Herrnhut, before the walls of their apartments were dry. Sunday 2 July was a day of great blessing; the Count preached in Herrnhut; Pastor Schwedler preached in Berthelsdorf; and Rothe preached in the graveyard. All three places were thronged with hearers. The whole neighborhood was ablaze with thanksgiving to God ...

On 19 July and the following week the practical genius of Zinzendorf for the expression and quickening of Christian fellowship gave birth to the "Bands" without which, he said, "the Brethren's Church would never have become what it was." A Band consisted of two or three or more persons of some spiritual kinship who met together privately and conversed concerning the state of their hearts, and exhorted, reproved and prayed for one another. Zinzendorf divided the whole number of the brethren and sisters into these Bands and appointed one person at the head of each group ...

By day and night Zinzendorf continued to give himself to his work as the unordained catechist in Herrnhut. It was meat and drink to him; his house was never shut; and he visited the entire membership, helping, praying and guiding those in need. On 16 July he prayed with great efficacy among the young people. Besides the obligatory night watch, small groups of the single Brethren held night-long vigils of prayer and meditation which proved a real repose in God and in which Zinzendorf often joined. On 22 July ten of the Brethren, including Christian David, Melchior Nitschmann and Leonard Dober, covenanted together to meet frequently on the Hutberg in God's Acre to pour out their hearts in prayer and singing and mutual exhortation.

From 22 July to 4 August, Zinzendorf was absent on a visit to Baron Gersdorf in Silesia. It was on this journey that he discovered the historic character of the Unitas Fratrum. In the Zittau Library he chanced upon the *Ratio Disciplinae* of Comenius and from the Preface he learned of Kumwald and Lhota and Sendomir and the early ecumenical vision of this ancient and irenic Church. He drew up an extract in German from the *Ratio* and on his return he gave it to the "Hidden Seed" in Herrnhut. Immediately they recognized the similarity between the *Statutes* and the ancient Discipline. "We discovered therein," wrote one Moravian, "the finger of God, and found ourselves, as it were, baptized under the cloud of our fathers, with their spirit. For that *spirit* came again upon us, and great signs and wonders were wrought among the Brethren in those days, and great grace prevailed among us, and in the whole country."

There was indeed a great grace prevailing in Herrnhut. When Christian David suggested that in the public discourses a study should be made of the Epistles of John, "there was evidence of the fire of love," records the Settlement *Diary*. There was a contagious and a holy expectancy. It would seem as if the people of Herrnhut were being led inevitably, step by step to the Pentecost of 13 August—the very crown of that golden summer and the original of all the wonders in Christian service and the glorious witness to Christian unity which were to follow. On 5 August Zinzendorf and fourteen of the Brethren spent the whole night in religious conversation and prayer. At midnight a large company assembled on

the Hutberg for a prayer meeting; they greeted the dawn with the verse—"He is the Sun of Righteousness which rises with resplendent grace." While conducting the afternoon service at Hermhut on 10 August, Rothe was so overcome by the nearness of God that he sank down into the dust before him. The whole congregation followed the pattern of the pastor and they continued together until midnight, praising God and covenanting with one another, with many tears and earnest supplications, to dwell together in love and unity. In the morning Rothe delivered an invitation to Zinzendorf and all the people of Herrnhut to attend the celebration of the Lord's Supper at Berthelsdorf on the following Wednesday, 13 August.

Since this was to be the first Communion of the reconciled community, Zinzendorf visited every house in the Settlement and, in a friendly and familiar manner, prepared the families for the coming celebration. He also prepared forty-six questions for two young girls, Catharine Heintschel and Anna Friedler, who were to be confirmed. All the brethren and sisters gathered together in the evening of 12 August and all were deeply moved as the two young girls answered the questions and confessed the Lord Jesus Christ as their Savior. Catharine and Anna spent the rest of the night in prayer and meditation.

The great day of 13 August dawned; the great day which was to manifest the Lord's blessing on the faith of the "Hidden Seed" and on Zinzendorf's prodigious zeal and industry in his vineyard; the day which has always been regarded as the spiritual birthday of the Renewed Unitas Fratrum or Moravian Church.

