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# QUERIES

HUMBLY PROPOSED

TO

The Right Reverend and Right Honourable

Count ZINZENDORF.

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# Q U E R I E S

HUMBLY PROPOSED

To the Right Reverend and Right Honourable

Count ZINZENDORF.

To Mr. JAMES HUTTON.

January 7, 1755.

S I R,

**Y**OU justly observe in your Letter of *December 31*, published in the *London Daily Advertiser*, That several Friends and Well-wishers of the *Moravians* into whose hands the Writings of their Adversaries have fallen, "are somewhat impatient, that the *Moravians* have hitherto published no direct Answer to any wrote in this Country, and wish they would at last resolve to answer, because their Adversaries cry out in all Companies, "That they have nothing to answer, and that their Silence must be taken for Confession."

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I my self am "not fond of finding the *Moravians* guilty without trial. I take no pleasure in any Abuses thrown out upon them." Yet I confess "I begin to be almost staggered, That so little Answer is still given to the many Accusations against them."

In order therefore to bring this matter to a short and clear Issue, I have "summed up," as briefly as possible, the most material Parts of "the Charge against the *Moravians*, by reducing of them into the form of Queries at an Examination." And I do indeed, "hope, to get plain, positive, and categorical Answers:" As this is, you say, "the very Method the *Moravians*" had so repeatedly desired, in order to "enable them to give a reason of the hope that is in them."

You add, "I am glad that at last somebody will be so much concerned for the Truth as to make some Enquiry. For are not the Charges against the *Moravians* of such a nature, as to render an indolent Indifference, whether things are true or false, almost unpardonable — And should any man be listened to for a moment who  
would

would have the Assurance to persuade the world, before he has seen the Queries and their Answers, that they will not come to the point."

None, I think, will have the Assurance to deny, that the Queries subjoined do "come to the point." And as "this is the very Method which the *Moravians* have so repeatedly desired, who can doubt but they will give, without delay, plain, positive, categorical Answers?"

I might have drawn up the Queries with more Accuracy, had I not considered, (as you "hoped I would) the Impatience in the Public for an Answer, a close one to every Point." I have therefore, as you desired, "used all possible speed;" and yet have "taken care to form my Queries in such a manner, that they might deserve the utmost Attention, and come close to the Point."

Is it needful to remind you, of that Frank Engagement to the Public, wherewith you close your Letter? "As soon as these Queries are finished, the *Moravians* who expect them with earnest longing, will

will lose no time in answering them?

I am, &c.

You see the Impropriety of adding my Name.

*To the Right Reverend and Right Honourable*

Count ZINZENDORF,

Bishop of the *Moravian* Church in *England*.

MY LORD,

YOUR Lordship will expect neither Flattery nor Compliment in the following Address, wherein I take upon me, in behalf of myself and many others, to offer some important Queries, to your Lordship and the *Moravian* Brethren, according to your repeated Request. My Motive to it is, a Desire to know the real Truth and a Desire that all Men should know it, arising from a sincere Good-will, as to the *Moravians* themselves, so I trust to all Mankind. Accordingly I have endeavoured to speak throughout in the Spirit of Love, without the least Prejudice one way or the other, and keeping at the utmost Distance from either Bitterness or Contempt, whether with regard to the *Brethren* or their Opponents. And the manner wherein I have

have proposed these weighty Queries, is plain and clear, yet calm and dispassionate: Suitable to the Character not of a Judge but an Enquirer after Truth.

Suffer me then to ask,

I. With regard to Yourself and your Community,

1. Do you permit *the Brethren* to style you, "The Angel of the Church of *Philadelphia*?"

2. Do not they *call you Rabbi*? Do not they, almost *implicitly*, believe your Assertions, and obey your Directions?

3. Do not you think yourself, as a Teacher, *equal* to any of the Apostles?

4. Do not you believe Your Doctrinal Writings are of *equal* Authority with the Bible?

5. Do not you hold *The Lot* to be a solemn Appeal to God? Do not you frequently reverse the Decision given by it?

6. Do not you judge your Church to be the *only true Church* under Heaven? And the Members of it to be the *only true Christians* on Earth?

