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SOME
ACCOUNT
OF THE
PRINCIPLES
OF THE
MORAVIANS:

Chiefly collected from several CONVERSATIONS
with Count ZINZENDORF; and from
some SERMONS preached by him at *Berlin*,
and published in *London*.

BEING AN
APPENDIX

To a TREATISE ON

The Necessity of holding fast the Truth.

By GILBERT TENNENT, M. A.
Minister of the Gospel in *New-Jersey*.

Recommended by the Reverend Dr. COLMAN, and
other Ministers of *Boston*.

With a PREFACE, offering some Reasons for this
Publication.

L O N D O N :

Printed for S. MASON, opposite to *Love-Lane*, in
Woodstreet. MDCCLXIII.

T O T H E
R E A D E R.

IT was with no small Expectation, that many among us, who have long been mourning over the dying Circumstances of experimental Religion, heard of some uncommon Appearances of its Restoration, in some Parts of Germany. And, on the Arrival of several Missionaries from thence, while the prejudiced, and the careless condemned them, at once, without a Hearing; and many other well-designing and weak People either joined them, or justified them, without due Enquiry and Information; there were some, who thought it their Duty, diligently and impartially, to acquaint themselves with their Principles and Practices, that they might not, on the one hand, neglect any Appearance of God, and the Operations of his Spirit, in these declining Times; nor, on the other, receive such as his Messengers, who might be engaged in the Introduction of Error and Confusion among us.

They had learned from God's holy Word, that Satan could transform himself into an Angel of Light; and the Experience of the primitive Churches, as well as the frequent Cautions of the Apostles, in those Times, taught them, that Men might, under very plausible Appearances, craftily and privily, bring in the most dangerous Doctrines, and delude weak, tho' honest, Minds into Measures, which might have a Tendency to the Subversion of the Gospel of Christ. The Reasonableness, therefore, of such an impartial Examination, will, it is to be hoped, appear to all, who have the Interest of true Religion at heart.

And it must be acknowledged, that the venerable and specious Pretext of Antiquity, the extraordinary Appearance of Sanctity and Self-denial, in the People who have gone among us under the Name of the Moravian Brethren, and whose Principles are the Subject of the Examination of the following Pages, together with the indefatigable Labours of their Leaders, carry in them a fair Shew of Piety and Sincerity. And as, I hope, I would be one of the last; that should be found in an Opposition to any laudable Attempts, to restore primitive Purity in Doctrine and Practice; so, I persuade myself, it will be allowed me, that we never can be too early, in warning our Fellow-Christians of any dangerous Innovations, which manifestly threaten either. But, tho' it is not my Design, at present, to detain the Reader from what follows, by a particular Recital of the many and strange Delusions of these People, or to anticipate what he will meet with there; yet, as I apprehend the Interest of Religion is greatly concerned, I will take the liberty to offer to him two or three Objections to their Pretensions; and they are such as, I assure him, flow from a very free and impartial Inquiry into the Scheme they have laid, and the Manner in which they are carrying it on.

The First, then, arises from the laboured Endeavours they use to hide their Opinions, their constant Unwillingness to lay open their Sentiments plainly and fairly, and to suffer them to be examined by Scripture and Reason; which is well known to be contrary to the standing Rule, and constant Practice of our Saviour, and his Apostles, and of the truly Faithful in all Ages. This artful Method has indeed been very frequently taken by Men, who have had Errors to introduce into the World, and especially when they have been of such a Nature, as would have greatly shocked Mankind, had they been opened at once. And this I am afraid is too evidently the Case here: but at the same time it must be observed, how very ill such a Conduct becomes those, that come out with such uncommon Pretensions to Simplicity, as these People. And, it puts me in mind of what, I remember to have heard, many Years ago, from a very worthy and learned Man, who had much Contro-

versy with the Quakers, viz. That "it was more difficult to get them fairly to own, and declare their Principles, than it was to confute them." Truth and Purity need no such Disguise: and therefore, if all other Professors of Christianity are involved in so much Darkness and Danger, as the Moravians would have us believe, why don't these great Pretenders to Light and Holiness, instead of insinuating themselves into the Affections of the Weak and the Unstable, and creeping into Houses, in order to lead captive silly Women, rather lay their Scheme open to the whole World, that it may be fairly tried by the Word of God, and may be received, or rejected, in proportion to the Support it appears to have, or not to have from thence?

Again, tho' Truth ought to be embraced, from whatever Quarter it comes, and tho' the Teachers of it may be able to plead no exact local, or lineal Succession, from any of those Churches which have preserved the most remarkable Purity, in times of the greatest and most general Apostacy; yet it seems to me very far from being agreeable with the Sincerity which the Gospel requires, for these People to pretend to be the proper Successors of the ancient Churches of Bohemia and Moravia, who derived their Principles and Order from the Waldenses; when it can be made appear, that the Plan on which their whole System is framed, was laid at Count Zinzendorf's House, no longer ago than the Year 1725. And a Comparison of their Tenets with the Confessions of the famous Waldenses, as you have them recorded in Monsieur Perrin's History of those ancient Churches, will, I believe satisfy any impartial Enquirer, what a slender Title they have to such a Succession.

And farther, the Moravian Leaders, I am persuaded, dare not deny, that tho' Persons may be admitted, upon pretty easy Terms, into what they call their Bands, in order to Instruction, and Preparation for more close Fellowship; yet they receive none into their intimate Church-Communion, but such as profess a sinless Perfection, or an absolute Freedom from offending God, by any sinful Action, Word, or Thought; and that they are also possess'd of

a full Assurance of *their own Salvation*. And such Persons indeed, as can believe the former of these, may, I think, be reasonably supposed, to have no Hesitation about the latter.

But the Astonishment of the Reader will still more increase, when he is informed, that those, who are thus admitted into their Communion, must believe that Infallibility is lodged in the Church, with which they join; and that they are therefore obliged, on their Admission, to resign up their Persons, their Families, and their Estates to the Disposal of the Church. Thus they must believe, as the Church believes, and do as the Church commands; and this not only in spiritual, but in temporal Matters likewise; so that they may not enter into a civil Contract of any considerable Moment, without the common Consent: Their Persons are disposed of in Marriage by the Direction of the Community; they having renounced the Right of choosing, in so tender a Case, for themselves: and, in further Violation of the Laws of Nature, as well as the Laws of God, their Children are not their own, but become the Property of the Church. Nay, their Profelytes having given themselves up in this manner, and having renounced all Will of their own, are frequently transplanted, by the Direction of the Church, into foreign Nations, and sometimes into the most remote Parts of the World; and a Refusal of Compliance with these things, is attended with the most severe Censure. In a word, Reading and Reasoning being in a good measure, if not quite, laid aside, they have their Understandings and their Faith determined, in all Difficulties, by the same Authority.

From an affecting Apprehension of the Progress of such a dangerous Scheme as this, I might add many more Particulars, respecting their Principles and their Order; the unwarrantable Suppression of the Passions, and the silent Stupidity they enjoin; their Neglect of Prayer; and when they do use it, their confining their Addresses, almost wholly, to the Second Person of the sacred Trinity, however to the utter Neglect of the Divine Father; the artificial Regulation of their Convents, and the various religious Officers of both Sexes, which they have appointed,
without

without any Authority from the Word of God: I might speak of their adventrous Use of the Lot, and their Confessions; their Method of discovering and purging out the accursed thing, and their Vow of Sincerity, by drinking a Glass of Liquor at their Love Feasts, with a Wish, that it might be to them like the bitter cursed Water of Jealousy under the Law, if they are insincere. But if what has been already said appears to be true, as I am satisfied it will, to such as make proper Inquiry, it is, certainly, high Time for all serious Christians to be upon their Guard, and to watch against such dangerous Attempts upon true Religion, and Civil Liberty.

The worthy Author of the following Piece is sufficiently recommended by those eminent Divines of New-England, whose Names are subscribed to the ensuing Preface: To which, for the sake of many here, who may be in Danger of being drawn aside, I shall add the Testimony of the Reverend Mr. Whitefield to his Character, in a late Paper, printed for Mr. S. Mason, in Wood-street, and entitled, A Vindication and Confirmation of the Remarkable Work of God, in New-England: Wherein he tells us, that he “has the Happiness of being personally, and intimately acquainted with Mr. TENNENT; “that he is a solid, learned, and truly holy Man; that he “scarce knows one of a more Catholick Spirit; that he “is, indeed, a Son of Thunder, but withal a Work-“man that needs not be ashamed, and is taught of God “rightly to divide the Word of Truth;” and, to this excellent Character, he adds his Prayers, “that he might “be followed a thousand times more than himself.”

It were to be wished, indeed, that the good Man had softened the Severity of some Expressions, in this Work: but the candid Reader will impute that Warmth, to the just Apprehensions he has of the Importance of the Subject. May his faithful and honest Intention, be followed with the Divine Blessing, for the Recovery of those who have been captivated by these Delusions, and the Preservation of other well-meaning Christians from Dangers, to which they might be greatly exposed, for want of such seasonable Information.

T H E
P R E F A C E,

B Y

Several Eminent DIVINES of *New-England*, recommending this APPENDIX, together with the *Sermons*, to which it was annex'd in the *Boston Edition*.

W H I L E we *grieve* there should be Occasion given for the following *Sermons* and *Appendix*, by the Arrival of the *Moravian Brethren* in these *American Regions*; of whose emerging out of the *Darkness* and *Errors of Popery* we had heard with *Joy* in *Years* past; yet we cannot but rejoice that God has animated his *Servant*, our dear and honoured Brother Mr. *Tennent*, to appear as he here does in *Defence* of the great and important *Doctrines* of the *Gospel*, long since asserted in the publick *Confessions* of the *Reformed Churches* of *Great Britain, France, and Holland*; and which have been from *Time to Time* vindicated in the *Writings* of their most pious and learned *Divines*.

We

We heartily wish that the Honourable Count *Zinzendorf*, and the Brethren who have attended him hither, had but given a due *Attention* to the *Light of Gospel Truth* held forth to 'em in these *united Declarations*: But if they are covertly or openly bringing in dangerous *Heresies*, subverting the Souls of our People; they must not wonder if we freely *withstand them to their Face*, altho' they come *Strangers* among us, and also with a *Face of Meekness and Love*.