Early in the morning, Rothe gave an address at Herrnhut on the meaning of the Lord's Supper. Then as the people walked the mile to the church at Berthelsdorf, little groups of two or three were seen to converse closely together in mutual friendship and love. The experience of the preceding weeks, it was said, had humbled the exiles under the conviction of their individual sinfulness, need and helplessness, and taught them to think meanly of themselves and kindly of one another. All seemed to be awaiting an extraordinary visitation at the church. The service opened with the hymn "Deliver me, O God, from all my bonds and fetters," and then Rothe pronounced a truly apostolic blessing and confirmed Anna and Catharine. The whole congregation responded with a fervent **Amen**. They all knelt down and sang:

*My soul before Thee prostrate lies,
To Thee, its source, my spirit flies.*

And this was accompanied with such a powerful emotion that loud weeping almost drowned the singing. Several brethren prayed with great power and fervor. They prayed not only for themselves, but for their brethren still living under persecution; they prayed for those who taking the name of Christian were yet separated from one another; and in particular they prayed that Christian David and Melchior Nitschmann, absent on a visit to Sorau, might be led at the same hour "into true heart's fellowship with them." Zinzendorf made a penitential confession in the name of the congregation, and Pastor John Suss of Hennersdorf pronounced the absolution. All were convinced that, partaking of the benefits of the Passion of the Lamb in real fellowship with one another, the Holy Spirit had come upon them in all his plenitude of grace. They had already been one **body** in a religious community with its own Statutes, but now from this day they were one **spirit**. The Herrnhut **Diary** describes how "those who formerly could not forbear, fell on one another's neck in the graveyard before the church and pledged themselves together most sincerely; and so the whole congregation came back to Herrnhut as newborn children." (—From Zinzendorf the Ecumenical Pioneer pp. 55–59, by A. J. Lewis, S.C.M. Press, London, 1962; used with permission.)

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Moravian Glossary

Moravian

The popular “nickname” of the historic pre-Reformation Church known originally as the Unity of the Brethren (Unitas Fratrum). The name Moravian was first applied in the 1730’s by English Christians, much like the name “Methodists”; it became the permanent name of the denomination in the English speaking world.

The Lot

A biblical practice (Num. 33:54; Acts 1:26) common among Pietists, and apparently used in the 15th Century by Hussites, the lot became one of the “marked features of the inner life of Herrnhut and the whole Moravian Church.” The Brethren chose elders, affirmed the appointment of missionaries and even decided marriage partners by use of the lot. Zinzendorf often sought to determine God’s will by the lot. At times, rolled pieces of paper were used, with either a **Ja** or **Nein** printed on them; at other times directive Scripture verses were written on scraps of paper.

The Order of the Grain of Mustard Seed

Teen-aged Zinzendorf and several companions at Halle formed a club, pledging loyalty to Christ, promising not to slander, to honor any promise and to live clean lives. At first they called themselves “The Slaves of Virtue” but eventually, “The Honorable Order of the Grain of Mustard Seed.” This was a serious venture; eventually among those wearing the ring (engraved with the text—“None of us liveth unto himself”), were Frederick de Watteville, Archbishop Potter, Governor Oglethorpe and Cardinal Noailles.

Love Feast

A simple meal for fellowship—often merely of fresh baked bread and coffee—was first observed on the Renewed Moravian Church’s “birthday” Aug. 13, 1727. Zinzendorf so enjoyed seeing Brethren remain after church services to renew broken friendships that he ordered food sent from his manor home to six or seven homes at Herrnhut so the “love feast” could continue. The “agape” meal was frequently observed, on special days of prayer or upon the farewell of missionary appointees.

Theology for Missions

Count Zinzendorf took very seriously the abiding presence of Christ in the world through the Holy Spirit. This enabled him and the eighteenth century Moravians, nicknamed ‘the Savior’s happy people,’ to enjoy a radical simplicity and freedom and to accomplish wondrous things.