7. Do



7. Do not you think, it is *Infallible*?

8. Are You and your fellow Preachers,  
 “ The Infallible Declarers of the Saviour’s  
 Will ? ”

9. Are *the Brethren* the hundred and  
 forty and four thousand mentioned in the  
 Seventh and Fourteenth Chapters of *the  
 Revelation*?

10. Is it not great Vanity to term your-  
 selves, *The Brethren*? As if there were no  
*Brethren*, no *Christians* besides?

11. Is it honest to term yourselves, *The  
 Moravian Church*, when you know, You  
 are not *the Moravian Church*!

12. Do you affirm, That your *Brethren*  
 are “ the Holy Angels coming with the  
 Saviour in his Glory? The Saints who ac-  
 company him to Judgment? ”

13. Do You *yourself* expect to be judged  
 at the last Day? Do you believe *the Bre-  
 thren* will then be judged?

14. Do you believe “ a thousand Souls  
 of the Wicked will be saved in that Day  
 at your *Intercession*? ”

15. Will the Wicked then depart into  
 everlasting

*everlasting* Punishment? Or will all Men and Devils be saved?

II. With regard to your Doctrines concerning the Trinity,

1. Do you affirm, that this Doctrine, "GOD the Father is our Creator, GOD the Son our Redeemer and GOD the Holy Ghost our Sanctifier, is one of the *Capital Errors* that reign in *Christendom*?"

2. Do you say, "The Apostles *did not baptize* in the Name of the Father, Son and Holy Ghost? And, that they "abstained from it, to *avoid Idolatry*?"

3. Are these your words, "As to praying to GOD the Father, it is no whit better than praying to a *wooden or Stone God*?"

By this question, "Are these your words?" I always mean, Have you spoken this, or any thing to the same effect?

4. Are these your words, "The Preachers of GOD the Father, are *Satan's Professors*?"

5. "Creation, Redemption and Sanctification are the work of *Christ*. But the Father and Holy Ghost *minister to him* in all things?"

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6. "The

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6. " The Father and Holy Ghost *assist* the Son, in quickning, preserving and sanctifying us. But the *Proprietor and Principal* in all this, the true Creator, Redeemer and Sanctifier is no other than *Jesus Christ?*"

7. " The Father is no more than *the careful Executor* of the Son's Will?"

8. " Our Saviour is *our Father*, and his Father is our *Grandfather*, or *Father-in-law?*

9. " The Holy Ghost is *the Wife of God*, *the Mother of Christ* and of the Church?"

10. " When we have been directly unfaithful, then that Holy Spirit is grieved; a veil is drawn that God the Father may not see it, and the Lamb makes no Complaint, but remains silent — And thus matters are rectified, through *the Mother's Compassion?*"

11. Have these words been used to any of *the Brethren* when near Death, " God, *the little Papa* bless you: *the little Mamma* bless you?"

12. Are not the titles of *Papa* and *Mamma* usually given to You and the Countess?

12. Are

13. Are You and She *the Great*, or *the little Papa* and *Mamma*?

14. Are these Lines in your printed Hymns,

“ This tells me the Mamma  
Mother of Joshua,  
Papa ! Mamma !  
Your Heart's Flamelcin,  
Brother Lamblein ? ”

Are these,

“ The Daughter's reverence do,  
Christess, and praise thee too —  
Manness of the Man Jeshua,  
Out of the Pleura. Hosanna ! ”

Are these,

My short Aspiration this is,  
My side-hole Good-Friday-ly :  
In there, says my Doctrine's Thesis  
Flesh and Soul go bodily. ”

Are these, to go no further,

“ When the Bird in Cross' Air,  
Has done something that is not fair,  
And is beat on the little bill  
By the other Hearts, what doth it still ?  
Away to the Arm it whips  
Of the Lamb, and Mercy pipes —

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This is the Cross Air-bird's Plan ;  
Here they leave ; here they began :  
So lamblike, bloody, happily,  
So Turtle-dove-like prettily."

