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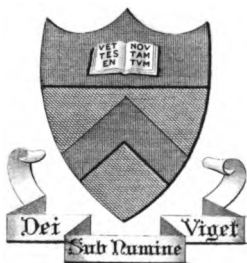
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A N  
E X P O S I T I O N,  
O R  
T R U E S T A T E,

Of the Matters objected in *England* to the People  
known by the Name of *Unitas Fratrum*:

In which, *Facts* are related as they are; the true *Readings* and Sense of *Books*, said to be his, (which have been laid to his Charge sometimes without sufficient Proof that they were so, and been moreover perverted and curtailed) are restored; *Principles* are laid down as they ought, fairly; the *Practice*, as it has been, is at present, and is intended for the future, is owned.

Nicolaus Ludwig, 317 von Simeonstrasse

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By the ORDINARY of the Brethren.

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The NOTES and ADDITIONS, by the EDITOR.

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L O N D O N :

Printed for J. ROBINSON, in *Ludgate Street*.

MDCCLV.





The EDITOR'S Review of what has been publish'd by the Brethren already in this Country, since the Controversy began; together with an Account of the present Exposition.



Cannot but repeat at this Opportunity the Observation I have frequently made with regard to the *Brethren*: Their Innocence, their Usefulness to Society, and the Benefit they have been of to every Country where they settle, is notorious to every body, who has examined their Actions with impartial Justice.

*Englishmen* could judge, by the several *Volumes of Sermons* of the Ordinary of the Brethren, published in this Country in *English*; by the *Maxims and Theological Ideas* of His, collected by Mr. *Gambold* out of several Dissertations and Discourses of His from the Year 1738 till 1747; and by the *Account of the Doctrine, Manners, Liturgy and Idiom of the Unitas Fratrum*, to which is added at the End, a Summary or Specimen of the Theology of the Fathers, out of the Collection made by the Centuriators of *Magdeburg*, for the better understanding the Language which the Teachers of the *Unitas Fratrum* also use: They could judge, I say, whether it was necessary to have raised such a Heap of Charges against them, as if they were the vilest Heretics that ever trod the Ground?

I cannot look upon any Man to have common Sense, or the least Share of common Honesty, that will pretend to say, after he has read these Books through considerately and candidly, that the Result with him is, The Account given of them by their Adversaries is a fair and candid one, and their Books breathe nothing but the vilest Heresies that ever over-run Mankind.

Little detached Quotations, transposed and perverted, and introduced maliciously, might be drawn out of the Books of many others, (and are frequently so drawn by  
a designing

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designing, unfair Antagonists, of which great Complaint is made in every Controversy generally by both Parties) which would give a very improper Account of the Books themselves, if nothing was read but those partial Quotations: and Consequences are daily drawn by Parties from the Principles of their Antagonists, which they never thought of, and which they detest with Horror. And so have the Brethren's Books and Principles been treated by every Writer against them.

God, the Righteous Judge, would soon make an End of this crying Injustice against the Brethren by his heavy Hand, if He was not a God of Infinite Patience and Wisdom; who willeth not the Death of wicked People, but that they should repent and be saved every one of them. And if He did not know that the poor despised Brethren, who put their Trust in Him, who believe in his Name, and among whom He sheweth his marvellous Loving-Kindness, forgiving all their Faults, and supporting them for his Name's Sake, and for his own Purpose and Glory, as long as it pleaseth Him, though all the Earth were angry, and though the Waves lift up their proud Heads; I say, if He did not ride in the Whirlwind and *direct* the Storm, so that every thing which happens to the Brethren, and all kind of Evil, or Evil Report which happens to them, or through which they pass, turns to *their Good Day by Day*; He would never seem to act, as if He did not see the unjust Treatment they meet with.

But our Enemies do not know, that by such scandalous Treatment of the Brethren, and so loud a Clamour against them, they do them more Service, than if *they* praised or poured out their Panegyrics upon them.

Mean Spirits and Men of double Minds are kept by such Things *at a Distance* from them, by which they are much obliged: Worthy Men, of a single Eye to God, and full of Light consequently, impartial Spirits, and Men of Freedom of Thought, join themselves to them, in Consequence of their Sufferings, and during the midst of them: They made no Profelytes when every body seem'd to speak well of them, or let them alone; the Libels have procured them some real Friends; and if they have puff'd away any, it is only those whom I hope none of the Brethren are concerned for the Loss of: if they had been of the Brethren, they *would have abode with them.*

But

But upon Enquiry, I cannot find out one Person, who was actually joined to the Brethren, or owned by them, whom these Libels have turn'd aside from them. I hear much boast of it by one Writer, but I cannot find it has any Foundation in Fact; I may ask at all Corners, I cannot find one whom his Books have caused to leave the Brethren.

Indeed, whosoever has read the *Ordinary's Remarks upon the Way and Manner he has hitherto been treated in Controversy*, ought to have been stagger'd in giving any Credit to the Libels in this Country.

He would have found the Clamour against the Brethren was very ill grounded:

- (1) That the Insinuations about lascivious Hymns and lewd Commemorations of any thing, were needless, and directly contrary to Truth and the Intention of the Brethren;

That they had none of those ill Designs they were charg'd with;

That the Ordinary had interposed actively, to avert the Severities the Royal Justice of the King of *Poland* had resolv'd upon, with regard to the Doctors who wrote against him.