Christ is pre-eminent and central as he continues to meet persons where they are, at all times. Christ meets them through the work of the Holy Spirit. The Holy Spirit is the only true missionary. Humans are at most agents of the Spirit. They follow the Savior in bringing the gospel to those whom the Savior through the Spirit has already prepared to hear it. One preaches not out of fear for the fate of the unconverted but because one wishes to follow after Christ.

Based on his reading of scripture (for example, Acts 10:1–48 and Acts 8:26–39) Zinzendorf argued that the Holy Spirit awakens religious longings within a person and then sends the missionary to that person. The witness of the missionary fulfills the seeker's search for religious truth.

Those persons who responded to the presence of the missionary were termed the "first fruits" (Rev. 14:4) or by some other appropriate term drawn from scripture.

When it came to preaching to these people, the first missionaries were urged to take the traditional methods and turn them upside down. The Count wrote that the missionaries were not to let themselves "be blinded by reason as if people had to, in order, first learn to believe in God, after that in Jesus. It is wrong because that God exists is obvious to them. They must be instructed of the Son; there is salvation in no other." Talk about Jesus and this will lead naturally to a discussion of God and to the whole unfolding narrative of the history of salvation. The annals of the missions are marked with reports of persons who were moved by this message in a way that no other religious talk had affected them.

Choirs

In 1727 the congregation at Herrnhut organized itself in small **Bunden** or "bands" of people who were drawn by a spiritual affinity to one another. Later a formal system of "choirs" was organized, "based upon age, sex, and marital status." The choir filled the need for intimate sharing, confession, prayer and discipline and would meet almost daily. Through the leaders of the choirs Zinzendorf was kept informed of each individual's spiritual growth

God's Acre

A "democracy in death" characterizes these burying grounds in the numerous Moravian settlements. A simple, flat stone marks the site of each one's grave, whether bishop, infant or Indian; each burying ground was divided into sections corresponding to the choir system the Single Brethren, Single Sisters, etc.

Sea Congregation

The name for each group of settlers immigrating from Europe to the New World in the 1740's. The largest Sea Congregation (150) sailed from Holland to Pennsylvania in 1749 aboard the Moravian vessel **Irene**.

Diaspora

The name, inspired by Peter's salutation in his First Epistle, of societies of devoted believers within the established churches scattered or "dispersed" throughout the world. Far from intending to further the expansion of one denomination, Zinzendorf's goal was to strengthen "heart religion" in all the body of Christ.

"Blood and Wounds" Theology

From 1734 on, the Brethren sought to make much of the sufferings of Christ. "This approach ushered in the most creative period of the Moravian movement" but later fell victim to an unhappy perversion. Zinzendorf stressed the preaching of Christ's blood and sacrifice after being impressed by a "watchword"—"O let us in thy nailprints see, our pardon and election free."

Watchword (Daily Text)

Early at Herrnhut, Zinzendorf began selecting a Scripture verse which, announced at the close of day, served as the "watchword" for the whole community the following day. Often he composed a hymn to accompany the text; from this evolved the Daily Text, a devotional guide with Scriptures and hymn verses for each day of the year, continually published since 1731.

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The Moravians and Their Hymns

"The congregation made of the evening song service on Aug. 18, 1732 a farewell occasion for these pioneers (Rober and Nitschmann). Perhaps as many as a hundred hymns were sung in that epoch-making service."

Such a simple statement by Zinzendorf's biographer John Weinlick speaks volumes about the Moravians and their music which became for them as much a part of their adoration of the Lamb as did preaching or communion or obedience to Christ's Great Commission.

Who knows? Perhaps the gift of song was the one thing that sustained the Brethren through the long night of their suffering. Like Paul and Silas, they sanctified their sufferings in song. They can be forgiven if, after bursting from the prison of 100 years of oppression in Bohemia and Moravia, they got a little carried away in song. With good reason it has been said, "The Moravian Church gave to hymn singing a prominence in worship not to be met within traditions of other communions."