15. Is not this, turning the most sacred things to Burlesque ? Making them stink in the Nostrils of Infidels ?

16. Are these your words, " As GOD thy Son and thy Spouse, once holily *kissed* one another, perhaps at a *Love-repast*, and *with resignation were passionately reclined*, the Original or Grand God *being then in a godly Sleep*, a Prospect was formed of a thousand worldly Theatres" — which " the Son invented and formed *as an entertaining Scene* to his Father ?"

17. Was there ever before such a Picture of the most High ! Is it not enough to make one's blood run cold ?

III. With regard to the Son of God in particular,

1. Do you affirm, " *Christ spoke very meanly*, and used many a Phrase *becoming a Peasant* ?

2. That he " sometimes gave Answers  
to

to People, that are *not fit to be examined* according to Logic?"

3. That when the Devil said, Command these stones to be made bread, he gave "an *impertinent Answer?*"

4. Are these your words, "At his Temptation in the wilderness, he seemed to be *useless, and good for nothing?* — When the Tempter came, *he had nothing left but a few Scripture Sayings,* — The Tempter *confounded his Understanding,* by ripping up and scrutinizing a Secret?"

5. "Under that dreadful Anguish in the Garden, he was *not master of his Memory.* Let me, says he, soon come out of this perplexity, that I may once more *know whereabouts I am?*"

6. "He had *nothing Extraordinary* in his Turn of Mind, or Gifts?"

7. "He acts *not with Caution* enough: St. John acts better?"

8. "At the raising of *Lazarus,* matters not being ordered as he could wish by the two Sisters, he made no Scruple to let *something of Vexation* be spied in his manner?"

9. "He

9. "He took it much to heart, that his Disciples would not sit up with him. *This interrupted his Prayers.* If one was to behave so at this day, he would be reckoned *a weak man, a small proficient in Self-denial?*"

10. "With this taste of *Equanimity*, we cannot make our Saviour's Character to comport. He would be as defective" — if examined — "in point of Intrepidity?"

11. "At his Temptation, Agony and Dereliction, he could neither arm himself, like a great Genius, nor enjoy the Support his Children do; but for some space was like the *poorest Creatures*, who in their Straits fall into downright Convulsions?"

12. Does this Representation do any Honour to the Son of God?"

13. Are those words in any of your Hymns,

"What makes a cross-air Bird —

"What makes a cross-air Calf —

"What makes a cross-air Pig —

"What makes a cross-air Ape? —

14. If there are any like them, is it not

an

an unparalleled Ridicule of the Cross and Sufferings of the Lamb of God ?

IV. With regard to the Apostles and the Scriptures,

1. Do you affirm, “ That the Apostles, except St. Paul and John, did not know so much of the Blood-Theology as the Brethren ?

2. That these two, as well as Christ, accommodated themselves to the times, so that *their Method could not serve as a Pattern ?*

3. That you are “ intrusted with the Execution of the Saviour’s Plan, which *the Evangelists themselves were ignorant of ?*”

4. That the Apostles *almost spoke a little too much*, of that great Mystery which the Saviour *whispered in their ears ?*”

5. That by divulging Divine Truths to unhallowed People *the Apostles marred the Saviour’s Plan ?*”

6. Are these your words (preached at Zeist) “ He (the Saviour) felt pains in his Entrails, when he thought on it, that *one* among the Apostles was to betray him, and that the *others* — were to *commit such false tricks*, and to make such Cross-cuts



in the cloth, and so, much *mar his Plan*, that during the course of *entire Centuries*, *Ecclesiastical Habits* would be found not fitting the People, the *greatest* part either too long or too short — And that *all this* would properly not be the fault of the people themselves, but of *the Apostles*, who from the very first Day of the Gospel, had *wrongly cut the Cloth?*”