- (2) That with regard to his *Office*, He had been really called by the Congregation in whose Service he is;

That He had been accepted, confirmed and enrolled in this Quality by regularly impower'd Prelates of the said Church;

That the Government in whose Territories this Affair was transacted, took due Notice of it and acknowledged his *Office*.

- (3) That with regard to the Suspicions which had been rais'd against the Brethren in the *Magistrate*; the Magistrate had always a better way of satisfying himself, than vague Apology in Writing.

Enquiry into the whole upon the Spot *viva voce*, was the most easy Means.

- (4) That with regard to their *Faith*;

No Tenet was ever produced, clearly and expressly asserted in the Confession of *Augsburg*, which is oppos'd by the Teachers of the Brethren's Church.

That no Examination they have ever undergone, turn'd out otherwise than in Favour of their Orthodoxy.

(5) With regard to the *Lives and Conversations* of the Brethren;

That the Stories of Irregularities in *Wetteravia*, were not to be laid at the Door of those Congregations, among whom the plain and usual Order of our Church was still kept to :

That they happen'd in a Place, the Constitution of which was founded *Jan. 1. 1743* by the Count of *Budingen* through his territorial Power, contrary to the Ordinary's exprefs Protestation in Writing, (and in his Absence) and was thereby independant on the Discipline of the Church of the Brethren.

That the Scope of the Brethren was *to live godly in this present World* through Faith in Jesus Christ.

That none of the wicked Stories against them had ever shewed their Faces at any legal Examination of their Matters, but always took Care to keep at a Distance at such Times.

That none of the incredibly circumspect Rules among the Brethren, which had been established these twenty five Years, in order to prevent the first wrong Motions in the Mind, and cut off all Appearance of Evil, and guard against the least Possibility of Danger, have been abrogated by Authority, or any ways disannulled. That therefore the Whole ought not to be charged with the Faults of Particulars.

(6) That the most unreasonable *Cavils about Words* have been practised against them, and Words of theirs and Sentences fallen upon, without regard to the Context.

(7) That Points, which in former Times were by all Men taken for granted, have out of Spite to us been disputed, and the World (especially those who are not much versed in Theology) thereby strangely alarmed.

(8) That one Artifice has been, *Such a Heretic* has used the same Phrase : therefore it is a heterodox Phrase, and therefore has been *taken from* those Heretics, the Poison stole from thence in order to infect the World ; (and thus all the evil Consequences the Writers against those Heretics draw, laid to our Charge) although the Phrase is also found in the Bible, or the Orthodox Fathers of the Church, or allowed Divines.

That

That the Brethren had been charged with being *Gnostics*, because they do not ascribe Creation properly to the Father but to the Son; and are *therefore* parallel with the *Gnostics*, because the *Gnostics* did not ascribe Creation to the *Supreme God*.

(Is not then Christ the Supreme God! is not this an Objection which no Subscribing Divine ought to make; is not every Person a perjurd Wretch, who hints that Christ is not the Supreme God? is He then a *lesser God* than his Father?)

(9) That the Ordinary has been charged as wanting to *take down* Christ, for having represented Him as a *Carpenter*; though it is in the Bible, and he declares that his View therein had been to impress on Men's Minds the Saviour's true and unfeigned Humiliation.

(So far He emptied Himself for our Sakes! is the Idea wished to be raised by the Use of such Expressions.)

(10) That it was something amazing, the Brethren were to be *distinguished* for their using the Words *Blood, Lamb, Wounds*.

He appeals to the Privy Council of *Dresden*, and to all Mankind, whether fifty Years ago such an Accufation would have been endured among *Lutherans*?

(11) That he follows our Saviour's Words and Ideas in his Doctrine:

That the *Father* is not known to the World, but only to Christ's Disciples; that the World cannot receive the *Holy Ghost* till such Time as the World through that Spirit believes in Christ, and that the Sin the Holy Ghost would reprove the World of, would be the *not believing in Christ*. (Founded upon the Texts *John xvii. 25. xiv. 17. xvi. 9.*)

And that surely there is no Heresy in saying, that the Knowledge of the Father is not an Affair for the World, and that the Mystery of the Trinity must not be promulged to the *World*.

(If he was thought mistaken herein, which is scarce possible, why must Parallels be fetched from vile Heretics, whereas He says positively, and proves by the Quotation, He fetched these Ideas, and learnt them from the Bible?)

He says farther there,

That He teaches, according to our Saviour's Declaration

tion, *No Man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him.* And again, *No Man cometh unto the Father but by Me.* Matt. xi. 27. John xiv. 6.

That surely therefore it is no Heresy for him to say, Divines do wrong, who presume to *begin their System with the Father.*

(12) He gives also in the same Piece an Account of the Reason, why so much Mention is made of our Saviour's having been a Male, that it was in order to enable, by an Evangelical Method, and by a wrapping up of ourselves by Faith into the Human Nature of Jesus Christ, every Man, with Knowledge, to possess the Vessel of his own Body *in Sanctification and Honour.*

And that this Method, and this Remembrance of our Saviour, has had a blessed Effect to preserve and keep up Chastity in all the Branches of the Church.

(Why was this Matter treated so ludicrously, and the Charges of cursed and abominable Lasciviousness laid to this Matter, intended and practised so holily?)

That if he had imagined, Men of corrupt Minds, of *Canaan's* Disposition, would have *misused* the most innocent Things, and would have given the most valuable Divine Truths and known Scripture Words a ridiculous Turn in the Face of the World, in order to *give all Chastity and Modesty its last Stab*, and purely for the Pleasure of *oppressing and embarrassing Innocent Souls*: He would long ago have suppressed any such Subjects, not only in the 12th Collection of *Wetteravian Poems*, but in earlier Hymn Books, out of Consideration for his poor fellow Men, already too prone to the Immoral Side.