We hope we have learnt the *Apostolical Injunctions* to us, on the one hand and on the other; and there is certainly a blessed and perfect *Consistency* between them; * “ *Let brotherly Love*
 “ *continue: Be not forgetful to entertain Stran-*
 “ *gers; but remember them that are in Bonds as*
 “ *bound with them: — Hold fast the faithful Word*
 “ *as thou hast been taught; that you may be able*
 “ *by sound Doctrine both to exhort and convince*
 “ *Gainsayers; for there are many unruly and vain*
 “ *Talkers and Seducers, whose Mouths must be stop-*
 “ *ped from subverting whole Houses, teaching Things*
 “ *which they ought not; — wherefore rebuke them*
 “ *sharply, that they may be found in the Faith.*

May the LORD bless to these *Brethren Strangers*, and also to the more immediately *endanger'd Flocks* in the *Jersies* and *Pennsylvania*, this Labour of *Love*, and *Effort of holy Zeal*; for the *Conviction* of the one, and for the *Preservation* of the other, from the wild and frightful *Errors* which are here testified against and refuted, with the *Fervour* of One that has learnt to *contend earnestly for the Faith* once delivered to the *Saints*; and with the *Light* of a *wise Master-builder* on the *Founda-*
 B dation

* Heb. xiii. 1, 2, 3. Titus i. 9, 10, 11, 13.

✱ *The* P R E F A C E.

dation which CHRIST and his *Apostles* have laid.

When this our dear BROTHER, whose *Praise* is in our *Churches* through the *Provinces*, visited us at *Boston* Two Years ago, and in the Spirit of the Reverend Mr. WHITEFIELD entered into his *Labours* here; it pleased GOD in a wonderful manner to crown his abundant Services with *Success*, in the *Conviction* and (we trust) *Conversion* of many Souls: As therefore the Name of Mr. *Tennent* is greatly endeared to us, so we beseech our ascended SAVIOUR, the HEAD of the Church, long to continue Him for a *burning Light* and extensive Blessing to our *Provinces*; and in particular to use *this* faithful, judicious, and reasonable Endeavour of his *Servant*, for a Guard and Defence about his own sacred *Truths*, and his *glorious Work*, in the midst of us, which too many are ready to speak evil of and oppose.

Boston, Dec. 22,

1742.

Benjamin Colman,

Thomas Prince,

John Webb,

William Cooper,

Thomas Foxcroft,

Joshua Gee.

SOME

S O M E
A C C O U N T
O F T H E
P R I N C I P L E S
O F T H E
MORAVIANS, &c.

I THINK it necessary to give an Account of some of the Errors which Count *Zinzendorf*, not long since, expressed in *New-Brunswick*; some of which I heard him assert myself, and the rest were heard by Mr. *Henerick Visber*, a Person of good Intelligence and Probity. The Count not giving Liberty for two to be present with him at one Time, when Questions were ask'd about religious Matters, there was no room left for a joint Testimony to all the following Articles.

The mischievous Effects of the *Moravian* Conversation in some Places in this part of *America*, in corrupting religious Persons with false Notions of Divine Things, and in making unhappy Divisions among them, together with their extraordinary Method of concealing (generally) their pernicious Principles, is, I think, a sufficient Apology for the present Essay, to discover them to the World, in the Manner I have now taken. The Particulars are these following :

1. ' That it is not needful to preach the Law, but
' hurtful, under the Gospel Dispensation.

2. ' That the Law is not a Rule of Life to a
' Believer.
3. ' That the Unconverted are not under the Law,
' during the Gospel Dispensation.
4. ' That the Moral Law belongs only to the *Jews*.
5. ' That Conviction is not necessary to Conver-
' sion, but very hurtful; and that the *Pres-*
' *byterian* Doctrine respecting preaching of the
' Law, is false.
6. ' That those who are justified, are justified from
' Eternity in the sight of God, and actually
' at the Time of the Crucifixion of our Lord.
7. ' That Faith is not a Mean or Instrument of
' Justification.
8. ' That Faith is only a Mean of the comfortable
' Enjoyment of Justification.
9. ' That Faith is not necessary to Justification or
' Salvation.
10. ' That the Nature of Faith consists in a Per-
' swasion or Belief, that our Sins are pardon-
' ed, and that Christ died for us.' It being
objected, that if the Nature of Faith consists
in the aforesaid Perswasion, then when it was
gone, Faith would be lost: He reply'd, ' That
' the Nature of Faith might be lost, but not
' the Thing itself, or Being of it.
11. ' That there is no such thing as Spiritual Pre-
' sumption.
12. ' That no graceless Creatures had historical
' Faith, but the Devils.
13. ' That the Guilt of *Adam's* Sin was removed
' from all, by the Death of Christ; that his
' Cross was the Period or End of it.
14. ' That a Man is converted as soon as he has an
' abiding Sense of his Sin and Danger: for he
' asserted, that the Sense aforesaid flows from
' a Principle of divine Life.
15. ' That the Conversion of the Reformed Church,
' by a preparatory Law-work, was only a De-
' lusion; and that there was none of the

- ‘ *Moravian* Brethren converted that way that
 ‘ he knew of.
16. ‘ That the exercising of Reason in the Appre-
 ‘ hension of any Danger, was not necessary
 ‘ to Conversion; because he said it was done
 ‘ in the Twinkling of an Eye, without pre-
 ‘ ceeding Preparatives.
17. ‘ That a converted Person cannot sin against
 ‘ Light; and that if they sinned, they thought
 ‘ what they did was good.
18. ‘ That *David* was unconverted when he com-
 ‘ mitted Adultery, and *Peter* when he denied
 ‘ his Master; and that *Paul* speaks of himself
 ‘ as unconverted, in the whole seventh Chap-
 ‘ ter to the *Romans*: That he himself was a
 ‘ Sinner, and would be so to Eternity, and
 ‘ that we shall need Christ as much then as
 ‘ now.’ The Count being asked, whether a
 ‘ converted Person could sin? He said, ‘ that
 ‘ he could if the Lord Jesus left him, but
 ‘ that he was sure he would not.
19. ‘ That *Old Testament* Instances might be brought
 ‘ for Illustration, but not for Proof.
20. ‘ That Christ laid down his Life for all the Off-
 ‘ spring of *Adam*; nevertheless that there was
 ‘ a certain Election, but no Reprobation.

The aforefaid Particulars are not Consequences drawn from the Count’s Words, but his own exprefs Declarations, and that for the most part in answer to Questions asked of him; several of which he reasoned a little upon.

Here I shall beg leave to subjoin the Extract of a Letter from Mr. *John Stockers*, Merchant, of *Amsterdam*, (a Person of good Character) dated *August 1741*, to Mr. *George Brinkerhoff*, Merchant, of *New-York*, relating to the *Moravians* or *Herenbooters*, translated from the *Dutch*.

‘ As to the *Herenbooters*, much might be said beyond the Bounds of a Letter. The Pastoral Letter is a lively Representation of them. Mr. *Kulencamp*, the Author of that Letter, has wrote two other small Tracts against them; and also the Reverend Mr. *Knypers*; and three Professors; viz. the Reverend Messieurs *Honert*, *Voget*, and *Gelders*, have wrote against them.

‘ I account them a mischievous People, worse than ever the *Labadists* appeared to be, who were orthodox in the point of Justification; but these People have a Mixture of many Errors, I shall mention some of the chief.

‘ That Man is Part of the Divine Being.

‘ They hold the Perfection of the Saints in this Life.

‘ They believe that Saints may fall away; and likewise, that one may be saved in the Profession of the *Pagan* and *Jewish* Religion.

‘ They believe that all Men, yea, and even the very Devils, will be saved.

‘ Who will not be astonished at such Propositions, from Men who give themselves out for absolved Christians, who are bought by the Price of the Blood of the Lamb! and who are simple and harmless, while they are full of Subtlety, and cherish a Complication of Errors.

‘ They are also insincere, and inconsistent with themselves, proposing That at one time, which at another time they will deny; going about with Untruths; having little Regard for the Truths of the written Word, pretending that they have Christ within them, to be a living Bible; and such-like Things as these.

‘ Their Meetings are no more suffered amongst us, being neither instructive nor profitable. They will read a Chapter out of the Bible, particularly out of the *New Testament*; upon which they speak in some confused Manner, sing some of their Hymns, and it may be they will pray, which has but little in it. See here in brief something of them.

‘ They

‘ They were treated in a mild and in a friendly
 ‘ Manner, but would not suffer themselves to be ex-
 ‘ amined. ’Tis true, they don’t belong to the Re-
 ‘ form’d Church, but they pretend to go between the
 ‘ *Lutheran* and the Reform’d Church, and that they are
 ‘ neither of the one nor of the other, but that they
 ‘ come nearest the *Lutheran*. The Lord be praised,
 ‘ they have not triumph’d, for by that Means all Re-
 ‘ ligion would have been in Confusion, and the funda-
 ‘ mental Truths taken away; by which the Church
 ‘ must either stand or fall. Therefore away with such!
 ‘ Or, as the Apostle expresses it, *from such turn away*.
 ‘ Thus far with respect to the *Herenbooters*.

Mr. *Samuel Finley*, a Preacher of the Gospel, in-
 forms me, in a Letter from *Philadelphia*, bearing Date
Feb. 15, 1742.

That he had some Discourse with Count *Zinzendorf*,
 by an Interpreter (he refusing to discourse with him
 in *Latin*, because he was a *Presbyterian*). the Sum of
 which was as follows :

1. The Count being asked, ‘ whether the Apostle
 ‘ spake of himself as unconverted, through the whole
 ‘ seventh Chapter of his Epistle to the *Romans*? He
 ‘ answered in *Englisch*; Yes, doubtless, as uncon-
 ‘ verted.

2. Respecting Perfection. The Count would seem
 to grant, that ‘ true Christians had Sin; and yet when
 ‘ I laboured to prove this, he would again set up a-
 ‘ gainst me: This was just the Case.

3. I enquired ‘ whether *David* was graceless when
 ‘ he committed Adultery? He answered, Yes. And
 ‘ all the Distinction he used respecting this, was, that
 ‘ there was Grace in store for *David*, but that he had
 ‘ not then received it.

4. I enquired about Justification, ‘ whether it was
 ‘ eternal? He answered, Yes.

5. I ask’d, ‘ of what Use Faith was in *Justification*?
 He answered, That it was a Manifestation of it.

6. I enquired, ' whether one that had Justification
' manifested clearly to his Conscience, could ever doubt
' of it? He answered, that he might afterwards doubt
' of it.