7. What could Mr. Colins or Woolston have said more?

8. Were these your words, “I have ever, and still do protest, That the *first Christians cannot properly be called a Church, being no more than a troop of Legalists?*”

9. Were these, “The Apostles were far enough from being *converted*; and so have matters continued *till this time*, before the *Saviour could establish to himself a true Church?*”

10. Did you affirm, That there are *more than Six Hundred Blunders* in the four Gospels?

11. Have you left out the whole Epistle of St. James, in your Edition of the New Testament?

12. Do you recommend, either *publicly* or privately, The daily *reading the Scripture*?

13. Do not you account the reading the Scripture to be *dangerous* rather than *useful* to common People?

14. Are there many at *Hernbuth* who have not a Bible, and seldom look into one? Have many there, who had it once, sold or given it away?

15. Are there are any persons among you who boast, That they never read the Bible in their Lives?

16. Have you used it as a term of reproach, to have "heads full of *Biblish lumber*?"

17. Did one of your Labourers say, "When any one gives himself to meditate on the Bible, it is a sure sign, he never had a Spark of Grace in his heart?"

18. Did any of *the Brethren* say, "The Bible is *Dung*, fit only to be spit upon?"

V. With regard to the Moral Law of God, Are these which follow, your own Words?

1. "Here is properly the Dispute between us and some Divines. They can't conceive why *we lay aside the Law*?"

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2. What

2. "What did our Lord do with the Law? *He abolish'd it?*"

3. Indeed "Christ says, I came not to destroy the Law but to fulfil. But his Actions *prove the contrary. He did destroy the Law.* For *Moses* said, Let the Adultrers be stoned. But he said, I do not condemn thee."

4. "From any Demand of the Law, no man is obliged now, to go one step, to give away one farthing, to eat or omit one morsel?"

5. "There is but *one Duty*, which is that of Believing?"

6. "Our method is, To preach *no Commandment but that of believing?*"

7. "So one ought to speak now. All Commands and Prohibitions are unfit for our times?"

8. "Henceforth we are *freed from Good Works.* We do only what we please. Such things as we find no *inclination* to do, we are not to do?"

9. "Preparation for coming to God, is an Obstacle to Salvation?"

10. Do you approve of that Assertion,  
\* "Nothing gives the Devil greater Joy, than

to

to decoy men into good Works, departing from evil, watching and examining?"

11. Is "the whole Doctrine of *warring against Sin* a mere *Human Fiction*?"

12. Do you still say, "We reject all Self-denial. We trample it under foot. We who believe do all that we please and nothing else. We laugh at all Mortification?"

13. Is your Practice herein suitable to your Doctrine? Is it true, That "at some of the Merry Meetings of the Brethren there was an uproar, as if a Mad-house had broke loose?" That the Brethren threw one another on the floor, and struggled with many gross Indecencies; one brother in particular breaking wind over another's tea-cup?

14. Is it true, that your Son "vindicated all this, and stormed at one who disliked it? Yea, that none was more offended at him than yourself, commending that Behaviour, and saying, "It was Blasphemy to censure it?"

15. Does the Expence of these Banquets come out of the Alms? *The Saviour's Chest Money*?

16. Were these your words, " Do not suffer yourselves to be molested in your Merriments. They who are not yet *got intirely into the Wounds*, shall not presume to mimic those who are *thoroughly drunken*?"

17. Do you defend those Expressions, " He who has taken up his Abode in the Lamb's Wounds, cannot but be merry and jovial. Such an one commits no Sin, tho' his Irregularities be such that *all the godly exclaim* against them. These Irregularities which *the godly term Sin*, give no manner of Displeasure to the Saviour. On the contrary, *he takes delight in the sportive-ness* of the little Wound-worms?"

VI. With regard to Idolatry and Superstition,

1. Are not these words in one of your Hymns,

" GOD'S Side-hole, hear my Prayer?

Accept my Meditation?

On thee I cast my Care,

With childlike Adoration."