The first Protestant hymnal can be traced to these Brethren. The year was 1501, even before the Lutheran Reformation. In that year the Hussites, who in 1457 had formed the Unitas Fratrum, published a collection of 89 hymns.

"Some were Bohemian versions of ancient Latin hymns," says Allen Schattschneider. "In the Catholic Church only the priests sang or chanted, usually in Latin. In the Brethren's Church the people were encouraged to sing their faith in their own language."

When God saw fit to give the Moravian Church a rebirth two centuries later the man he chose to be the catalyst was a man gifted in poetry, a lover of song. Count Zinzendorf wrote hymns all of his life, at night and at daybreak, on the sea or even in the midst of a service of worship. Indeed, during his stay in New York he was so engrossed in composing verses that he offended the local justice of peace with his industry and was fined 18 shillings for violating the Sabbath!

At Herrnhut he "actively cultivated ... an appreciation of the spiritual power of hymnody," says the ***History of the Moravian Church***. To Zinzendorf is attributed the origin of a unique service, the ***Singstunde*** "This became in time his favorite form of public worship. In it the brother in charge selected with care individual stanzas from various hymns in such a manner that they would develop some Christian truth as the singing progressed. The congregation, which possessed an unusual command of the hymnal, would fall in with the leader before he reached the end of the first line of each stanza, singing by heart. No address was given on such occasions; none was needed."

Commenting on the central part singing had at Herrnhut, Weinlick notes that although the Moravians produced several hymnbooks, these were not usually used in services—"the count was of the conviction that a hymn must be memorized in order to express adequately the individual's Christian experience."

Of Zinzendorf's numerous songs, the hymn, "Jesus, Still Lead On", has enjoyed the widest use. It is sung in 90 languages; eight translations have been made of it in English. A gifted Moravian musician and bishop, Christian Gregor, recast two 11-stanza hymns by Zinzendorf to form the hymn as it appears today. Zinzendorf wrote the original stanzas when he was 21 and it seems likely that they were inspired

by the tune published in 1697 by a Lutheran Pietist, Adam Dresel.

Although it has not enjoyed nearly as wide a circulation as "Jesus, Still Lead On," his "The Savior's Blood and Righteousness" is perhaps "the one hymn most representative of his theology." The count wrote the 33 stanzas of this hymn in 1739 on his voyage home after visiting Moravian mission work in the West Indies. The first stanza reads:

*The Savior's blood and righteous
My beauty is, my glorious dress;
Thus well arrayed, I need not fear,
When in His presence I appear.*

Zinzendorf lived, not to make a name for the Moravians, but to increase the love of the whole church for the Lamb of God. Though not many of his hymns have found their way into the hymnals of other churches, one need look no farther than the influence of Zinzendorf and the Moravians on the Wesleys to see what a great contribution the Moravians have made to church music.

"The Moravian Church's contribution began with the new emphasis on congregational singing through John Hus," says the Preface to ***The Hymnal of the Moravian Church***. "The renewed Moravian Church added its emphasis on the Christian's living relationship to his crucified and risen Lord, the joy of salvation and of Christian fellowship. When we sing the great hymns of our heritage of Christian faith, we come near to fulfilling our Lord's prayer for unity."

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The Moravians and John Wesley

The worldwide influence of the 18th century Moravian missionaries was extraordinary. One notable example is the impact they had on John Wesley, leading directly to his conversion experience. Wesley's Journal, covering the years 1736–1738, is replete with comments of his observations of and encounters with the Moravians (often calling them "the Germans"). A few selections of highlights give insight into the characters and spirit of the Moravian movement and its impression on the founder of the Methodists.

Sunday, January 25, 1736

Wesley is on board a ship bound for America and observes the Moravians in the midst of life-threatening storms.