Lastly, I enquired, ' whether the Saints would have
' need of Faith to all Eternity? He answered, Yes;
and insisted on it: But by this time it was Nine of
the Clock at Night, and our Conversation ended.

Here I shall add some Extracts, out of a *Moravian*
Book, thus intituled;

*Sixteen Discourses on the Redemption of Man by the
Death of Christ. Preach'd at Berlin, by the Right
Reverend and most Illustrious Count Zinzendorf, Bishop
of the ancient Moravian Church. Translated from the
High-Dutch. With a Dedication to the Archbishops
Bishops, and Clergy, giving some Account of the Mo-
ravian Brethren. London: Printed for James Hut-
ton, 1740.*

This Book is prefaced and signed by *Ludovicus de
Zinzendorf*.

For the Reader's Ease, I will set down the Count's
Words in one Column, and my own Remarks on
them in another.

Here the Count asserts, that the Saints are poor and needy in Heaven.

Preface, Pages second and third.

' That the only Way to Salvation
' for all Mankind, is that for the
' Merits of the sacrificed Lamb,
' they obtain Grace and Remission
' of all their Sins, and remain his
' *poor needy* dependant *Creatures* in
' Time and *Eternity*.

Here Perfection is asserted. 'Tis likewise supposed in this Paragraph,

Preface, p. 3. ' That it is no
' wonder that all those who know
' what Sin is, *and have obtained*
' *Permission not to sin any more,*
' *refrain*

‘ *refrain from Sin*, and lead a god-ly Life,—

P. 11. ‘ We cannot deny, that *we still have Sin*, 1 Joh. i. 8. and that we shall carry it to the Grave.—Our very Nature, and the whole Mass of Man, is infected with the Poison of the *sinful Matter*; the best Remedy against which, is its *Fermentation in the Grave*, that thus our Saviour may produce something better.

P. 12. ‘ For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil, 1 Job. iii. 8. to dissolve and tear the System of Sin to pieces, *that in the Faithful Lust cannot be conceived*, nor Sin bringing forth Death, Jam. i. 15. Matth. v. 28. *that Sin must be always kept under foot*, and in subjection, and so lose its Dominion and Power more and more, *that it dare not stir*, or always expect a new Death. The faithful Believer dare not so much as give ear to Sin, much less to enter into any Struggle with it.

P. 16. ‘ This is the very Reason why so many Souls are *lost*, *not because they have sinned*, but because of *their Unbelief*—But it is also true, that *sinning is not the Cause of Rejection* according to the *New Testament*.

P. 17. ‘ *The Wicked and Sinners have the first, the most, and*

that God is not the Author of that Holiness which is in his People.

Here Perfection is deny'd. A new Purgatory discover'd. And Sin asserted to be something material.

Perfection asserted.

Persons not rejected for Sin, but Unbelief: Hereits insinuated, that Unbelief is no Sin; and yet the Cause of Rejection.

Gross Impiety the directest Road
C to

to obtain Grace and Mercy. ‘ *the nearest Right, and obtain his Grace soonest and easiest.*

Sin no Hindrance, and moral Virtue of no Service, to obtain Grace. P. 19. ‘ *None for his little Good is better, and none for his many Enormities worse.*

Free-will asserted.

P. 23. ‘ *The Apostles recommend his Salvation in all their Words and Writings, that every one may have a Right to it, if he will.*

Universal Salvation asserted.

‘ *For Jesus is the universal Restorer of all Mankind.*

Spiritual Sloth necessary in order to obtain Grace.

P. 29. ‘ *He will do all by his Spirit, send a Fire upon the Earth, pour out his Love into all Hearts, nay, endow the Dead with the Breath of Life. Here one must do nothing but quietly attend the Voice of the Lord.*

Enthusiasm encouraged, in a pretended waiting upon the Voice of God, without the Use of Means.

‘ *Our Saviour himself must make the Beginning of such a Salvation. For none of his Witnesses require of Men, that they should begin to help themselves, but our Saviour says, I will draw all Men after me; they shall only suffer themselves to be delivered and reconciled.*

Those not Witnesses of Christ, who urge the Use of Means, in order to obtain Grace.

‘ *Wherefore it is not Gospel-like to prescribe Rules, Methods and Dispositions, or require an Equality of Souls. We must leave all that to the free Grace of our Redeemer, how he may and will lay hold of Souls.*

A preparatory Work ambiguously and sily denied.

P. 31. ‘ *The original Cause of all Grace is only to be fought for in the Merit and Satisfaction of Christ; he in his bloody Cross*

The active Obedience of Christ excluded from being a Cause of Salvation. The Moravians speak

‘ *Cross and Passion* must be all
 ‘ in all to us, and *the only Cause*
 ‘ of our Salvation.

‘ Wherefore he that under-
 ‘ stands the Mystery of the Cross
 ‘ and Wounds of Christ, can ne-
 ‘ ver want Comfort and Relief,
 ‘ even tho’ he were the greatest
 ‘ Sinner, for *Christ is the Pro-*
 ‘ *pitiation* for all Sins past and
 ‘ *future to all Eternity.*

‘ On the Cross he made a
 ‘ Confession for all the World,
 ‘ when he said, *Father, forgive*
 ‘ *them.* And when he cried out,
 ‘ *’tis finished, He gave Absolution*
 ‘ *to all wicked Rebels.*

‘ Upon this Consideration we
 ‘ *need not be anxious, lest Souls*
 ‘ *should not be humbled and con-*
 ‘ *trite enough for their Sins.*

‘ In receiving Grace, *all must*
 ‘ *feel a certain degree of Humilia-*
 ‘ *tion,* as much as our Saviour
 ‘ fees necessary for them, to
 ‘ their new Creation.

P. 32. ‘ *The ordinary Method*
 ‘ *of our Saviour is not to prescribe*
 ‘ *Souls a long Preparation and*
 ‘ *Form of Repentance, but, it costs*
 ‘ *him oftentimes but one Word,*
 ‘ and Grace is present and takes
 ‘ away all Sins.

P. 33, 34. ‘ The Name *Je-*
 ‘ *sus* is his own proper Name,
 ‘ which he bears as our Flesh
 ‘ and Blood, for the Benefit of
 ‘ all Men, be they ever so dead,
 ‘ sick, or ever so miserable and
 ‘ sinful; by this his Name *all*

much of the *Blood* and
Wounds of Christ, but
 as to his active Obe-
 dience they are silent.

Christ a Propitiation
 for Sins after Death.
 Here the Salvation of
 the Damned, is infi-
 nuated.

The actual Justifi-
 cation of all, from
 the Time of Christ’s
 Death.

A preparatory
 Work unnecessary.

A preparatory
 Work necessary.

A preparatory
 Work, ordinarily,
 unnecessary.

Universal Salvati-
 on, expressly asserted.

‘ can and shall obtain Life and
‘ Salvation.

Immediate Inspiration insinuated.

P. 36. The Count, speaking of Elders or Ministers, says, ‘ They dare speak nothing, but what Christ works in them.

Holiness no Duty.

The Law the Cause of Sin.

Such whose Contest with Sin Paul describes in the seventh of the Romans, no true Christians.

Perfection attained by all true Christians.

A Conquest over Sin easy; for such as get their Necks out of the Collar of the Law.

P. 41. Speaking of a Member of Christ, he sayeth, ‘ Faith is his Duty, and Holiness his Nature; and whereas other Men dispute with Sin, wrestle and fight against it, and yet perhaps are overcome, according to the pathetick Description of St. Paul, Rom. vii. The Members of Christ are assured, that since Death, the Wages of Sin, is under their Feet, all is yours, whether Life or Death, 1 Cor. iii. 22. Since they slip their Necks out of the Collar of the Law, that kept them in Bondage before, (but the Law is the Power of Sin) Sin must with a Word be trod down to the Ground, and dare not rise till we please our selves. Christians are Priests of God, who daily walk in their holy Apparel, and lift up holy Hands without Wrath and Doubting: they endeavour to be well settled, and to grow manly, they keep themselves unpolluted from all Things, and purify themselves in the Blood of Christ, because they bear the Lord’s Vessels.

Free-will asserted.

P. 42. ‘ He that has well learned this double Service of
‘ the

' the Lord, *who can pray and*
 ' *sanctify himself* unto the Lord,
 ' *will never think it difficult to*
 ' *be a Witness of the Lord. He*
 ' *need not study to find out Words,*
 ' since the Heart is full of the
 ' Thing itself. From this Priest-
 ' hood-Office of the Christians,
 ' some will prove, that they can
 ' also teach. But that is not the
 ' closest Proof. 'Tis true, *the*
 ' *Priests Lips kept the Truth for-*
 ' *merly; yet Teaching was not*
 ' *their proper Business.*

P. 43. ' *But they must declare*
 ' *no more than they have experi-*
 ' *enced themselves, — and about*
 ' *the most plain and easy way to*
 ' *attain to that Experience.*

P: 49.—, ' *Chosen by Grace,*
 ' *not only at the Time when Christ*
 ' *died, which was the Seal and*
 ' *finishing Stamp of our Election;*
 ' *but they were elected from the*
 ' *Foundation of the World; yet*
 ' *all for the Sake of Christ the*
 ' *only begotten Son of God, and*
 ' *for the Sake of their intimate*
 ' *Relation to him.*

P. 57. ' *For to believe as cer-*
 ' *tainly that Christ has been a*
 ' *Man and suffered Death for us,*
 ' *as one can say of any other*
 ' *Matter with Truth and Sincer-*
 ' *ity, that one believes it: This*
 ' *is the true Means to save us at*
 ' *once. We want no more; for*
 ' *Gospel, or the History of Je-*
 ' *sus, his Coming into the World,*
 ' *is the Power of God unto Sal-*

To be a Minister of
Christ, an easy Task.

Preparatory Stu-
dies, unnecessary for
Ministers.

The Priests Lips
must keep Knowledge;
yet, Teaching was no
Part of their Office!

Inspiration ambi-
guously asserted.

The use of Means
necessary.

An Election at
the Time of Christ's
Death. Eternal E-
lection incomplete.
Something besides the
good Pleasure of God,
the Cause of Election.
Eternal Justification
insinuated.

That historical
Faith is saving.

The Perfection of the Saints; or Christ's Imperfection asserted.

No Means to be used with the Unconverted, either to instruct or awaken 'em. Natural Men can have no true Knowledge of our Saviour.