(But why this should be produced, to shew that there are, according to his own Confession, Things in our Church Hymns, lewd, wicked and lascivious, and not fit to be seen; I cannot imagine. It is, may be, candid Treatment in some People's Eyes, but not in mine.)

(13) With regard to Facts.

It is denied that we *have Community of Goods* among us, or a *God's Fund*, Lamb's Chest, or what you will: or such *Contributions raised upon the Brethren*,  
that

that they *must so impoverish themselves*, as to live on bare Necessaries.

- (14) It is complained of, That our Enemies deny, that any Heathen are converted by our Ministry, and affirm all what is occasionally heard of about Conversions of Heathen, is Rhodomontade.

And that our Enemies catch at any Topographical Criticism they can make use of against us, to deny Facts.

- (15) It is observed, That with regard to our Matters, we have from Time to Time taken Care, both that our Superiors should be *satisfied*, as Duty required, and the Public also on the most necessary Occasions, have the Means of knowing us put into their Hands. From 1745 to 1748, we have been pretty active in informing our Superiors.

That with regard to the last, the Informing the Public, above two hundred Points, false in Fact, represented to our Disadvantage in 3 Sheets of an Appendix to *Weissman's Church-History*, had been succinctly illustrated in a few Sheets, (in *ωσι ιαυρῶ.*)

That four Challenges have, by those in our Church authorised to dispatch Writings, been presented to the Superiors under whom the Authors lived, requesting that a fair Conference might be appointed between the Accusers and our Syndics: but that these were without Effect.

There is farther in that Piece, an Account given of the Conduct at the Commission at *Hennersdorff*: And an Account, that Untruths had been sent over in the Name of Theological Faculties, into some other Countries: Dr. *Weickman's* is also taken some Notice of.

- (16) And there is besides, such a *true Idea of the Man* therein, that I cannot see any Reason for those Persons pretending to give a Picture of the Ordinary, who not only do not know Him or see Him, but who have no Desire to come at Truth: or why that just Idea of Him therein given by Eye-Witnesses was not attended to.

But it seems, in order to hinder that,

Our Adversaries, not contenting themselves with saying, the Account they give is a *Candid and Exact* one: because they are determined to keep the Stage to themselves,

selves, if they can; they say the Brethren are Liars who stick at nothing; are to be believed in nothing they say; no Answer of theirs is to be depended upon; they *evade Truth*, and deny their Tenets, and there is no trusting them.

Is not therefore every *solemn Call* upon such *Lyars* to answer, and upon those who *deny* their Tenets, to lay them before the World, (which according to the Account of the Callers upon them, they neither will, can, or dare do) a very *idle and childish Call*? and what Weight ought such a Call to have?

Is the Call proper, coming from such Callers? or what Authority have such obscure Strangers in *England* to demand an Account from Persons they have no Business with?

Who made them Examiners? and are they to lead up the Dance of Death and Persecution and Inhumanity, and expect King, Lords and Commons will dance after them?

In the *Plain Case* is given an Account

- (1) Of the Revival of the *Moravian* Brethren's Correspondence with this Country;  
(The Recital of which many Persons wanted to be acquainted with.)
- (2) Of the *Renewal* of their Church Discipline and Episcopacy in this Century.
- (3) Of the Reunion of Protestant Minds, and the Specimen how Peace and Concord could subsist between Persons of different Protestant Communions.
- (4) Of their Episcopal Succession, and Renewal of it in the Persons of *David Nitschman*, a *Moravian*, and (after much Enquiry, and many previous Examinations, and necessary Cautions and Steps taken) in the Person of Count Z.

And that the Use of the *Moravian* Discipline could no longer be delayed.

- (5) That the Union of some *English* Brethren with them, was the Work of those *English* Brethren themselves, and not sought out by the *Moravians*; That Endeavours had been used by them, and Steps taken to prevent it, and Protests deliver'd against it.
- (6) That the Praises and Commendations, and the Attacks upon the *Moravians*, from some Leaders of the Methodists, succeeding one another from one or  
other

other Quarter of them, had occasioned evil Eyes groundlessly to suppose, there was a concerted Intrigue between them all.

(7) That Conferences were held with Bishop *Gibson*, and Correspondence with Archbishop *Potter*, in Order to find suitable Measures to hinder those who loved the *Moravians*, from breaking off from the Church of *England*, and in order to bring back those that had left her already.

(8) There is also inserted a Publick Declaration (formerly printed) to this Effect.

“ That the Church of the Brethren, had always desired  
 “ and enjoyed a hearty and friendly Correspondence  
 “ with the late Primate, whom they had acquainted  
 “ with all their Principles and Designs, &c.

“ But that finding themselves condemned in the Lump  
 “ with others who do not belong to them; they  
 “ would submit to any ordinary or extraordinary  
 “ legal Examination, in Conjunction with the Guar-  
 “ dians of their Constitution: And

“ That if any Man of undoubted Sense and Candour,  
 “ would but take the Pains to fix the Accusations against  
 “ them in their real Point of View; they then would  
 “ answer to the Publick in as free and direct a Man-  
 “ ner, as might be expected from honest Subjects of  
 “ the Constitution of these Realms.”

(9.) That the Parliament was pleased to make Honourable mention of the Brethren (in Consequence of the Accounts given of their Behaviour by the Government in *America*, where they had Settlements of their own) in the Act of 1747.