2. Is it not Idolatry, to adore any thing but GOD? Is the Side-hole GOD?

3. Are

3. Are not these words in one of your Hymns,

“ O ye blest Angels, Brethren dear,  
Who all and every Member here  
Have watch'd until this Day,  
Keep us safe always !”

4. Is not praying to Angels Idolatry?  
And is not this direct, express praying to Angels?

5. Have you not also an Hymn directed to the Virgin *Mary*? Is not that Idolatry?

6. Has not a large *Image of our Saviour*, made of waxed Linen, been placed in the midst of the Brethren met together?

7. Did not they *reverence* that Image? Did not this border upon Idolatry?

8. Has not a *painted Image* of our Saviour been placed in an Elbow-chair, in the Conference-Hall, at the top of a large table, round which the chief Labourers sat?

9. Had not this an Affinity to *Image-Worship*?

10. On *Anna Nitschman's* Birth-day, was not her own Picture placed over her Head in *Fetter Lane* Chapel, and over that the Picture of the Son of God? And were not the Eldresses and Deaconesses seated

before a table covered with flowers, against which was an Altar surrounded with Wax-tapers, on which stood a Cross ?

11. Was not this a mixture of *Superstitious* and *Romantic Folly* ?

12. Was not a like Scene exhibited in a room at *Hatton Garden*, where you and your Son-in-law, in honour of whom it was done, with many others, were present ? Had you not here also a little *Altar*, on each side of the Altar, a *bloody and flaming Heart*, with *Wax-tapers and Musicians* ?

13. Was the Picture of *St. Paul banding a Gentleman and Lady up to the side of Jesus Christ*, ever introduced into a Primitive Love-feast ? Was not this done in One of Yours ?

14. Was *Incense* ever burnt for *St. Paul* ? Has it not been burnt for you ? Is this far from Idolatry ?

15. Is it true, That on *Mr. Bell's* Birthday he was introduced into a Hall in *Newil's Alley*, where was placed an artificial Mountain, which on singing a particular Verse, was made to fall down: that behind it was placed an Illumination, representing *Jesus Christ* and *Mr. Bell*, sitting near

or embracing each other ; and that Plenty of Money was represented as falling out of the Clouds, round Mr. *Bell* and the Saviour ?

16. Was this a Rational Way of removing poor Mr. *Bell's* Trouble, or satisfying his Creditors ?

VII. With regard to your Manner of Conversation,

1. Are not you of a close, dark, reserved Temper and Behaviour ?

2. Is not the Spirit of Secrecy the Spirit of your Community ? Was this the Spirit of Christ ? Of the Apostles ? Of the first Christians ?

3. Why is all this Care to hide, if there is no Evil to be hid ? Why do you thus wrap yourselves in Darkness, if all will bear the Light ?

4. Do not you in many Cases use Cunning, Guile, Dissimulation ? Often, much Evasion and Disguise ?

5. Do not you frequently appear, to be what you are not ? And not to be what you are ?

6. Do not you so endeavour to be *wise as Serpents*, as to leave Sincerity quite behind ?

7. Do



7. Do not you so *become all things to all Men* as to take the Colour of any that are near you?

8. Do you never *lie for God*? Do you hold *all even officious Lies*, to be absolutely and inexcusably sinful?

9. Do you think it is on no occasion lawful *to do Evil that Good may come*?

10. Was not Mr. *Gambold* guilty of a calm deliberate Lye, in publicly affirming, "you had not so much as seen those Hymns, some of which you had not only seen but composed?"

11. Are any Hymns printed for the Use of *the Brethren*, and publicly used by them, which you have not seen?

12. Are any Hymns publicly used by the Brethren which you do not compose, or at least, approve?

13. If you do not approve of them, why are they used? Have not you power to prevent it?

14. If therefore you do not prevent it, are not *You* accountable for them, both before God and Man!

## VIII. With regard, to Moral Honesty,

1. Have

1. Have you, or have you not “ distrest, if not totally ruined, numerous Families?”

2. Have you “ drawn in several of the *English* in union with you, to dispose of whole Patrimonies at once?”

3. Or, “ To be bound for large Sums more than they knew in their Consciences, they were worth?”

4. “ Have “ some of your Brethren been, obliged to an Agreement of waiting four Years for about Twenty thousand one Pounds due to them?”