Natural Men must not be condemned.

Ministers must not preach Terror.

Pagans free from the Curse seemingly insinuated.

‘ vation to every one that believes, *Rom. i. 16.*

P. 59. ‘ Wherefore we ought to look upon him as our faithful High Priest, *and believe that in the Time of his sojourning upon Earth, he was made like unto us in all things, in Poverty and in all other Circumstances, his Children are in at present.*

P. 69, 70. ‘ For to tell Men who know nothing of Grace, nor have experienced any thing of its Power and Efficacy, *what they should do, and how they ought to behave; that is as much to the Purpose, as if you should send a lame Man upon an Errand, or engage a blind Man to give his Judgment about Things which require a sharp Sight.— He that will condemn natural Men, who neither have nor can have the Lord Jesus in their Hearts, nor, by their Distractions in many other Things, can have any true Notion of our Saviour, meddles in an Affair that doth not at all belong to him. The Business of a Witness of Jesus is by no means to denounce Judgment, he must first know what Men he has to deal withal.*

P. 69. ‘ But we ought to make a Difference between Men, that never heard any thing of Jesus, nor entered his Communion, and those who join in a Congregation assembled in the Name of Jesus.

‘ *Jesus. It will never do, nor is*
 ‘ *it consistent with the Meaning*
 ‘ *and Design of the Apostles to*
 ‘ *apply all Expressions, Exhorta-*
 ‘ *tions and Threatnings of theirs,*
 ‘ *indifferently to our present*
 ‘ *Times; or treat all People in or*
 ‘ *out of the Christian Dispensa-*
 ‘ *tion alike.— They did not de-*
 ‘ *nounce their Bann to People that*
 ‘ *did not belong to them.*

P. 70. ‘ *Wherefore, altho’*
 ‘ *the Threatning of the Apostle*
 ‘ *might not improperly be applied*
 ‘ *to us Christians, who use the*
 ‘ *outward Form, and will not*
 ‘ *be excluded from God’s Fami-*
 ‘ *ly and the Church of Christ;*
 ‘ *yet I wave that, and only de-*
 ‘ *clare to all, that it is apparent,*
 ‘ *the old Corruption we have by*
 ‘ *Nature, and which should have*
 ‘ *been, nay, may have been actu-*
 ‘ *ally taken away by Baptism, ac-*
 ‘ *cording to our Doctrine, is yet*
 ‘ *present and returned again, is*
 ‘ *still pressing, nay, will press*
 ‘ *you down to Hell, as long as*
 ‘ *you are sensibly convinced in*
 ‘ *your Hearts, you do not love*
 ‘ *the Lord Jesus.*

P. 72. ‘ *And every Soul must*
 ‘ *be able to say with the utmost*
 ‘ *Chearfulness, He is my Lord.*

P. 73. Speaking of *knowing*
Jesus to be our Lord, he says,
 ‘ *It is no Matter of great difficul-*
 ‘ *ty: and because it is so easy; it*
 ‘ *is then but a greater Sign of a*
 ‘ *Soul’s Depravity, of its Curse*

All of the Threatnings and Exhortations of the *New Testament*, not applicable to the present Times.

The Threatnings applicable to formal Christians only.

Original Corruption taken away by Baptism.

The falling away of the Saints.

Persons may be really sanctified, and yet not love the Lord Jesus Christ, suppos’d by this Paragraph.

Full Assurance universally necessary to Salvation.

Assurance easy to be attained.

Those that want Assurance, under the Curse.

The

The Nature of Assurance, that it is no more than a common Conviction.

All pious Persons compleatly happy in this Life!

Universal Redemption asserted.

No Means must be used with the Unconverted, to convince them of their Misery.

The Law no Mean of Conviction under the Gospel.

The Blood of Christ the Mean of Conviction.

‘ and of its spiritual Death, that
‘ cannot say, He is my Lord.

‘ For to have Jesus for my
‘ Lord, is nothing else but to be
‘ convinced in my Soul, that he
‘ hath shewn me greater Faithful-
‘ ness, than I have experienced of
‘ any body else in the whole World.

P. 81. ‘ But as soon as one
‘ knows in one’s heart one is the
‘ Lord’s entirely, then those out-
‘ ward Things do no more disturb
‘ the Mind, but one is a happy
‘ Man.

P. 88. ‘ O how were it to
‘ be wish’d, that the Satisfaction,
‘ the Grace and the Blood of Jesus
‘ Christ shed for them all, were
‘ once so truly present with, and
‘ applied to them,—

P. 90. ‘ As long as People
‘ pursue their sinful Course with
‘ Pleasure, and do not see their
‘ Danger, one must have Pati-
‘ ence with them; for they are
‘ not to be perswaded to think
‘ themselves unhappy, and your
‘ Admonitions would avail as
‘ little, as a serious Discourse
‘ would with a drunken Man.

P. 90, 91: ‘ They are con-
‘ vinced they cannot escape —
‘ and as God did this in the Old
‘ Testament by the Law, so it is
‘ done a thousand times more by
‘ the Gospel. For instead of the
‘ Law, which formerly knock’d
‘ on the Hearts with Force, till
‘ it found Entrance: —we have
‘ now

‘ now the prevailing Efficacy of
 ‘ the Blood of Christ,—

P. 91. ‘ This Almighty
 ‘ Power of the Blood and Cross
 ‘ of Jesus, has this first and
 ‘ blessed Effect, by which *one*
 ‘ sees that the Heart is no longer
 ‘ quite dead : This convinces
 ‘ People that they are condemn-
 ‘ ed, miserable, and have no true
 ‘ Life.

P. 92, 93. ‘ When the Voice
 ‘ of the Son of God enters the
 ‘ Heart once and saith, *Thou*
 ‘ *art undone, and the Man re-*
 ‘ *mains convinced of his miserable*
 ‘ *Condition, then is he no longer*
 ‘ *lost but found.* A Soul which
 ‘ with an upright Sincerity of
 ‘ Heart, acknowledges and can
 ‘ say with truth, *I have no Part*
 ‘ *in the Kingdom of God ; I am*
 ‘ *condemned ; the same is alrea-*
 ‘ *dy to be looked upon as a Brother.*

P. 93. ‘ All that a Soul feels
 ‘ in that State of her own Con-
 ‘ demnation, is but a delightful
 ‘ Scene of eternal Wisdom and
 ‘ Grace : whosoever sees a Soul
 ‘ in that Condition, cannot but
 ‘ rejoyce and think : *O that poor*
 ‘ *Child, which is oppressed and*
 ‘ *bowed down with the Weight*
 ‘ *of his Sins and his own Con-*
 ‘ *demnation, the Lamb is now*
 ‘ *certainly paying his Ransom for.*

‘ *As long as a Soul is not con-*
 ‘ *victed, that she is dead and in*
 ‘ *a State of Damnation, the preach-*
 ‘ *ing of Grace will be to no pur-*

Convinced Persons
 are spiritually alive :
 and at the same time
 condemned, and dead.

Persons lost, con-
 demned, and that
 have no part in the
 Kingdom of God, are
 found, and convert-
 ed : O horrible Jar-
 gon !

A Person under
 Conviction, is a Child
 of God.

‘ The Saviour pays
 a Ransom in Time, for
 People under Convi-
 ction.’ This invali-
 dates the Sufficiency
 of Christ’s Satisfac-
 tion on the Cross.

Conviction neces-
 sary in order to re-
 ceive Grace, and Be-
 D nefit

nefit by the Gospel.
Sound Doctrine.

Univerfal Redem-
ption asserted; and,
Univerfal Salvation
insinuated.

The Guilt of Ori-
ginal Sin removed
from all, by the Re-
deemer's Sufferings.

The Popish Doc-
trine of the Sacra-
ments conferring
Grace, from the
Work done.

The Saints falling
from Grace insinua-
ted.

A new Explication
of Original Sin; as
mysterious as *Jacob
Behmen's Tincture* and
Turba.

Daily finning fur-
prizing to the *Mora-
vians!*

The Cause thereof
is the Law of God!

The Gospel takes
away the Force of the
Law.

‘ *pose*; and the glad Tidings of
‘ the Gospel will have no Effect
‘ upon her.

P. 95. The Count speaking
of the Redeemer's Sufferings and
Abasure, says,—‘ *That all this*
‘ *(was) with no other View, and*
‘ *to no other End, but to redeem the*
‘ *whole Race of Men from Sin,*
‘ *Satan, Death and Hell; and to*
‘ *take away the Curse from the*
‘ *whole Earth; and to restore e-*
‘ *ternal Righteousness, which had*
‘ *been lost by Sin.*—

P. 112, 113. ‘ *There is some-*
‘ *thing in all baptized Christians,*
‘ *that they can seldom bear any*
‘ *thing of Christ crucified, but they*
‘ *must be moved in some degree;*
‘ *but if it goes as it comes, they*
‘ *cannot excuse themselves like*
‘ *the Groenlanders, Laplanders,*
‘ *or Hottentots, and say, We have*
‘ *understood or felt nothing of it.*

P. 117. ‘ *The Grave is that*
‘ *old Corruption, opposite to the*
‘ *Blood of Christ, that abominable*
‘ *Lake of Original Sin, natural*
‘ *Men do swim in, and Believers*
‘ *wade thro', as a Sea of Sorrow.*

P. 118, 119. ‘ *'Tis an ama-*
‘ *zing thing to see People not on-*
‘ *ly finning every day, but that*
‘ *they are not tired with it,—*
‘ *but there is a secret Cause of it,*
‘ *—if no Law were given in*
‘ *Commandments, the wicked Heart*
‘ *would remain as it is, and the*
‘ *Transgressions would be less fre-*
‘ *quent. But since the Mind of*

I ‘ Man

‘ Man is of that Disposition, that
 ‘ when any thing is forbid, which
 ‘ it had no Knowledge of before,
 ‘ it gets presently an Inclination
 ‘ towards it; *thus we may easily*
 ‘ *apprehend the Truth of what St.*
 ‘ *Paul says, The Strength of Sin*
 ‘ *is the Law, 1 Cor. xv. But*
 ‘ *here the Power of the Gospel*
 ‘ *steps in, takes away the Force*
 ‘ *of the Law, sets the Soul at*
 ‘ *liberty, turns her Face from all*
 ‘ *the Ordinances to the Heart, to*
 ‘ *the Unction, to the Sense of*
 ‘ *Grace from time to time, as*
 ‘ *oft as there is an Opportunity,*
 ‘ *and to the Divine Nature, re-*
 ‘ *ceived from above in the Re-*
 ‘ *mission of Sin. Here the labo-*
 ‘ *rious Toil of Sinning loses its*
 ‘ *Strength and Nourishment, saints*
 ‘ *away and dies. But from*
 ‘ *whence doth all this proceed?--*
 ‘ *Thanks to the Blood of the*
 ‘ *Lamb.*

P. 120. ‘ *Ye Whoremongers*
 ‘ *and Thieves, ye Revengeful and*
 ‘ *Murderers, ye Lyars, and who-*
 ‘ *soever ye are, ye Fearful and*
 ‘ *Unbelieving, that hear and read*
 ‘ *this, will ye be saved? Believe*
 ‘ *then, that Jesus has atoned and*
 ‘ *paid a Ransom for you all, and*
 ‘ *that ye may experience it this*
 ‘ *very Moment, and know that*
 ‘ *ye have been healed by his*
 ‘ *Wounds, and his Stripes.—Take*
 ‘ *the Absolution, look upon him,*
 ‘ *believe and rejoyce, arise, gird*
 ‘ *yourselfes and run.*

‘ The Gospel turns
 the Soul from Ordina-
 nances, to the Heart,
 the Unction &c.’ This
 looks like the Light
 within as a Guide.