At seven I went to the Germans. I had long before observed the great seriousness of their behaviour. Of their humility they had given a continual proof, by performing those servile offices for the other passengers, which none of the English would undertake; for which they desired, and would receive no pay, saying, "it was good for their proud hearts," and "their loving Saviour had done more for them." And every day had given them occasion of showing a meekness which no injury could move. If they were pushed, struck, or thrown down, they rose again and went away; but no complaint was found in their mouth. There was now an opportunity of trying whether they were delivered from the Spirit of fear, as well as from that of pride, anger, and revenge. In the midst of the psalm wherewith their service began, the sea broke over, split the main-sail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans calmly sung on. I asked one of them afterwards, "Was you not afraid?" He answered, "I thank God, no." I asked, "But were not your women and children afraid?" He replied, mildly, "No; our women and children are not afraid to die."

From them I went to their crying, trembling neighbours, and pointed out to them the difference in the hour of trial, between him that feareth God, and him that feareth him not. At twelve the wind fell. This was the most glorious day which I have hitherto seen.

Tuesday, February 24, 1736

In Savannah, Georgia

At our return the next day, (Mr. Quincy being then in the house wherein we afterwards were,) Mr. Delamotte and I took up our lodging with the Germans (the Moravians). We had now an opportunity, day by day, of observing their whole behaviour. For we were in one room with them from morning to night, unless for the little time I spent in walking. They were always employed, always cheerful themselves, and in good humour with one another; they had put away all anger and strife, and wrath, and bitterness, and clamour, and evil-speaking; they walked worthy of the vocation wherewith they were called, and adorned the Gospel of our Lord in all things.

Saturday, February 28, 1736

Savannah, Georgia

They met to consult concerning the affairs of their Church; Mr. Spangenberg being shortly to go to Pennsylvania, and Bishop Nitschman to return to Germany. After several hours spent in conference and prayer, they proceeded to the election and ordination of a Bishop. The great simplicity, as well as solemnity, of the whole, almost made me forget the seventeen hundred years between, and imagine myself in one of those assemblies where form and state were not; but Paul the tent-maker, or Peter the fisherman, presided; yet with the demonstration of the Spirit and of power.

Saturday, March 4, 1738

Oxford, England

I found my brother at Oxford, recovering from his pleurisy; and with him Peter Boehler; by whom (in the hand of the great God) I was, on Sunday, the 5th, clearly convinced of unbelief, of the want of that faith whereby alone we are saved.

Immediately it struck into my mind, "Leave off preaching. How can you preach to others, who have not faith yourself?" I asked Boehler, whether he thought I should leave it off or not. He answered "By no means." I asked, "But what can I preach?" He said, "Preach faith **till** you have it; and then, because you have it, you will preach faith."

Wednesday and Thursday, May 3–4, 1738

London, England

My brother had a long and particular conversation with Peter Boehler. And it now pleased God to open his eyes; so that he also saw clearly what was the nature of that one true living faith, whereby alone, "through grace, we are saved."

Peter Boehler left London, in order to embark for Carolina. O what a work hath God begun since his coming into England! Such an one as shall never come to an end, till heaven and earth pass away.

Wednesday, May 10, 1738

Wesley, still in England, reports "I was sorrowful and very heavy" (in spirit), and records the contents of a letter received from Peter Boehler that day which refreshed him.

"I love you greatly and think much of you in my journey, wishing and praying that the tender mercies of Jesus Christ the Crucified, whose bowels were moved towards you more than six thousand years ago, may be manifested to your soul: That you may taste and then see, how exceedingly the Son of God has loved you, and loves you still; and that so you may continually trust in Him, and feel his life in yourself. Beware of the sin of unbelief; and if you have not conquered it yet, see that you conquer it this very day, through the blood of Jesus Christ. Delay not, I beseech you, to believe in your Jesus Christ; but so put Him in mind of his promises to poor sinners, that He may not be able to refrain from doing for you, what He hath done for so many others. O how great, how inexpressible, how unexhausted is his love! Surely he is now ready to help; and nothing can offend Him but our unbelief.

"The Lord bless you! Abide in faith, love, teaching, the communion of saints; and briefly, in all which we have in the New Testament. I am,

"Your unworthy Brother, Peter Boehler."

Wednesday, May 24, 1738

Wesley summarizes his life changing conversion experience.