5. Are the other Creditors to wait Six Years and for Twenty thousand, and that without any Security given them?

6. Were “ Bills drawn in the name of Mr. *Freeman* and Mr. *Thomas Grace* unknown to them, to the value of Forty eight thousand Pounds?” If so, was this honest?

7. Is it true, That “ Mr. *Rhodes* was prevailed on by some of the Brethren to sell his Estate of above Four hundred pounds a Year; that Messieurs *Freeman* and *Grace* received Six thousand Pounds of the Money, toward what was due to them: That soon after he went off to *France*, (leaving a destitute Mother) with only Twentyfive Pounds,

for the Payment whereof he left his Watch, Bureau, Horse and Saddle?"

8. Is it true, That in Spring 1750, *the Brethren* collected near Two hundred Pounds at *Bedford*, and borrowed Eight hundred more (to build their Chapel) for which Eight of the *English Brethren* were engaged: That none of these have any Security at all, the Buildings being all made over to the  *Germans* ?

9. Is that Observation just, which has been often made in *Bedford*, " That *the Brethren* are the worst Paymasters in the Town? That they contract Debts, and take no Care or Thought about discharging them?"

10. Is it true, that " most of the *English Brethren* who were before of any Trade, now *trade for the Saviour*, that is, give up the whole into the hands of the Brethren, who take all the Profits, and use them as Journeymen?"

11. Is it true, That Mr. *Moore* traded for and lent Money to *the Saviour*, till he was absolutely ruined? That after having thus sunk above Seven hundred Pounds, he begged to have a small Part of it repaid;

but in vain: Till at length by earnest Importunity, he recovered Eighteen Pounds?"

12. If these things are so, are they in any Degree consistent with Moral Honesty?

13. Did Mr. *Coffart* suggest to Mr. *Lynde*, "It would be as good as Three hundred Pounds in his way, if Mr. *Rimius's* Book could be suppressed?"

14. Has Mr. *Volck* of *Büdingen* offered Proof upon Oath, That the whole Transaction of *the Brethren* with that Court, was tricking, shuffling and prevaricatory in the highest Degree?

15. Has any Answer been given to the Circumstantial Account which he has published of the whole Affair?

IX. With regard to Modesty and Decency. I am here in a Strait — I know not how to repeat them; and yet it would not be just to use any other, than those which are said to be *your own Words*.

Are these your own Words,

1. "The Saviour was of the *Male Sex*, to sanctify the *Male Member*?"

2. "What is called by the hideous Name of *Pudendum*, the Saviour has changed into *Verendum*, in the strictest Sense of the word?"

3. "What was chastised by Circumcision, is restored and made *equal*, and even *superior* to all the rest of the Parts of the Body, the most *respectable* on Account of its Dignity and Distinction?"

4. "When a Sister gets sight of *this member*, her Senses are shut and she holily perceives, that God the Son was a Boy?"

5. "Let " the Sisters never think of *the member*, but with the most *profound Veneration* — respectfully remembering the Man who wore the like member?"

6. *The Organ of Generation of the other Sex is no less honourable. It has been sanctified by the Birth of the Saviour?*"

7. "All Souls are of the *Female Sex*?"  
Yea, and "all that is of *the Male Quality*, and adapted to our Bodies for a time, is detached from it as soon as the Corps is interred. 'Tis no Part of it's Natural and Primitive State?"

8. "All Souls are *Sisters*: *The Mystery*, he, the Saviour, knows. They are *She-Souls*, which are his *Bride*: *She-Candidates* to rest in his Arms?"

9. Suffer me to interpose a plain and an home Question. Do none of you *carnally*  
*cohabit*

*cobabite* with one that appears to them as *the Saviour*? Is not this *the Mystery*, and *the Key* to a thousand others?