‘ As oft as there is
 ‘ Opportunity.
 Mysterious Jargon!

Perfection again
 asserted.

Whoremongers
 and Murderers must
 believe that their Ran-
 som is paid, and their
 Wounds healed.

Presumption en-
 couraged, as the way
 to Salvation!

Perfection asserted
in the most perem-
ptory manner.

Perfection asserted.

Free-will asserted.

The Conflict men-
tioned in the seventh
of the *Romans*, be-
longs to Philosophers
and Pharisees.

An Insinuation a-
gainst the use of Rea-
son and Pains in op-
posing of Sin.

Here the Man after
God's own Heart is
condemned, as a Ser-
vant of Sin, because
of his Desertion and
Temptation!

P. 121. *' In short, all turns
' to this, that after we have re-
' ceived Grace, we live now, as
' we should have done before the
' Fall, unblemished and holy, only
' more blessed and more sure.*

P. 126. The Count, speaking
of the Children of God, sayeth,—
*' These can dispose themselves in
' such manner, that by all their
' outward Affairs and Transac-
' tions in and for God, their
' Heart is always above;—*

P. 131. *' Such a continual Con-
' flict St. Paul relates of himself;
' when he was a great Philosopher
' and Teacher among the Phari-
' sees,—He gives a large Ac-
' count of it: whenever he had
' an Inclination to do good, he
' could not, and was soon over-
' powered by a contrary Princi-
' ple, which captivated him to
' do what he would not.*

P. 132, 133. The Count, speak-
ing of those *who will subdue Sin
by their own Reason and Under-
standing, Convictions and Per-
swasions; by their own struggling
and striving against it; says,*
*' They are subject to all the Dan-
' ger that can befall a weak and
' feeble Creature, which will re-
' sist a greater and stronger Pow-
' er. They do but expose them-
' selves — They are in the same
' Condition with David, when he
' says, the Enemy hath persecu-
' ted my Soul, he hath smitten
' my Life down to the Ground.
' He*

‘ He has laid me in the Dark-
 ‘ nefs, as the Men that have been
 ‘ long dead. — *All this proceeds*
 ‘ *from their being Servants of Sin;*
 ‘ they are looked upon as Adul-
 ‘ terers; they have no Power to
 ‘ leave their Sin their old Huf-
 ‘ band, and dare not live with
 ‘ another.

P. 133, 134. ‘ But he who
 ‘ knows the Salvation that Je-
 ‘ sus has purchafed us with his
 ‘ bloody Death on the Cross,
 ‘ who has abolifhed Death, and
 ‘ brought Life and Immortality
 ‘ to light, that Sin can have no
 ‘ more Dominon over us, *be-*
 ‘ *cause we are no more under the*
 ‘ *Law, but under Grace; he un-*
 ‘ *derstands the Mystery, how to*
 ‘ *get rid of Sin in a most eafy*
 ‘ *manner without any Difficulty,*
 ‘ *Complaint, and Torment; fo that*
 ‘ *it must give way, must fly and*
 ‘ *die; Satan who has it in his*
 ‘ Hands, and ufes to lead Men
 ‘ according to his Pleasure, at
 ‘ laft dare attack us no more.

P. 134, ‘ Thus when fuch a
 ‘ poor Soul, which has tired it-
 ‘ felf, and yet effected nothing
 ‘ at all, comes to him’ (meaning
 our Saviour) ‘ according to his
 ‘ kind Invitation, the first thing
 ‘ he doth with us, is, he puts us
 ‘ upon Patience, presents him-
 ‘ felf to us, and fays, *this Child*
 ‘ *shall be difturbed no more.*

P. 135. — *But to whom our*
Saviour has juft given Life, thofe

To ftrive againft
 Sin exceeding dange-
 rous.

Moravian Perfec-
 tion eafy to be attain-
 ed.

The horrible My-
 ftery of the *Moravi-*
an Gofpel, is to caft
 God’s holy Law be-
 hind their Backs!

Moravian Converts
 quite free from Satan’s
 Temptations!

The *Moravian*
 Life no State of fpi-
 ritual War, but a Life
 of Quietifm or Reft.

Moravian Converts
 fpiritual Sleepers.

Young

Young Converts in a State of compleat Happiness and Rest.

Moravian Converts at their new Birth, Men in Christ.

It's a Sign of no Grace, to think that Persons at their Conversion, are but Babes in Grace; and do sin sometimes.

Moravian Converts past all Danger.

Moravian Converts free from Sin at their Conversion.

If Sin be *not worth a Thought*, what becomes of Repentance?

Moravian Mortification of Sin exceeding easy!

' *be puts to sleep, as it were,—*
P. 135. — In *Beginners* ' his
' Love is so burning, so free and
' lively, that *those good Souls do*
' *not think without Reason, that*
' *they can hardly advance to a*
' *higher Degree, or be ever hap-*
' *pier in this World.* It is true,
' none in the most perfect Fa-
' ther's Estate can enjoy more
' Rest and Tranquillity from all
' his Enemies.

P. 135, 6. ' 'Tis therefore Fol-
' ly, and a Sign of no Experience
' at all, when they say, that Man
' is not very far advanced, and is
' but a Beginner. For this Rea-
' son he doth this or that Sin, has
' this or that Frailty in him. A
' Beginner is in his best State; a
' Beginner in the Kingdom of
' Christ; who but just has re-
' ceived Grace and Remission,
' whom our Saviour has but just
' laid upon his Shoulders to car-
' ry him home with Joy, he
' lives in such Security, which
' no Man can imagine; he is
' *past all Danger*, and can say
' with *David*, Thou hast lifted
' up mine Head from the Gates
' of Death.

P. 137. ' Sin is the most mi-
' serable and mean Thing under
' the Sun, *not worth our Thoughts;*
' and if any thing comes to put
' us in mind of any past Sin, we
' must treat it as the most con-
' temptible Thing, *and kill it as*
' *a Fly.*

‘ A Thought may come fly-
 ‘ ing, and *there once may appear*
 ‘ *again somewhat of the Seeds of*
 ‘ *Satan*, of his Craft or Violence;
 ‘ *but it is crush’d* immediately
 ‘ under foot.

P. 137, 138. The Count,
 speaking of a Soldier of Jesus
 Christ, says, ‘ that he *doth not*
 ‘ *so much as look upon Sin*, nor
 ‘ thinks it worthy of one Cast
 ‘ of his Eyes. The Faith of a
 ‘ Child of God, especially of a
 ‘ Soldier of Jesus Christ, is so
 ‘ active, when he perceives Sin
 ‘ afar off upon such Occasions,
 ‘ where it usually insinuates it-
 ‘ self, that anointing is immedi-
 ‘ ately ready to warn us; and
 ‘ this Intimation of the Spirit is
 ‘ so powerful, *that e’er Sin can*
 ‘ *put itself in any Posture*, it’s
 ‘ *routed already by the faithful*
 ‘ Believer.

P. 138. ‘ *For Sin remains still*
 ‘ *in our Members*, till we are go-
 ‘ *ing to the Grave*.

P. 144. ‘ *If we have any of*
 ‘ *the Vertue and Energy of Bap-*
 ‘ *tism still left within us*, and do
 ‘ not live according to the Mind
 ‘ of our Redeemer, that will
 ‘ condemn us.

P. 145. ‘ The Moment a
 ‘ Soul begins to live, and the
 ‘ Spirit of God overshadows her,
 ‘ *she hears the Voice of the Son of*
 ‘ *God*, which speaks of nothing
 ‘ but the Blood of Propitiation.

‘ *Whoever lives and has heard*

A Moravian Con-
 vert is once exposed
 to the Temptations of
 Satan, but obtains an
 easy Conquest.

Perfection asserted.

A Difference be-
 tween a Child of God,
 and a Soldier of Christ.

Sin easily conquer’d.

Sin not worth the
 Cast of the Eye, how
 then shall we mourn
 over it?

Imperfection assert-
 ed.

A physical Energy
 ascribed to Baptism,
 which may be lost.

The active Obe-
 dience of Christ past
 over in the *Moravian*
 Instructions.

Here it is suppos’d
 that

that one may be spiritually alive, and hear Christ's Voice, and yet not acknowledge Christ to be his Lord and Master.

Here one that is spiritually alive, is said to be sensible of his lost State, if he does not acknowledge, &c.

The use of Means rejected, and a Door opened to Licentiousness.

Wholesome Doctrine against Presumption.

The Law a Mean of Conviction, sometimes.

A little of the Truth must out sometimes.

Angelical Perfection ordinarily attain'd, at Conversion in a Moment.

