favourable report that was made to the court of Dreſden by a deputation which was appointed to examine into the principles and practices of the United Brethren ; of which the conſequence was, a toleration through all Saxony, as well as in Upper Lusatia. It is, however, acknowledged by the author of the manuſcript which we are abridging, that ſome of the converts to the faith and diſcipline of the *Unitas Fratrum,* having previouſly imbibed extravagant no­tions, propagated them with zeal among their new friends, in a phraſeology extremely reprehenſible ; and that Count Zinzendorf himſelf ſometimes adopted the very improper language of thoſe fanatics, whom he wiſhed to reclaim from their errors to the ſoberneſs of truth ; but it is added, that much of the extravagance and abſurdity which has been at­tributed to the Count, is not to be charged to him, but to thoſe persons who, writing his *extempore* sermons in ſhort hand, printed and publiſhed them without his knowledge or conſent. This account of the matter appears indeed ex­tremely probable ; and it is but justice to the Count to ac­knowledge, that he ſeems to have been very deſirous to diſclaim the improper expreſſions, and to vindicate his church from countenancing that impurity which, whether justly or not, was attributed to himſelf.

This eminent benefactor to the United Brethren died in 1760 ; and it is with reaſon that they honour his memory, as having been the instrument by which God restored and built up their church. But they do not regard him as their head, nor take his writings, nor the writings of any other man, as the ſtandard of their doctrines, which they profess to derive immediately from the word of God.

It has been already obſerved, that the church of the Uni­ted Brethren is epiſcopal ; but though they conſider epiſcopal ordination as necessary to qualify the ſervants of the church for their reſpective functions, they allow to their bi­ſhops no elevation of rank or pre-eminent authority ; their church having from its first eſtabliſhment been governed by ſynods, conſisting of deputies from all the congregations ; and by other ſubordinate bodies, which they call *conferences.* The ſynods, which are generally held once in ſeven years, are called together by the elders who were in the former ſynod appointed to ſuperintend the whole unity. In the first fitting a preſident is choſen, and theſe elders lay down their office but they do not withdraw from the assembly, for they, together with all bishops, s*eniores civiles,* or lay-el­ders, and thoſe miniſters who have the general care or inſpection of ſeveral congregations in one province, have ſeats in the ſynod without any particular election. The other members are, one or more deputies ſent by each congrega­tion, and ſuch miniſters or missionaries as are particularly called to attend. Women approved by the congregations are alſo admitted as hearers ; and are called upon to give their advice in what relates to the ministerial labour among their ſex; but they have no deciſive vote in the ſynod. The votes of all the other members are equal.

In queſtions of importance, or of which the conſequences cannot be foreſeen, neither the majority of votes nor the unanimous conſent of all preſent can decide ; but recourſe is bad to the *lot.* For adopting this unuſual mode of deci­ding in eccleſiaſtical affairs, the Brethren allege as reaſons the practices of the ancient Jews and the apostles ; the inſufficiency of the human underſtanding amidst the best and pureſt intentions to decide for itſelf in what concerns the administration of Chriſt’s kingdom ; and their own confi­dent reliance on the comfortable promiſes that the Lord Jeſus will approve himſelf the head and ruler of his church. The *lot* is never made uſe of but after mature deliberation and fervent prayer ; nor is any thing ſubmitted to its decision, which does not, after being thoroughly weighed, appear to the aſſembly eligible in itſelf.

In every ſynod the inward and outward ſtate of the unity, and the concerns of the congregations and missions, are taken into conſideration. If errors in doctrine or de­viations in practice have crept in, the ſynod endeavours not only to remove them, but by salutary regulations to prevent them for the future. It conſiders how many biſhops are to be conſecrated to fill up the vacancies occaſioned by death; and every member of the ſynod gives his vote for ſuch of the clergy as he thinks best qualified. Thoſe who have the majority of votes are taken into the *lot,* and they who are approved are conſecrated accordingly ; but by conſecration they are veſted with no ſuperiority over their Brethren, ſince it behoves him who is the greateſt to be the servant of all.

Towards the concluſion of every ſynod, a kind of execu­tive board is choſen, and called *the Elder’s Conference of the Unity.* At preſent it conſiſts of 13 elders, and is divided into four committees or departments : 1. The *mission’s* de­partment, which ſuperintends all the concerns of the miſsions into Heathen countries. 2. The *helper’s* department, which watches over the purity of doctrine and the moral conduct of the different congregations. 3. The s*ervant’s* department, to which the economical concerns of the Uni­ty are committed. 4. The *overseer’s* department, of which the buſineſs is to see that the constitution and diſcipline of the Brethren be everywhere maintained. No reſolution, however, of any of theſe departments has the ſmallest force, till it be laid before the assembly of the whole *Elder’s Con­ference,* and have the approbation of that body. The pow­ers of the *Elder’s Conference* are indeed very extenſive. Beſides the general care which it is commissioned by the ſynods to take of all the congregations and miſſions, it appoints and removes every servant in the unity, as circumstances may require ; authoriſes the biſhops to ordain preſbyters or dea­cons, and to conſecrate other biſhops ; and, in a word, tho'it cannot abrogate any of the constitutions of the ſynod, or enact new ones itself, it is possessed of the ſupreme executive power over the whole body of the United Brethren.

Beſides this general conference of elders, which ſuperintends the affairs of the whole unity, there is another conference of elders belonging to each congregation, which directs its affairs, and to which the biſhops and all other miniſters, as well as the lay-members of the congregation, are ſubject. This body, which is called the *Elder’s Con­ference of the Congregation,* conſiſts, 1. Of the *minister* as pre­ſident, to whom the ordinary care of the congregation is committed, except when it is very numerous, and then the general inſpection of it is entrusted to a ſeparate perſon, call­ed the *Congregation Helper ; 2.* Of the *warden,* whoſe of­fice it is to ſuperintend with the aid of his council all out­ward concerns of the congregation, and to aſſiſt every indi­vidual with his advice ; 3. Of a *married pair,* who care par­ticularly for the ſpiritual welfare of the married people ; 4. Of a *ſingle clergyman,* to whoſe care the young men are more particularly committed ; and, 5. Of *thoſe women,* who aſſiſt in caring for the ſpiritual and temporal welfare of their own ſex, and who in this conference have equal votes with the men. As the *Elder’s Conference of each Congregation* is anſwerable for its proceedings to the *Elder’s Conference of the Unity,* viſitations from the latter to the former are held from time to time, that the affairs of each congregation, and the conduct of its immediate governors, may be intimately known to the ſupreme executive government of the whole church.

We have already mentioned the epiſcopacy of the Bre­-