But as the Missions of the Brethren among the *Indians*, were disturbed upon various Pretences, and by requiring of needless Oaths, and even martial Exercises from the very Missionaries, to the Scandal of the Heathen: so a Dispensation from Oaths and bearing Arms was desired, which occasioned the Act of 1749. At which Time the Brethren did not boast of any Orthodoxy, in Order to attract Benevolence, but declined it: and the mention of the *Augsburg* Confession was merely accidental; and the Words in their Petition, to *possess Liberty of Conscience without Restraint*, were different from founding a Claim upon our espousing this or that System.



But that after the Act was passed, and every Thing was over in Parliament, that then from quite another Motive, viz. to testify due Respect, an *Explanation* was laid before the established Church, of our *Principles and Practice, &c.*

(10) With regard to Controversy, is mentioned in the *Plain Case,*

That Libellers of us had Encouragement at least covered or concealed; that answering them would retort the Satire, which might fall upon their Protectors, and bring a Persecution upon us out of Revenge.

That our Saviour sometimes answered not a Word.

That the Accusations against us, are never true as they are related.

That that which seems odd in our Matters, is only so because of its uncommon Nobleness;

That the Brethren have too much right on their Side;—  
That if all the Truth was told about them, they would be in Danger of being over-run by Profelytes.

That however, it might happen, many Stories were true of the lesser Branches, which have been planted contrary to the *Hornbush* Scheme of *Moravianism.*

That many of the Pieces of Poetry have been best opposed, and successfully, by a sort of tolerating and giving Way to such Pieces; which had been by that means dropped long ago, and were only revived by the Fondness of our Adversaries for them.

That those who had offended among us, had recollected themselves, and were recovered:

That it was not proper to expose the Faults of repentant Sinners to the Ridicule of Enemies, as the Stories are however none of them true in the Manner they are related.

(11) That our only Reason for not being entirely silent proceeds from this, lest ignorant and vicious People should *really* form a System of Religion, founded upon the Description given of us so wickedly by our Adversaries, if we did not openly protest against it.

That several Establishments have already arrogated to themselves our Name which were not established by us.

(12) That Answers had already been given in *German* to 2000 Queries.

That the Translation of many of them could be of no Service, because no body here was supposed to be of such

such a sort as to ask such foolish Questions, (as many of those are, which are the most material in the Books of several Libellers on the other Side the Water.)

That we wait these six Years till a Man of Candour here make us solid and clear Questions, to whom we can give distinct and full Answers.

That the Ordinary wishes a certain great Man would make him all the Questions, which another Church of Christ might think proper to make, in order to get a perfect Acquaintance with the System, Practice, and Manners of the Brethren's Church.

That our Adversaries in *Germany*, were endeavouring to molest us in our *Asylum* here at any Rate.

(13) In that same Piece is also a Postscript, dated *Lindsey House, May 17. 1754*. In which the Ordinary of the Brethren offers to lay open before any Number of Gentlemen of the Legislative, or Executive Power of these Realms, (to which he wishes might be added, any or all of the Merchants, Members of Parliament in the Committee of 1749.) Before whom he would lay, all his Money-Matters, from thirty two Years ago, to the Day of the desired Conference, and every Matter of Principles or Facts relating thereto, alledged in any of the Pamphlets or Books against us, which could in common Sense be supposed relating to him, or which he could have been supposed to have taken Notice of, or hindred, without being a busy Body.

That he would give any such Number of Gentlemen, the Meeting, any Day, till four Weeks after the next opening of the Parliament.

(As much Talk was had of these Matters in many Companies, how easy would it have been, to have found such an Opportunity, in some of the four Weeks after the two Meetings of Parliament, which have been since that Time?)

The *Representation of the Committee of the English Congregations*, (dedicated to the Archbishop of *York*, without his Permission, as a Piece of Respect intended him,) Sets forth,

That several injurious Pamphlets against the *Unitas Fratrum* having appeared, they, in Justice and Gratitude to the Legislature, and in order to remove any Imputation on them, for having passed a Law in Favour of the Brethren, made their Representation. In which they say,

- (1) That the Magistrates have from time to time received full and sufficient Answers; that above 1200 Pages in 4to, had been lately wrote in *German*, in Answer to Accusations trumped up again here.

That they believe, no Charge taken out of foreign Libels, is left *unanswered* therein.

(And I repeat it again here.)

That the Charges here, are Copies from such other Libels.

- (2) That we believed, the *Unitas Fratrum* would not prosecute for Libels; but that we thought some other Method ought to be found, to protect their Properties from the Damage Scandal might bring on them.

- (3) That the *Unitas Fratrum* have expended and advanced considerable Sums in *England*, for which they have hitherto received no Consideration at all, neither directly nor indirectly;

Which they have done on supposition, that the Legislature had sufficient Knowledge of their Matters.

That the *Unitas Fratrum* have been extraordinarily kind to the *English* Congregations in Union with them, and have been of *Substantial* Benefit to them,

That we wished, the noble Families in the *Unitas Fratrum* might not have the Idea, that the Libels were pretty generally countenanced; it might damp their Zeal for the *British* Colonies.

- (4) That we *English* Brethren, on knowing the bottom of Things, and after having seen some of them here, and their Congregations abroad in the Beauties of Holiness, have desired the Acquaintance of the foreign Brethren, and have pressed them to admit us to some Share in the Union with them.