A good Thought

*' the Voice of the Son of God, be
' soon is sensible of his being lost,
' if he doth not acknowledge Je-
' sus to be his Lord and Master.*

*' Here one need not go about
' to ransack one's Passions and
' Corruptions, nor anxiously en-
' deavour to mend one's self. For
' Grace overflows all our Sins,
' they are all cover'd with the
' Blood of the Lamb.*

*P. 153. ' When Souls are dead,
' and never yet heard the Voice of
' the Son of God, they may be told
' too soon, that they are the Re-
' ward of our Saviour.*

*' This is sometimes our Savi-
' our's Business, by the Law,
' whereby we are brought into
' Straights. He shews us our
' Misery, strips us of all our
' self-conceited Vertues and Me-
' rits, and convinces us that we
' are Sinners.*

*P. 155. ' The Lord, who
' would shew us the Method of
' saving Souls, reply'd immedi-
' ately, Verily I say unto thee,
' To-day thou shalt be with me
' in Paradise. Through this Word
' the Thief, was as pure as an
' Angel, and made immediately
' a Companion of our blessed Re-
' deemer; this may give People
' an Occasion to think, that no-
' thing more than a good Thought
' at*

' at the Point of Death was re- at Death sufficient to
 ' quired to give an Entrance into obtain Happiness.
 ' the Kingdom of Heaven. And
 ' it looks very plausible; for this
 ' Instance is not at all extraordi-
 ' nary, as many well-meaning
 ' Teachers, to prevent Mischiefs,
 ' endeavour to prove; and that
 ' such an Instance may happen
 ' but once in an Age, or that
 ' this may be an Instance which
 ' happened only at the Passion
 ' of our Lord. Yet these sorts
 ' of Conversion are not at all un-
 ' common, but happen frequently,
 ' when all Circumstances agree.

P. 163. ' In the 5th and 6th
 ' Chapters of St. Matthew, we
 ' find such Qualities and Doc-
 ' trines, as can in a strict sense be
 ' applied to none but Disciples of
 ' Jesus; e. g. whoever takes any
 ' thing from you, do not demand
 ' it again, &c. If this were to
 ' be applied to all in general, there
 ' would soon be an End of all
 ' Constitutions and Possessions in
 ' the World. A Child of God that
 ' is not particularly dedicated to
 ' the Care of Souls, must submit
 ' to all the Civil Laws, every
 ' one is obliged to observe.

P. 164. ' Disciples are a sort
 ' of Out-laws.--According to the
 ' inward Disposition of Mind, all
 ' Christians agree.—But in their
 ' outward Testimony they are
 ' different. A Soldier of Christ
 ' must be ready every Hour to
 ' quit his Right, his Conveniency,

The Instance of the Thief not at all extraordinary.

Here's large Encouragement to Sin and Impenitency.

Ministers may not use the civil Law, to acquire their Right.

Moravian Ministers not subject to the Law.

A Difference between Ministers and others, in respect of Civil Rights asserted.

Ministers may neither demand or possess their Civil Rights, supposed by this Paragraph.

Two sorts of Persons among the *Moravians*, who have no systematical Connexion of the revealed Word.

Two sorts of *Moravian* Converts, not led by the written Word.

The pious Actions of religious Men do not come from God, as the efficient, but permissive Cause.

In the *Moravian* Judgment, it's a Dream of Moralists, to look upon Holiness to be a Duty.

‘ and deny himself of, and give
‘ up every thing, not only in the
‘ Heart, but actually; *whereas*
‘ *another may demand and possess*
‘ *his own Peace.*

P. 164, 5. ‘ But we will see
‘ what our Saviour puts us upon
‘ in his Kingdom, and what we
‘ may expect of him. Here our
‘ Saviour has several Dispensati-
‘ ons: *one he leads by his Under-*
‘ *standing; another he visits with*
‘ *many spiritual Sensations; to the*
‘ *third he gives a systematical Con-*
‘ *nection of his reveal'd Word.—*
‘ One doth not chuse his own
‘ way; but our Saviour accom-
‘ modates himself to our Capa-
‘ city and Disposition. He that
‘ is endowed with a penetrating
‘ Judgment, our Saviour leads
‘ by that:—He that wants this,
‘ and is of another Disposition,
‘ the Saviour leads through ma-
‘ ny Sensations and great Im-
‘ pressions of his Grace and Love.
‘ —*The third sort, which keep*
‘ *close to the Word, are led by*
‘ *that;—*

P. 165. ‘ People think, he
‘ that serves our Saviour shall be
‘ saved; but whoever doth not
‘ serve him, shall be damned.
‘ *But the Lord of his free Grace,*
‘ *Mercy and loving Condescen-*
‘ *tion, gives us Leave and Per-*
‘ *mission to do good, and to serve*
‘ *him. To work God's Work is*
‘ *but meer Mercy to any Soul.*
‘ *Holiness is a Nature, but not a*
‘ *Duty*

‘ *Duty, as Morality dreams of,*
 P. 166. ‘ *He that has Grace,*
 ‘ *can be humble and poor in Spi-*
 ‘ *rit, and cannot be otherwise.*
 P. 173. ‘ *Righteousness is,*
 ‘ *when a Man drops and loses all*
 ‘ *his Right which he has by Na-*
 ‘ *ture and Reason; and by Faith*
 ‘ *receives from our Saviour that*
 ‘ *Affurance, that all his future*
 ‘ *Expectations depend intirely*
 ‘ *upon his Grace and Mercy.*

P. 174. ‘ *He that obtains*
 ‘ *the Righteousness in the Blood*
 ‘ *of Jesus Christ, receives also*
 ‘ *Strength to subdue all the Evil,*
 ‘ *he knows in himself, and which*
 ‘ *he must constantly study to find*
 ‘ *out more and more, and to tread*
 ‘ *it under his Feet, till at last,*
 ‘ *after he has long conversed*
 ‘ *with his Saviour, he forgets Sin*
 ‘ *quite.*——

P. 175. ‘ *Forasmuch as one*
 ‘ *lives to himself (αὐτὸς ἕγω) he*
 ‘ *is a Sinner; but he that is ju-*
 ‘ *stified never meddles with Sin, but*
 ‘ *acts always contrary to it, or if*
 ‘ *it begins to stir, he stifles and*
 ‘ *conquers it presently. Now*
 ‘ *whoever begins to lose the Ex-*
 ‘ *perience of Evil by the Disuse*
 ‘ *of it, he becomes an innocent*
 ‘ *Man in Christ.*

P. 176. ‘ *But as soon as our*
 ‘ *Saviour begins to instruct us,*
 ‘ *there is no need of many Ar-*
 ‘ *guments, but he does something*
 ‘ *in the Heart which is felt and*
 ‘ *kept without Contradiction.*

Free-will asserted.
 Perfection and Per-
 severance therein as-
 serted.

The first Part of
 this Paragraph is dark
 Doctrine.

Perfection asserted.

Increase of the
 Knowledge of Sin in
 one's self asserted.

If Sin be quite for-
 got, what becomes of
 Repentance?

Perfection asserted.

Moravians lose the
 Experience of Evil, by
 the Disuse of it, and
 so become innocent.

No spiritual War in
 good Men.

Perfection asserted.

P. 178. 'Then we willingly
'leave off sinning any more, when
'our Saviour has once forgiven
'us all our former Sins.

Moravian Converts
not compleatly happy, but perfectly freed
from fleshly Lufts.

P. 180. 'The World dare not
'pretend to disturb our Happiness
'very long, neither dare the Fleſh
'ſbew itſelf any more.

Some not capable
of Grace. God's Call
according to foreſeen
good Diſpoſitions in
the Creature. God's
Call depends upon the
Creatures Will.

P. 188, 9. 'He awakens not
'only whole Nations and Coun-
'tries,—but alſo every Soul in
'particular; provided he ſeeſt
'that they are capable of Grace,
'and that they will receive the
'gracious Call, he draweth and
'calletb them, let them be in
'what Condition ſoever.

The perfect Holi-
neſs, and perfect Hap-
pineſs, of all the Saints
in this Life aſſerted.

P. 192. 'I am now aſſured,
'that I have now the ſame un-
'changeable Right with all my
'Fellow-Citizens, to be as unin-
'terruptedly holy as they, and as
'inceſſantly happy as they.

The Word *Fellow-
Citizens* alludes to
Ephes. ii. 9.

No Duty but to
believe.

P. 193. 'There is but one Du-
'ty, which is that of Believing.

Sincerity, Charity,
Humility, &c. no
Duties, under the
Goſpel Diſpenſation!

P. 194. 'The Buſineſs of eve-
'ry true Chriſtian is to be ſincere
'and faithful, to exerciſe Cha-
'rity, and to do every thing
'from the Heart,—But all theſe
'Things being no Duties; for the

We need not be
ſollicitous about any
thing beſides Faith,
viz. Charity, Chaſtity,
Repentance!

'Language in the *New Teſta-
ment* ſays no more, thou ſhalt
'be humble, chaſte, liberal, and
'induſtrious; but I am deliver-
'ed by the Blood of the Son of
'God, from Pride, Luſt, Co-
'veteouſneſs and Lazineſs: I
'dare be humble, chaſte, con-
'tent, and induſtrious: this Li-
'ber-
'ber-ty

Here a diſmal Door
is opened to all man-
ner of Licentiouſneſs!

‘ berty being purchas’d for me
 ‘ by the Blood of Jesus. *We*
 ‘ *have then no need to be sollici-*
 ‘ *tous about any thing but only*
 ‘ *about Faith.*

P. 194. ‘ *Lutber calls Faith*
 ‘ a divine Work in the Soul,
 ‘ which changes and makes us
 ‘ to be new born of God, *Job.*
 ‘ i. 3.—*The Means by which this*
 ‘ *divine Work is effected, is no-*
 ‘ *thing else but Faith, the ordi-*
 ‘ *nary way of the divine Œco-*
 ‘ *nomy.*

‘ Faith asserted to
 ‘ be the only Mean to
 ‘ effect Faith.’ Non-
 ‘ sensical Jargon!

To say that any
 thing is a Mean to
 produce itself; sup-
 poses that it exists be-
 fore it has a Being;
 which is impossible in
 the Nature of Things.

Two of the Count’s Companions in Travel, namely,
 Bishop *Nitsman’s* Wife, and the Count’s Daughter, de-
 clared at *New-Brunswick*, in the House of Mr. *Derick*
Schuyler, as follows: The first said, ‘ That she had nei-
 ‘ ther sinned nor doubted in eighteen Years:’ And the
 latter said, ‘ That she had not sinned in four Years.’
 These Things they said before divers Witnesses of Di-
 stinction and Credit, who can attest the same.

Mr. *Spangenberg*, one of the first of the *Moravian*
 Missionaries into this Part of the Country, who sowed the
 Seed of their dreadful Doctrine in *New-York*, in a Dis-
 course with me, oppos’d strenuously the Doctrine of
 Original Sin imputed, and labored to enervate all that
 I brought in Confirmation of it.