10. Are these your words, "The *male-member* is the Seal of the Office with which the *male Sex* is intrusted: For *Jesus* is the Spouse of all the Sisters; and the Husbands are in the most proper Sense his *Procurators* — An Husband is no more than a Chamberlain of his Wife; his Office is but *for a time*, and *ad interim*?"

11. "What he doth, while he conjugally embraceth, is to be looked upon as the Office of a Vice-God?"

12. "The Conjunction of Sexes — according to the *Liturgy of the Sanctuary* appointed for it, called the *Conjugal Bed*" (or *Bench*?) where two Persons keep a daily worship?"

13. Is this done in the presence of the Elder?

14. Are these your words, "The Children of God must experience physically certain things suitable to a certain Age?"

15. "The unmarried Brother, I am afraid, doth not think of it of his own accord. And thus the *precious member* becomes so useless, and is reduced to such a natural Numbness, that afterwards when he is to marry and use it again, the Saviour must instruct him in it?"

16. Do you own or disown that Hymn? (I shrink at repeating such words)

“ Membe

“ Member full of Mystery ”

Which holily gives and chafly receives

The conjugal Ointments for Jesus' sake ;

Mayst thou be blessed and anointed ? ”

And that to our Saviour, “ May thy first holy Wound anoint me for the conjugal Business, on *that Member* of my Body which is for the Benefit of my Wife ? — The rest I cannot repeat. Were ever such Words put together before, from the Foundation of the World ?

X. With regard to your manner of answering for yourselves.

1. Have you ordered *the Brethren*, To give no Answer to any accusation, but the general one, “ It is all a lie ? ”

2. Would you yourself, “ according to your Natural Disposition, first knock out with your foot a couple of teeth out of their mouth, before you would answer ” them that accuse you ? “ Or that a thunderbolt should destroy them ? ”

3. Do you still “ deem those who blame your Hymns worthy of having their tongues plucked out, or their hands chopt off ? ”

4. Are you sure, “ None are offended at the Expressions above-mentioned, but those whose Hearts are not purified by the Blood of *Christ* ? ”

5. Is this *the Oriental Way* of speaking? Do not all Men of Learning know the contrary?

6. Is it *the Scriptural Way* of speaking? Is not this also flatly denied, by all who are conversant in the Scriptures?

7. Is it a sufficient Defence of your Conduct to say, "It cannot be cleared up till the last Day? Is not this rather a Confession, than a Removal of the Charge?"

8. Is not the whole Drift of the "Modest Plea for the Brethren," To commend them in General Terms? Has it given a clear, determinate Answer, to any one of the Accusations brought against you?

9. Has Mr. *Gambold* given a satisfactory Answer to any one of those Accusations?

10. If your Writings were not "designed to be made publick," why were they made publick, *the Maxims* in particular? But if they had never been publick at all, would that have changed the Nature of them!

11. But Mr. *Gambold* affirms, "There are very good things in your Writings." Is it not the more pity, they should be mixt with very bad ones?

12. Will "the relating but one or two of your Good and Great Deeds, shew that five hundred things said against you (so Mr. *Hutton* affirms) cannot possibly be true?"



13. Is not this the same thing, in effect, which you assert in your late Tract? But does this satisfy reasonable Men? Do not they still require some better Answer to distinct, positive Allegations, than a violent Panegyric upon yourself?

But I have done. I have proposed the Queries which You desired, and endeavoured therein to *come to the Point*. Permit me now to remind your Lordship, of the Assurance given the Public, "as soon as these Queries are finished the *Moravians*, who expect them with earnest Longing will lose no time in answering them." I am,

My LORD,

Your Lordship's Real Well-wisher,

and Humble Servant.



P. S.

If your Lordship is inwardly and deeply convinced, That the Bulk of the preceding Objections are just, and are determined to amend whatsoever is capable of Amendment, then Silence may be a sufficient Answer.

F I N I S.