We set forth farther

- (5) That the *Unitas Fratrum* is (as mentioned in the Act) an antient Episcopal Church, universally known; That they have met with Approbation, where their Settlements are in *America*; That they are an industrious quiet-minded People, and want no Pecuniary Assistance from the Parliament; That they have been countenanced ever since the Reformation, by the Kings and State of *England*.

And we appealed to the Testimony of their Neighbours, for their Behaviour; To every Examination of them held in any Country, for their *Moral* Character: And for

for their *Religious* Opinions and Usages, to the Confession of *Augsburg*, and the *Account of the Doctrine, Manners, &c. of the Brethrens Churches*, 8vo 1749.

(Sold at J. BEECROFT'S, *Lombard-Street*.)

- (6) That many Expressions, especially of Hymns not authorized, had been perverted maliciously into a Sense different from the Brethren's Meaning.

That an authorized Hymn Book (the first in 200 Years) was lately published, to which we appealed.

That several Hymns which the Ordinary had never seen, had been spread about under the Notion of his, which were wrote by Sectaries who had shelter'd among us; that several others had crept in our Collections of Poems unperceived; that others had been tolerated in a printed Book, that they might be no longer esteemed for their being suppress'd or private.

- (7) That the *English* and *German* Idioms are so very different, that that which is excellent in one, when translated literally, does not sound well in the other.

- (8) That we hope from the Candour of the *English* Nation, that they will remember there is a Controversy against us, and therefore be upon their Guard, and not judge of our Brethrens Performances by partial or curtailed Quotations, translated on Purpose to render them reprehensible or ridiculous, but by the general Tenor and Drift of the whole Discourse, as well as the Design and particular Occasion of it.

- (9) That our Brethren do not pretend to Infallibility or Perfection, and if any serious Person in a Decent and Christian Spirit, will shew them any Error or Mistake they labour under, they make no Doubt but they will thankfully receive such Advice, and endeavour to improve by it.

And then were inserted, two Declarations to the same Effect, which had been published before.

- (10) That in the Year 1751, in the beginning, the Ordinary of the Brethren, wrote from *Hennersdorff* in *Lusatia*, to the Archbishop of *Canterbury*; informing him that some *German* Libels were going to be addressed to him; adding also, that whatsoever he might do with regard to the Publick, yet *his Grace* should have Answers from him, about every Thing he wanted to be informed of. His Grace promised to let us know any Scruples he had from time to time; and as his  
Grace

Grace had let the Ordinary of the Brethren know of no Scruples, he supposed he had none.

- (II) That the Libels against the Brethren here, sprung from the Defeat our Libelling Adversaries had met with abroad, by the *Saxon* Rescripts in our Favour; and that others abroad, were enraged at our Reception here.

This is the Sum of those Pieces already published: and I hope it cannot be said, that they were nothing to the Purpose.

After this, Offers were made and repeated in the Papers, that any *decent* Queries would be answered.

We informed the World, that a Divine of some Rank was drawing up such Queries; but he, for Reasons I am not entirely acquainted with, dropt it before he had got half Way through, and put the drawing the Queries into other Hands, which he believed would be more proper than his own; this occasioned a long and a fresh Delay.

In the mean time some ready Writer took as it were the Pen out of the Hands of those who had begun and promised it, and who had designed to omit nothing, and published a Sixpenny *Collection of Queries*; in which he bewrayed, that he could not constantly keep up to the Spirit of Love, he would make himself and others believe he possess'd; and though he, no doubt, judges strictly enough otherwise, that to laugh even out of Levity is sinful, yet he seems to me to have proposed some Questions, in Hopes that they would produce a malicious Horse-laugh against his Neighbours.

Besides, he *determines* in stating the Queries, and shews that he takes for granted the Accusations, while he is asking the Question: whereas the very Reason of proposing Queries, is to make such a Question, as to shew that the Man is an Enquirer after Truth, and not a Decider against the Man he enquires of.

I was sorry to find in general, that many of the Expressions were too unfit to be laid before a Bishop, or any Man of Honour or Decency.

However, I did as well as I could, and laid such Queries, and in such Form as I could before the Ordinary of the Brethren; who answered them in two Days. But when he came to confer with some Men of Character, especially his *English* Council, they advised him not to take any formal

No-

Notice at all of the *Queries*, but rather to draw up positive *Positions*, which should be *Answers* not only to the *Objections* in the *Queries*, (many of which had been also contrived insidiously) but to a great Number of *others*, which had been omitted in the *Queries*; and which were supposed to have been of Consequence.

I was, however, obliged to the *Author of the Queries*, for breaking the Ice, and occasioning something to be done; for, I was teased more than pleased me, to write myself *Answers* to the *Libels*, which I thought very needless *Business*. Moreover, in order to procure *Answers*, I myself summed up more *Charges* out of the *Candid Narrative*, (except that Part which relates to the House of *Budingen*, of which I reserved to myself to take some little Notice, till the Process be over about those Matters there) and out of the *Solemn Call*, and the *Expostulatory Letter*.

I neglected *Andreas Frey* for the Reasons which will appear elsewhere; and would never read this Book, and know nothing of it, but from the Quotations the *Author* of the *Moravians Compared and Detected* gives.

I had thought of extracting some of the *Parallels* out of that wicked *Writer* last mentioned; but the more I touched him, the more ——— I found him, and so I let him alone.

These several *Charges* I added to those out of the *Queries*, and caused them to be laid before the *Ordinary*: (some of them I reserved to take Notice of myself.)