In my return to England, January, 1738, being in imminent danger of death, and very uneasy on that account, I was strongly convinced that the cause of that uneasiness was unbelief; and that the gaining a true, living faith was the "one thing needful" for me. But still I fixed not this faith on its right object: I meant only faith in God, not faith in or through Christ. Again, I knew not that I was wholly void of this faith; but only thought, I had not enough of it. So that when Peter Boehler, whom God prepared for me as soon as I came to London, affirmed of true faith in Christ, (which is but one,) that it had those two fruits inseparably attending it, "Dominion over sin, and constant Peace from a sense of forgiveness," I was quite amazed, and looked upon it as a new Gospel. If this was so, it was clear I had not faith. But I was not willing to be convinced of this. Therefore, I disputed with all my might, and laboured to prove that faith might be where these were not; especially where the sense of forgiveness was not: For all the Scriptures relating to this I had been long since taught to construe away; and to call all Presbyterians who spoke otherwise. Besides, I well saw, no one could, in the nature of things, have such a sense of forgiveness, and **not feel** it. But I felt it not. If then there was no faith without this, all my pretensions to faith dropped at once.

When I met Peter Boehler again, he consented to put the dispute upon the issue which I desired, namely, Scripture and experience. I first consulted the Scripture. But when I set aside the glosses of men, and simply considered the words of God, comparing them together, endeavouring to illustrate the obscure by the plainer passages; I found they all made against me, and was forced to retreat to my last hold, "that experience would never agree with the **literal interpretation** of those scriptures. Nor could I therefore allow it to be true, till I found some living witnesses of it." He replied, he could show me such at any time; if I desired it, the next day. And accordingly, the next day he came again with three others, all of whom testified, of their own personal experience, that a true living faith in Christ is inseparable from a sense of pardon for all past, and freedom from all present, sins. They added with one mouth, that this faith was the gift, the free gift of God; and that he would surely bestow it upon every soul who earnestly and perseveringly sought it. I was now thoroughly convinced; and, by the grace of God, I resolved to seek it unto the end, 1. By absolutely renouncing all dependence, in whole or in part, upon **my own** works or righteousness; on which I had really grounded my hope of salvation, though I knew it not, from my youth up. 2. By adding to the constant use of all the other means of grace, continual prayer for this very thing, justifying, saving faith, a full reliance on the blood of Christ shed for me; a trust in Him, as **my** Christ, as **my** sole justification, sanctification, and redemption.

I continued thus to seek it, (though with strange indifference, dullness, and coldness, and unusually frequent relapses into sin,) till Wednesday, May 24. I think it was about five this morning, that I opened my Testament on those words: "There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature." (2 Pet. i. 4.) Just as I went out, I opened it again on those words, "Thou art not far from the Kingdom of God." In the afternoon I was asked to go to St. Paul's. The anthem was, "Out of the deep have I called unto thee, O Lord: Lord, hear my voice. O let shine ears consider well the voice of my complaint. If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? For there is mercy with thee; therefore shalt thou be feared. O Israel, trust in the Lord: For with the Lord there is mercy, and with him is plenteous redemption. And He shall redeem Israel from all his sins."

In the evening I went very unwillingly to a society in Aldersgate-Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: And an assurance was given me, that he had taken away **my** sins, even **mine**, and saved **me** from the law of sin and death.

Tuesday, August 8, 1738

Wesley visited Herrnhut and provides invaluable details about daily life there. One incident is particularly vivid and illuminating.

A child was buried. The burying-ground (called by them Gottes Acker, that is, God's ground.) lies a few hundred yards out of the town, under the side of a little wood. There are distinct Squares in it for married men and unmarried; for married and unmarried women; for male and female children, and for widows. The corpse was carried from the chapel, the children walking first; next the orphan-father, (so they call him who has the chief care of the Orphan house,) with the Minister of Berthelsdorf; then four children bearing the corpse; and after them, Martin Dober and the father of the child. Then followed the men; and last of all the women and girls. They all sung as they went. Being come into the Square where the male children are buried, the men stood on two sides of it, the boys on the third, and the women and girls on the fourth. There they sung again; After which the Minister used (I think read) a short prayer, and concluded with that blessing, "Unto God's gracious mercy and protection I commit you." Seeing the father (a plain man, a tailor by trade) looking at the grave, I asked, "How do you find yourself?" He said, "Praised be the Lord, never better. He has taken the soul of my child to himself. I have seen, according to my desire, his body committed to holy ground. And I know that when it is raised again, both he and I shall be ever with the Lord."