He likewise call’d the Protestant Churches a *Babel*
 (theirs excepted) or compared them thereto. He also
 asserted, (the first time that he was here) the Salvation
 of the Damned, or that their Torments should be only
 for a time; and labored to maintain this horrible Po-
 sition, against what I offer’d in Opposition thereto.
 Indeed the last time that I saw him, he seem’d to be
 of a different Opinion, as to the last Particular: But I
 have seen and heard of so much inconsistent Conduct
 in him, and others of that Sect, that I can hardly avoid
 a Jea-

a Jealousy of his Sincerity in that Matter : and seeing the Count materially asserts it in his Sermons, as I have shewn before, there is the more Reason to believe him and others of that Party to be guilty.

Mr. *Spangenberg* declaimed in my hearing, more than once, against human Learning, and look'd upon it as a considerable Hindrance in the Acquisition of divine Knowledge : He judged his Case to be unhappy because of his Learning, which, he said, he found difficult to forget.

He run down human Reason, as if it were useless in Religion, and in the room thereof inculcated the Doctrine of Simplicity, which in their Sense of it, upon mature and frequent Deliberation, I cannot but take to be real Folly and implicit Faith, a believing of Nonsense, Contradictions, and mysterious Gibberish. When they assert gross Contradictions, they tell us that we must believe simply ; that is, we must quit our Reason, and turn real Fools ; we must believe thro' thick and thin, Absurdities and Nonsense, and so turn Papists. Let Simpletons, who seem willing to swallow any thing, consider seriously and seasonably the Injunction of God himself by *Solomon*, Prov. i. 22. *How long ye simple ones will ye love Simplicity ? and the Scorners delight in their Scorning, and Fools bate Knowledge ? Turn you at my Reproof.*

It is exceeding artful in the *Moravians* to inculcate this popish Doctrine, at their first coming among a People especially ; for when once they have drunk in that, their Work is done ; they may turn them into any Shape they will : Reason and Argument are rendered useless ; a Shadow of Plausibility is enough. Thus the *Moravians* endeavour to use us, as the *Philistines* did *Samson*, first put out our Eyes, and then lead us where they will, in Triumph.

I might have taken notice of more exceptionable Particulars in the Count's Sermons ; but what I have transcribed, are sufficient to convince all, that are not blinded with Prejudice, or given up to satanical Delusion, that their Principles are most detestable!

I expect that the *Moravians* will use Fox-like Shifts, to evade the Discovery of their heretical and horrible Principles, by the preceding Letters and Extracts, as they have done respecting what the Count said in *New-Brunswick*. But Truth is great, and will prevail at last over Error and Artifice, and baffle all the sly Tricks of Seducers, who lie in wait to deceive ignorant, simple, and unstable Souls.

If any question my Candor, I advise them to get the Count's Book, and read it themselves deliberately and impartially, and ask for Light from Heaven to help them to distinguish between Truth and Error.

It is contrary to my intended Brevity, to enter upon a particular Confutation of all the Errors contained in the Sermons; that would swell this Volumn to too great a Bulk: and indeed many of the Errors are so absurd, that the bare mentioning of them is Confutation enough, to Persons of Judgment that are freed from a partial Byass.

What, indeed, are these Sermons but a Bundle of Contradictions, and gross Errors and Heresies, interspersed with some Passages of Truth and Sense? In them a preparatory Work by the Law of God is denied, Repentance excluded, Perfection asserted eighteen times, and denied twice; a new Purgatory invented, as well as a new Election from the Time of *Christ's* Death! In them the great Articles of Faith and Justification are dreadfully corrupted; historical Faith is asserted to be saving; and all Persons are said to be justified from the Time of *Christ's* Death; the active Obedience of *Christ* is excluded from bearing any Part in our Justification and Salvation! In them Enthusiasm is asserted, and recommended in diverse Instances; as well as all Use of Means with Sinners, to instruct and alarm them, denied! In them all manner of Wickedness is encouraged, as the most direct Way to Conversion; all Virtue and religious Duty unhing'd and discouraged: according to them, no Means must be used by poor Sinners to obtain Conversion! In them Sin is represented as a meer Trifle, un-

worthy

worthy of our Fear or Grief! In them the Happiness of Heaven is destroyed, by making the Saints to be poor and needy there! In them the faithful Ministers of *Christ* are condemned for using Means with poor Sinners, to convince them of their Misery, and bring them to *Jesus*! In them the preaching of Terror to the unregenerate is denied, which is so frequently inculcated in the Word of God, and which was practis'd by *Christ* himself and his Apostles! In them *Christ's* Propitiation for Sins in Eternity, is asserted! In them universal Redemption, and universal Salvation, are also asserted; as well as Inspiration after the apostolical Times! In them our Lord is represented, as paying a Ransom after his Death for Persons under Conviction! which is not only contrary to express Scripture (*Heb. vii. 27. Heb. ix. 26, 28.*) but notoriously derogatory to the Sufficiency of the Atonement of our Lord *Jesus* in his Life, and at his Death for his Elect. In them the detestable *Arminian* Doctrines of Free-Will, and the final Apostacy of the Saints are inculcated; and thus the Pride of Sinners is flattered, and the Foundation of the Saints Comforts shut up and sealed! In them the Count urges the universal Necessity of Assurance on Pain of eternal Death! And in the mean while informs us, that Persons are spiritually alive and dead at the same Time! He tells us that when the Spirit convinces Persons they are lost, and have no Interest in the Kingdom of God, then they are found, they are Brethren, they are Children of God! Now either two contradictory Propositions can be both true at once, which is impossible in the Nature of Things, or else the Count charges a Falshood upon the Spirit of God. In them the Doctrine of original Sin imputed is denied, and the popish Doctrine of the Sacraments asserted! In them a good Thought at Death is represented as sufficient to obtain Happiness. In them Sin is asserted to be something material; and if so, God must needs be the Author of it, for he hath made all Substances! In them God's holy Law is condemned, as the Cause of Sin: if so, then God

God himself is the Cause of Sin, for he is the Author of the Law, and indeed it is but the Image of his moral Excellencies! It is a vile Abuse of that Passage of the Apostle *Paul*, (1 Cor. xv. 56. *The Strength of Sin is the Law*.) to conclude from hence that the Law is the Cause of Sin: The Meaning of the aforesaid Place is elsewhere explained by the same Apostle, *viz.* Rom. vii. 11. *For Sin taking Occasion by the Commandment deceived me, and by it slew me.* The obstinate Corruption of our Nature, may unreasonably take Occasion, from the just Restraints of the Commandment to rage the more; but that is not the Fault of the Law, but of our corrupt Nature. *Was then that which is good Death to me?* says the Apostle! *God forbid!* The Apostle rejects the Notion of the Law's being the Cause of his Sin, with great Indignation; he shews that this cannot be, Verses 12, 13, 14. *Because the Law is holy, just and good:* As if the Apostle should say, that which is holy cannot be the Cause of its contrary; for like produces like: *But Sin that it might appear Sin, worketh Death in me by that which is Good, that Sin by the Commandment might appear exceeding sinful; for we know that the Law is spiritual, but I am carnal.* As if the Apostle should say, the Law is good, spiritual, discovers Sin, and its penal Consequences; hence by it is said to be the *Knowledge of Sin*, and that it *works Wrath*: how therefore can it be the Cause of Sin? No; it is the Corruption of Nature, which is the Cause of actual Transgression: *But I am carnal, sold under Sin.* To turn from the moral Law as a Rule of Life, is not the Way to Freedom from Sin, but to Death in Sin.

The *Moravian* Notion about the Law, is a Mystery of detestable Iniquity! And indeed this seems to me to be the main Spring of their unreasonable, anti-evangelical, and licentious Religion!

But I have not Time at present, to mention all the other Abominations of the Count's Sermons!

And now having had a Taste of their Principles,

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let

let us proceed to a brief Reflection, upon their Experience and Practice.

As to their Conversion, and after Experiences ; the Conversion of the most of them (if we credit the Count's Assertion, and we may reasonably suppose that he knows pretty well the State of his own Sect) is very slight, it's without any preparatory Law Work, done in a Moment. If they have received the aforesaid Doctrines, have we not Reason to fear that their Conversion is but a strong Flight of Imagination, or a fanatical Delusion. And we have the more Reason for the Fear aforesaid, when we consider how easy they are generally after their supposed Conversion, without Fears, without Complaints of Sin, Strangers to the spiritual War, Strangers to the Knowledge of their own Hearts, always in one sort of Frame, or as it were put to sleep and happy, as the Count expresses it. Did not the Seed sown on the stony Ground spring up quickly ; but, on the contrary, did not the good Ground bring forth Fruit with Patience ? Did not the poor Man in the Gospel bewail his Unbelief ? And are we not commanded to fight the Fight of Faith ? If we will believe the Scriptures, does not their Conversion and Experiences look like Presumption and Delusion ? Their gross Ignorance about the Nature of a true and saving Faith, adds awful Weight to what has been now observed !

I wonder not at their Ease, when I consider what sort of Faith passes for saving among them ; and seeing they lay so much stress upon an historical or temporary Faith, and reject the Law of God, by which is the Knowledge of Sin ; how can they be otherwise than easy ? For without the Law Sin is dead, as to our Apprehension and Feeling ; *i. e.* we have no true Sight and Sense of the Evil and Danger of Sin without the Law.

As to the Spirit of the *Moravians* ; do not a Number of them seem to be proud under a Mask of Humility ; while they look upon themselves and their Party, to be more advanced in Grace, than Persons of any other Denomination ? How will such a Spirit accord with

with the Example of *Paul*, who look'd upon himself to be far less than the least of all Saints, and with the Command of God, that every Man should esteem another better than himself?

Are not the *Moravians* many of them uncharitable and divisive in their Speech and Practice, and that under Pretext of Charity and Catholicism? Witness *Mr. Spangenberg's* comparing the Protestant Churches to a *Babel*, and the Count's calling their Conversion by the Law a Delusion? (before mentioned;) Witness their not being willing to join with any Protestant Body of Men, and yet their receiving Persons of diverse Societies to their Fellowship, with little Examination as to their Principles.

Do not those Things, together with their sending of their ignorant Missionaries to gather separate Societies in Places where there is a sound Ministry, signify that their Design is not Catholick, whatever their Pretences be notwithstanding?