They were already put to the *Press*, when the *Supplement to the Candid Narrative* appeared; out of which also I summed up in haste several *Charges*, some of which, I likewise reserved to myself, and sent the others to the *Ordinary*. By that means the *Work* was retarded still longer; and being at a Distance, I know not if some things are omitted. I was forced to trust it to other Hands.

Here you have the first Part of the *Ordinary's Exposition, or true State, of the Matters objected to him and his People*. To which I have added, those Matters I had reserved to myself to answer.

The Nature of this first Part, will be immediately express'd.

I could wish to serve Mankind in this Respect once for all. For I hate writing *Apologies*: Truth is on our Side, and will prevail whether we write or no.

The

The Desires of our Friends, and a Willingness to oblige them, have prevailed upon me to do any Thing at all in Controversy. I think it beneath me to answer, for my own Sake, any unauthorized or indecent Demand, like those wherein we have of late been *solemnly called* upon.



PART



## PART I.

In which, chiefly, the Charges of  
*Facts* are summarily, but pertinent-  
ly answered.



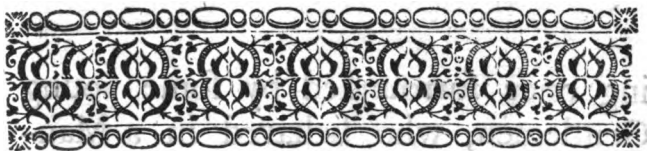


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PART I.  
which, chiefly, the Charges of  
are summarily, but pertinent-  
ly answered.

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*To my Friends in England, who do not  
belong to the United Brethren.*

S I R S,

**I** Enter upon a Work, the Issue of which has hitherto been, and is constantly, as if by some unalterable Decree, *maculari*. The Writers of personal Controversy have been, Time out of Mind, in Possession of those Posts called in *English*, *Billingsgate*, and in *French*, *les Halles*.

As I am a Stranger to that illiberal Art, I need not blush much at what such say to me, or of me; though it is not easy to execute weighty Commissions, with such a Company at one's Heels, without meeting with some Confusion.

An Embassador in our Times,  
somewhat of an uncommon Make, be-  
ing

ing once furrounded by some young Gentlemen, who behaved in a Manner unbecoming their Quality; turned upon them coolly, and said:

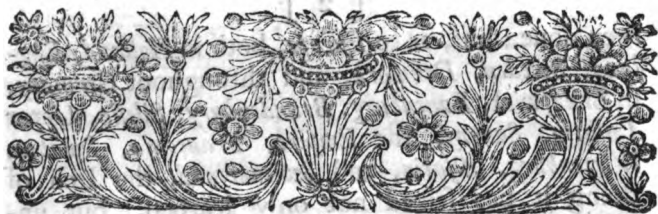
*“ à la Haye la Canaille m'en a fait de même.”*

My Love for the Honour of your Country, hinders me from making Use of that just Rebuke, with the same Coolness as he did.

Permit me to lay Matters before you as they are. I make no great Apology for the Stile; which is my own, and was done in haste; for I have not much Time to spare, and can trust nobody to tell precisely what I would have said.

You know I am a Foreigner; excuse my Language and believe my Word: That is all I write for.

An EXPO-




A N

# EXPOSITION, &c.

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## P A R T I.

1.  I AM of Opinion, that, to judge *pertinently* of my Conduct, a Man ought to be no Stranger to *the Principles upon which I act.*

2. I imagine, that if I ever *shall appear* to Strangers to be *what I am*, it will not be the next Year; and so I must suffer myself to be painted by my Enemies *otherwise than I am*, still longer.

3. If in my 3000 Answers to the 2000 Queries drawn up by Mr. Spangenberg, and others, from 1744 till 1752, *Facts in any German Libels have not been answered*, it is none of my Fault: And if those Persons who acquainted the *English* with the *German Lies*, have not read these Answers\*, I cannot help it.

4. It would be impossible to answer all that has been written against me these Twenty Years; of late, there have not been wanting some Places, even in *America, Africa, and Asia*, where it has

\* Mr. Spangenberg's Book has been however quoted in this Country, by those very Writers; and *most disingenuously*, as will farther appear in another Place.

A

been

been done ; but, as to *Europe*, both in *Holland, England, Sweden, Denmark*, and throughout *Germany*, in *Brunswick, Lunenburg, Brandenburg, Silesia, Upper Lusatia, Saxony, the Empire, Franconia, Swabia, Wirtenburg, Alsatia*, and *Switzerland*, the Itch of doing it has seized not only learned, but unlearned, single Persons, and Colleges, particularly the Journalists, Lexicographers, Writers of News and Entertainment for the Public. Now whoever considers a little what I, in the regular Course, have to do in my Vocation from Morning till Night, and then adds thereto my Journies, the Settlements of our Church within these Three or Four Years, the public *Colloquia*, and Conferences with Adversaries, where I properly am forced to draw up every thing ; and whoever, with that, knows my Heart, and is aware that Mr. *Spangenberg* is the first who has hit upon a possible Method of getting Answers out of me ; viz. by saving me that painful Thought concerning the Persons of several of the Authors (which otherwise stops my Tongue and Pen) *καὶ σὺ τέκνον, ἔσ.* such a one will rather wonder, that I have answered so much. Nor is every thing, in its Nature, to be answered : There are Things, many times, about which a Man has no Licence given him to speak and write. And lastly, all Answers hitherto have served to no other Purpose, but to increase the Controversy ; the Opponents, in the mean while, not taking the least Notice of what has been offered by way of Explanation \*.