Saturday, August 12, 1738

His overall response to Herrnhut is summed up:

Today was the Intercession-day, when many strangers were present, some of whom came twenty or thirty miles. I would gladly have spent my life here; but my Master calling me to labour in another part of his vineyard, on **Monday**, 14, I was constrained to take my leave of this happy place; Martin Dober, and a few others of the brethren, walking with us about an hour, O when shall this Christianity cover the earth, as the "waters cover the sea?"

To hear in what manner God "out of darkness commanded this light to shine," must be agreeable to all those in every nation, who can testify from their own experience, "The gracious Lord hath so done his marvellous acts, that they ought to be had in remembrance." I shall therefore here subjoin the substance of several conversations, which I had at Herrnhut, chiefly on this subject. And may many be incited hereby to give praise "unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!"

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CHRISTIAN HISTORY

Issue 1: Zinzendorf & the Moravians

Zinzendorf's Chronology

May 26, 1700 born in Dresden to Count George Ludwig and Baroness Charlotte.

1703–1710 reared at Gross-Hennersdorf estate of grandmother, Baroness Von Gersdorf.

1710 enrolled at Halle in the Paedagogium of Pietist August Francke.

1715 pledged his life's devotion to Christ and originated "The Order of the Grain of Mustard Seed."

August 25, 1716 arrived at Wittenberg to begin university studies.

1719–1720 "grand tour" of Germany, Holland, France, Switzerland. In a Dusseldorf museum he made a vow to Christ.

October 1721 began service as lawyer in the court of Elector August the Strong

April 1722 purchased the Berthelsdorf estate from grandmother.

September 7, 1722 wed Countess Erdmuth Dorothea von Reuss at Ebersdorf

August 7, 1724 first child, Christian Ernest, born, but lived only three months. Of their twelve children, three survived their parents.

May 1727 signing of "Brotherly Agreement" at Herrnhut.

August 13, 1727 "birthday" of Renewed Moravian Church at Herrnhut.

1731 in Copenhagen for King Christian VI coronation met a converted slave Anthony Ulrich, from West Indies.

August 21, 1732 commenced Leonard Dober and David Nitschmann to God as first Moravian missionaries. On this date they departed Herrnhut.

December 19, 1734 formally ordained a Lutheran minister by Tubingen faculty.

1736 banished from Saxony; "Pilgrim Congregation" settled in Wetteravia.

May 20, 1737 ordained a bishop of the Moravian Church in Berlin.

1738 hosted John Wesley visiting Herrnhut; visited West Indies.

December 1741 with countess, daughter Benigna, Anna Nitschmann, began 14-month stay in America.

1747 decree of banishment lifted; temporarily visited Herrnhut.

1749–1755 made London focal point of worldwide Moravian activities.

June 19, 1756 Countess Zinzendorf died at Herrnhut. June 27, 1757 wedded Anna Nitschmann; abdicated his position in Empire in favor of his nephew.

May 9 1760 died at Herrnhut.

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CHRISTIAN HISTORY

Issue 1: Zinzendorf & the Moravians

The Insignia of the Order of the Grain of Mustard Seed

With five other students at Halle, Zinzendorf formed a society which eventually developed into The Order of the Mustard Seed. A distinctive shield and insignia were developed: "No man liveth unto himself." Its express purpose was to be a leaven among all Christians and to labor for the salvation and fellowship of all regardless of denominations. In later years, churchmen and statesmen of many origins, including the Archbishops of Canterbury and Paris, the King of Denmark and General Oglethorpe, became members of the order.

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CHRISTIAN HISTORY

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My Zeal Has Not Cooled...