The Count's bitter and contemptuous Speeches in *New-Brunswick*, against the Body of the *Reformed Churches*, gives additional Evidence to what I have now observ'd.

And is there not much Enthusiasm in the *Moravian* Method of Management, in these Instances following, *viz.* in neglecting Family Prayer; in sending out Missionaries, without human Learning; and in their Preaching (ordinarily) without Study, and without Prayer before or after, or both?

Besides, there is much Cunning in their Practice, cloak'd with an Appearance of Simplicity, as is evident from the following Particulars, in their Method of propagating their Sect, *viz.*

1. They labour to be acquainted with the Principles of others, and accommodate themselves so far to them in Discourse, as will not consist with Truth. A late Instance of this appeared in one of the *Moravian* Party, called *Mr. Betener*, who, in my hearing, expressly contradicted himself in the space of two or three Minutes; a Person of Distinction being present. At

first he asserted, that pious People could know others certainly, and offered somewhat in Confirmation of that false and impious Notion, in Answer to what was objected against it: but being asked by another Person after this Manner; You don't think that a good Man can know another infallibly? No, said he!

Besides, I have been inform'd by some Persons of Credit, that Bishop *Nitsman's* Wife has denied since what she asserted at *New-Brunswick*: for this, if she will suffer the Matter to be examined, she may be proved a Liar.

Farther, I am credibly informed, that the Count has in the hearing of several Persons, denied the Articles offered against him in the beginning of this Appendix, which he expressed in *New-Brunswick*, as they now stand; and some of them absolutely and intirely. I leave it to the impartial Reader to judge, whether those Articles be not proved by the Extracts of his Sermons; and hence to form what Opinion he thinks reasonable, of the Count's Veracity. The Count's denying of them as they stand, seems to be an artful, but ungenerous Evasion. What if it was so, that his Assertions were not put in the same Order in which he delivered them? If his Expressions are not altered, or his Sense wronged, and the Articles be put in a more natural Order, where is the Injury?

I might mention more Instances of other *Moravians* insincere and inconsistent Conduct; but these at present may suffice.

2. They hide any of their Principles, that they think will disgust. I thought it something strange, in the Count's forbidding any Person to come into the Room with me, the second Time I attempted to see him.

3. They speak slightly of the Use of good Books. This seems to be a crafty Stratagem, to increase their Sect; for they may know, that all Books but their own are against them, considering their Principles complexly. Now their slighting the Use of good Books, has a Tendency to rob God's People, so far as their
In-

Influence reaches, of a precious Mean of Instruction and Defence, and so leaves them more exposed to the Stratagems of Seducers.

4. Do not some *Moravians* slight human Reason and Learning? which (if used in their proper Place) are good Bulwarks against their inconsistent Doctrine: and in the Room thereof commend a Simplicity of dangerous Tendency, as has been before observed? I know of no commendable Simplicity, but Humility and Sincerity in the Use of proper Means; but to believe Contradictions is a detestable Simplicity, and to expect, in ordinary Cases, Blessings from God, without the Use of proper Means, instead of trusting in him, is to tempt him.

5. Do not the *Moravians* speak slightly of Confessions of Faith, and such like regular and harmonious Systems of Christian Principles? And is not this political? For has it not a plain Tendency to prepare Persons to receive their inconsistent Medley of Doctrines, which no human Understanding can harmonize?

6. Do not the *Moravians* begin with the Affections first? And is this fair Dealing? Do they not endeavour to insinuate themselves into People's Affections first, by Smiles and soft Discourses about the Love of *Christ*, and by a seeming innocent, simple and loving Behaviour, while in the mean time they carefully hide their Principles, until the Affections are caught and then let them out by Degrees. Should not they shew their Principles first, before the Affections are fired, that so People may judge of them with Calmness and Impartiality?

7. Do not they take special Care to apply to young Persons, Females, and ignorant People, who are full of Affection? And if any Persons of Distinction are under any good Impressions, those shall be taken special Notice of before; for poor ignorant young Creatures under their first Love, are easily led aside by fair Shews. And there must be, if they can, some Persons of Note and Figure in every Place to grace their Sect, and gain Profelytes to it. Who do they imitate
in

in attacking the weaker part of Men, viz. the *Passions*; and the weaker Sex first; but the Devil, the Father of Lies and Errors? Did not he deal thus with our First Parents, and by the weaker Sex seduced *Adam*?

And don't they refuse generally to reason upon Points in Religion, whereby one might convince another, and leave People to be profelyted by Sight only? It is politick in them indeed to wave Reasoning and shun Discovery, for their Principles will bear neither. Let them but appear in their native Deformity, and they will be abhorred. My Soul is grieved to see the childish Fickleness of the Sons and Daughters of this Generation! who are tossed about with every Wind of Doctrine; who are just smil'd out of their Religion, without being able to offer one solid Reason for their Change.

8. They endeavour to unhinge People as to their religious Principles, with their confused Invectives against Bigotry.

Doubtless, to be as zealous in degree for smaller Points in Religion as for greater, is a criminal Bigotry; for Zeal should surely should be proportioned to the Weight of Things. Likewise to entertain uncharitable Thoughts of those who differ from us only in Circumstantials, or some few lesser Points of Faith: And, no doubt, to make Circumstantials Terms of Communion, is Bigotry with a witness. Also to endeavour rather principally to propagate a Sect by our Zeal, than to promote the general Interests of Religion. But it is no Bigotry to hold fast *Christ's* precious Truths in Affection and Practice, and to defend them against all Opposers; for this is the Command of God. And without this a pretended Zeal for Holiness is of no moment. And we find our Lord and his Apostles used Sharpness in dealing with false Teachers; calling them Wolves, Dogs, Serpents, Vipers!

Indeed to essay to impose our Opinion upon others by Force and Violence, is doubtless a detestable Bigotry; for every one has an equal Right to think for himself; and Reason and Argument can only convince the Mind.

Certainly we should adhere inviolably to the Principles we have been instructed in, until we find better, which we should be always ready to receive upon proper Conviction; which is not to be attained by the Sight of the Grimaces of Strangers, or by immediate Revelations or Enthusiasms, but by Scripture, Reason, and Argument. No doubt we should be always open to Light and rational Conviction; but there is a vast Difference between this and a childish Fickleness. Do not those act like Children and Fools, who part with good Principles for bad?

I think it looks exceeding black in the *Moravians* to slight speculative Knowledge so as they do, which they call *Head-Knowledge*. 'Tis true, it is a Sin to rest satisfied with it without feeling its Power and Influence; but is it not an appointed Mean, to obtain what is saving? why else are the Unconverted enjoined to search the Scriptures? Without Knowledge *Solomon* observes that the Mind cannot be good; and he says, that they are Fools who hate it. Is not speculative Knowledge the same for Substance with that which is saving, only destitute of its Influence upon Heart and Practice? The *Moravians*, by this Method of proceeding, are propagating another damnable Doctrine of the Church of *Rome*, namely, that *Ignorance is the Mother of Devotion*.

The *Moravians* seem to be aware of this, *viz.* that Reason, Learning, sound Confessions of Faith, and speculative Knowledge, do all of them oppose the Spread of their perverse inconsistent Principles, and therefore they labour to pull them down.

It is exceeding weak in the *Moravians* to bring in that Passage of *Paul*, 1 Cor. ii. 2. *For I determined to know nothing among you, save Jesus Christ, and him crucified*; as an Objection against seeking after Knowledge. We cannot reasonably suppose, that the Apostle means any more by that Passage, than that he made *Christ* the Center and Scope of his Knowledge, *i. e.* that all he knew should have a Reference to *Christ*, either more direct or remote. And have not all the Scriptures this Tendency to exalt *Christ*, to bring Sinners to *Christ*, and to build them up in him? But to imagine that the Apostle should confine all his Knowledge to the Passion of *Christ*, in any other Sense, is contrary to Scripture and Reason. If so, why did he inculcate so many other Things in his preaching, and that by immediate Inspiration? If the aforesaid Notion were true, a great Part of the Bible would be useless. But were not these Things written for our Learning? Why are we bid to search the Scriptures, if we must not labour to understand them. The following Place of Scripture, *Acts* xx. 20, 21. *And how I have kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from House to House; testifying to the Jews, and also to the Greeks, Repentance towards God, and Faith towards our Lord Jesus Christ*; may be a Help to explain the other. We can have no just Notion of the Passion of *Christ*, without the other Doctrines of Religion.

Does it look like the Spirit of *Christ*, that the *Moravians* in their Practice are so careless of the secure World? What

avail their Pretences to Love, while they weaken the Foundation of it, *viz.* Truth? What signifies a childish Affection, that is not grounded upon Truth and Reason.

Before I conclude, give me Leave to mention one Instance more, of the strange unaccountable Doctrine of this new *Moravian* Sect.

Christopher Parleus, one of that Party, declared the following Particulars at the House of Mr. *Samuel Hazard* in *Philadelphia*, in Presence of himself and Spouse, *viz.*

1. That he did not doubt, but that many who were not given to *Christ* or elected, would in Time be brought to accept of the Saviour.

2. That there were others who were charitable, and who did not get the Pardon of their Sins in this World, would notwithstanding get their Pardon in the next World: To prove which, he brought this Text, *viz.* *Make to yourselves Friends of the Mammon of Unrighteousness, that when ye fail, they may receive you into everlasting Habitations.*

3. He also said, that God was or might be disappointed in what he intended; and when this was objected against, he explained himself thus, *viz.* That God would not be finally disappointed of answering the End he intended, tho' he might be disappointed of answering that End by the first or second Means, &c. which he intended to answer it by.

4. He also said, that the *Moravians* did not look upon Family Prayer to be a Duty.

Here I may add, that Mr. *Theodorus Frelinghousa* heard the Count assert the second Article above said: And moreover adds, that the Count asserted, that many would be saved at the Day of Judgment, by the Intercession of the Saints, and that he himself expected to save Thousands.

But I am tired with relating their Abominations. I must conclude by observing, that their Principles tend to deceive Mankind, and fix the World in a fatal Security: They are directly contrary to Scripture, Reason, Experience, Antiquity, the Writings of the ablest and best Divines of the Protestant Churches, to the Harmony of their Confessions of Faith, and to the Work of God. O may the GOD of Truth save his People from all such Deceivers, and such horrible Delusions!
Amen, Amen!

T H E E N D .