5. Supposing I had *made some Questions* to myself †, was it not the known way of *Socrates*, to teach by stating Queries and answering them ?

\* This Paragraph is a Translation from what was writ in *German* in 1750.

† However, Mr. *Spangenberg* is the Author and Compiler of the 2000 Queries which go under his Name, and not the Ordinary.

If I am to answer a Query of Ten Links chained together most unaccountably, and oftentimes for bad Purposes ; it is very fitting I should take them to Pieces, and out of One Question make Ten.

6. What I could have done according to my natural Disposition, I shall not account for now. That ugly thing, called by St. James τροχος γενέσεως, and, in your English Bible, Course of Nature, will not run away with me now. Nor did I ever say any rash thing about any Accusations laid to my Door ; which I always either answered not, or fully and plainly \*. All that is laid down by People, as alledging my own Words about answering Accusations, they should be sure they had read them some-where.

7. I had little Notion of even the Import of the Word Guile, or Disguise : I have enquired what is meant by Evasion in England ; and must say,

I never use Cunning, Guile, or Disguise ; not only for want of knowing their Usage, but because I think them to be as base and mean as they are wicked.

I scorn Evasion :

And if ever I am obliged to take no Notice of a Thing (by which I understand *Dissimulare*, Stilo

\* The Place alledged had regard to no Accusation against him, but to Divines who treat the Blood which Christ shed out of his Body without Respect ; pretty much in the way the Author of *The Moravians compared and detected*, does the Hands of Christ, moist with the Sweat of his commencing Agony. My God !

The frequent Repetition therefore of what the Ordinary said he should, according to his natural Disposition, have done to a Divine, who should not count the Blood of Christ to be a most Holy Thing in itself, physically ; is not fair, with regard to his State at present ; and as he does not say, That he would knock any body's Teeth out with his Foot, even according to his natural Disposition, for any Calumny against his own Person, so that Passage is perverted most vilely, whenever it is so introduced.

Curæ, Ignorare), I act as all honest People in a public Character sometimes do, and it cannot be helped.

8. You are so intirely convinced of my Sincerity as to think, with some Reason, I should be out of my Way, and act contrary to my usual Character, if I should make use of that *Wisdom of the Serpent* which our Saviour has recommended, and which may be very proper and well-becoming in others; but which, you guess, I should make but a bad Copy of.

If I have not Opportunity to *tell the whole Truth of any Matter* I speak about with any Friend of mine, it proceeds only from his not having Leisure to hear the whole of a Matter which may happen to take up too much of his Time; and though, for his Sake, I submit to this, yet it is never without being vexed at it. I have no other Design in concealing any Part of the Truth about any Matter I begin to speak of. Surely no Acquaintance of mine will think I speak any thing *contrary* to Truth.

9. I never lie for God. I hold all, even officious Lies, to be *inexcusable*.

So I take the known Controversy between the French Divines at *Copenhagen*, and those of the *Hague*, about that Matter, some 40 Years ago, to be *decided*.

But as they are the common Fashion in *Christendom* every-where, I will be content, for my own Part, if *the Lies against me* are nothing but *officious* ones, or of that Sort, in German called *Noth-Luegen*, *tutelæ ergo*, though not *inculpatae*.

10. *Amicus Plato, amicus Aristoteles*; but, if the Opponents lie, *magis amica Veritas*.

11. The *Adversaries Names* are regularly omitted to me by those who extract the Objections, because I myself read not their Books, and have no Time left for it; nor care I to do it, because if it is a  
*charum*

*charum Nomen* that is betray'd into an Error, I choose not to spoil my Notion about him; the more, as they sometimes repent. (for I have met with such Instances, where I have been asked Pardon before I ever knew that the Party had offended). Are they known Enemies? I have been so much used to the unfair Dealings of such, that I, quite tired of it, have forbore taking Notice of them these Ten Years. Of many of them I have not heard so much as the Name. My usual Way in that respect is, that the Brethren intrusted with Controversy take care to inform me of every essential Point. When 1st, it is only a Repetition of old trifling Accusations, they take no Notice at all: When 2dly, They are Matters of more Moment, they acquaint me with them, that they may be answered: And when it happens that the Opponent has proved a real Monitor, we make good Use of his Admonition. I am myself sometimes more inquisitive than usual about the Man who writes, if I remark an uncommon Candor or Simplicity in the Objection; and so I get some Notice of the Authors themselves.

12. The Abbot of *Bergen*, Mr. *De Mosheim*, Dr. *Carpzov*, Mr. *Moser*, Mr. *Grofs*, and the Counsellor *Brauer*, are Persons of my Acquaintance, whom I always shall love and respect, and never confound their Writings, tho' ever so faulty, and far from conclusive, with those of the Generality of Writers against me and my People. The Provost of *Herbrechtingen* was in their Number, but is now above my Judgment. One may as well say, he approved, as he disapproved, of our Sect; and one can prove either. Such is the piteous State of the present Age. I know what that good Man said about his Book when he died; but I will not tell.



13. All Sort of answering, with a View of *casting Dust in People's Eyes*, is below me.

14. A Person informing the Public about whatsoever he intends to make them acquainted with, must take care to do it with all possible *Plainness and Exactness*; tho' he however cannot properly be in *Statu Confessionis* there, because *the Public* is not *Judge* of the Concerns of any *Individual*; what he does, is by way of Courtesy.