In preparation for his examination by the faculty of Tübingen on being ordained a Lutheran minister, Count Zinzendorf made the following statement, "one of the finest confessions of his career," says his biographer Weinlick.

I was but ten years old when I began to direct my companions to Jesus, as their Redeemer. My deficiency in knowledge was compensated by sincerity. Now I am thirty-four; and though I have made various experiences; yet in the main my mind has undergone no change. My zeal has not cooled. I reserve to myself liberty of conscience; it agrees with my internal call to the ministry. Yet, I am not a free thinker. I love and honor the (established) church, and shall frequently seek her counsels. I will continue as heretofore, to win souls for my precious Savior, to gather His sheep, bid guests, and hire servants for Him. More especially I shall continue, if the Lord please, to devote myself to the service of that congregation whose servant I became in 1727. Agreeably to her orders, under her protection, enjoying her care, and influenced by her spirit, I shall go to distant nations, who are ignorant of Jesus and of redemption in His blood. I shall endeavor to imitate the labors of my brethren, who have the honor of being the first messengers to the heathen. I will prove all things by the only criterion of evangelical doctrine, the Holy Scriptures. Among the brethren at Herrnhut and elsewhere I shall endeavor to maintain their ancient church discipline. The love of Christ shall constrain me, and His cross refresh me. I will cheerfully be subject to the higher powers, and a sincere friend to my enemies ... I am poor and needy, yet the Lord thinketh upon me. He shall deliver the poor and needy.

On the following day December 19, 1734, he was recognized as a minister of the Lutheran Church.

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CHRISTIAN HISTORY

Issue 1: Zinzendorf & the Moravians

Zinzendorf and the Moravians: Recommended Resources

Count Zinzendorf, by John R. Weinlick, late professor of historical theology, Moravian Theological Seminary, Bethlehem, Pa. Published by Abingdon, 1956.

Zinzendorf, The Ecumenical Pioneer, by Anthony J. Lewis, an English Moravian theologian and minister. Published by Westminster, 1962.

A History of Moravian Missions, by Joseph E. Hutton, an English Moravian minister and author. Published by the Moravian Publication Office in London, 1922.

History of the Moravian Church, the Renewed Unitas Fratrum, by J. Taylor Hamilton and Kenneth G. Hamilton, father and son, both bishops of the Moravian Church. Published by the Moravian Church in America in 1967.

Through Five Hundred Years (Revised Edition, 1974) by Allen W. Schattschneider, a bishop of the Moravian Church. Published by Comenius Press. This is as its cover says, "A Selected Popular History of the Moravian Church."

"Souls for the Lamb": A Theology for the Christian Mission According to Count Nicolaus Ludwig von Zinzendorf and Bishop Augustus Gottlieb Spangenberg, by David A. Schattschneider, professor of theology and world Christianity. Moravian Theological Seminary, Bethlehem, Pennsylvania. An unpublished doctoral dissertation, 1975.

Our Church's Story, Being a History of the Moravian Church for Young People, by A. H. Mumford. Published by the Moravian Publication Office in London, 1911.

Moravian Daily Texts, published annually by the Moravian Church in America. Distributed by the Department of Publication, 5 West Market St., Bethlehem, Pa. 18018 and the Board of Christian Education and Evangelism, 500 S. Church St., Winston-Salem, NC 27101. Contains historical notes, directory and statistics.

Hymnal of the Moravian Church, published by the Moravian Church in America, 1969.

You Are My Witnesses, a "Story-Study" Celebrating the 250th Anniversary of Moravian Missions, 1732–1982, by James Weingarth, a bishop of the Moravian Church. Published by the Moravian Church in 1981.

These Fifteen: Pioneers of the Moravian Church by Edwin A. Sawyer. Published by Comenius Press in 1963.

Periodical Accounts. English language periodical containing translations of early records in German of Moravian missionaries; may be studied at the Moravian Archives, Bethlehem, Pa.

The North American Moravian, monthly denominational periodical of the Moravian Church in America, 5 W. Market St., Bethlehem, Pa. 18018.