15. *Such* Productions as we had here when the *Plain Case* was written, Pasquils dedicated to great Persons, or addressed to the injured Person himself, must either be so powerfully protected, that they could think themselves above the Law, which is commonly the Case of hired *Underlings*; or it must be done in a full Persuasion of the Generosity of the injured Person; which latter is one of the meanest Instances of *Poltrantry*.

16. Had I had the least Thought of the Possibility of the Dedication of a certain slanderous Book, to a Prelate with whom I believed myself to be on another Footing, being accepted, I should have taken all possible Means to prevent it. The Reason I need not tell any Man of Sense. Had I been backward therein, then it had been in me a real *Peccatum Omissionis*. But as to the *Performance itself*, any Pains to *bind* its coming out \*, would have been as foolish as improper.

17. The Itch of getting *Testimonials, Orders, Edicts*, against the Brethren, has already, and will perhaps for the future, furnish the World with a continual *Pro and Contra*; with this only Difference, that, from 1722 till 1755, every derogatory one is dated

\* Mr. Hutton's Threatening, as it is called, was not intended to restrain Persons from writing against us, but from doing it so indecently.

before,

*before*, and every approbatory one *after* Examination. I have said, more than once, that Charters, Edicts, Testimonials, are not the Means to come at our true Character; but that it may easily be attained by examining Matters of Fact *in loco*, and comparing the Accusations there with the real State of the Thing.

18. I am loth to hear, not only particular Men, but whole Colleges, accused of so mean a Thing as the being *deluded into* giving of Charters, accepting of Offices, taking a Party, and *changing* it again, giving Attestations, and revoking them, admitting of Vouchers, known to all the World to be authentic, and mistrusting them upon the bare questioning of them by a single Man, and an Enemy too. But as I am upon Facts, so I will go on: Mr. *Cochius*, the first Reformed Divine in the *Brandenburg* Dominions, lived and died the President \* of the reformed *Tropus* in our Synod, and scorned all the Interest that could be made with him to lay down his Office.

19. I am far from being acquainted with all the Rescripts given on our Account all the World over; they are too many, and too enormously contradictory.

I cannot say positively, that the Deputies in *England* had seen a certain *Declaration of January 1749*; I had not the least Notice of it: Had I had, nothing could have convinced me more of the constant Supposition of our *Orthodoxy* in those Countries, which is the true *Medius terminus* of making *Profelytes* against one's own Will.

\* I observe, that in describing our Matters, one borrows *grandisima verba*; for instance, *inbrowned* for introduced; I would only give a Hint, that it is done *ad invictum creandam*. Our Manners are the most simple perhaps among all Christian Religions: Nothing is ascribed to us with more Incongruity than the making *much Ado* about Nothing. A little less Ceremony than we have, would border upon Indecorum.

I dare say, his Majesty of *Prussia* never will forbid People of a Conscience supposed to be erroneous, to make Profelytes; that is below him, as being the direct contrary of a general Liberty of Conscience; which must necessarily allow the Utterance of one's own Fancies, and every man's Reason must decide for himself.

20. It is impossible, that ever any *Herrnbutcher* has sought for Shelter in *Silesia*, the *Herrnbutchers* having been protected by the *Saxon* Court these 32 Years, as Children are by an indulgent Father; and no *Frenchman* upon Earth having ever been more fond of their King, than the *Herrnbutchers*, though Foreigners, are of the present King of *Poland* and Elector of *Saxony*, and his Council; moreover, the Lord Lieutenant of *L.* was known for a Brother of their Communion. Nothing was more just and reasonable, than to forbid the *Herrnbutchers* Profelyte-making in *Silesia*, which could be to no other Effect, than to disturb the public Peace. The Brethren in the Dominions of the King of *Prussia* being no other than *Bobemian*, *Moravian*, *Polish*, or *Silesian* Brethren, and either episcopal, or of the *Reformed* Religion; what Good can the *Herrnbutchers* do there, who ever were, are acknowledged to be, and remain, Brethren of the *Evangelic* or *Lutheran* *Tropus*, tolerating the *Moravians*, but submitting no more to a *Moravian* Bishop than to an *English*?

When my Advice was asked in 1743 and 1744, I imagined, that a *Lutheran Tropus* might be formed in *Silesia*, as there was one at *Herrnbutch*; and it was also by my Advice, that they resolved, after the Death of Bishop *Polycarpus*, who was the resident Bishop in *Silesia*, to supply his Place by a *Lutheran* Divine. But as my Brethren liked not at all my Proposal, as the established *Lutheran* Ministers

nifters in *Silefia* made some Difficulty to own my Brethren there, and the Sovereign appearing neither to be against nor much fond of the Matter, it was dropped; Mr. *Gerner* removed into *Saxony*, and the *Moravian Brethren* in *Silefia* called for a *Moravian Bishop*, and got one.

21. The *Moravians* Places of public Worship in *Silefia* go under the same Denomination with those of all the other Protestant Churches in the same Province, they being all and every one of them called *Bet-hauser*; what is said to the contrary is one of those Lies, which are the opposite of officious ones,

22. One thing I can farther tell, that neither I, nor any other of the *Herrnhuters*, ever made the least *Application* for being received into the Dominions of *Saxa-Gottha*. But as the Author of the so called *public Declaration* (which I presume to be some Notice given in the News-papers), is long since dead, we will not disturb his Ashes,

23. Our Brethren were never banished or driven out of the Danish Dominions.

They settled at *Oldesloe*, in *Holstein*, without my Knowledge, were there maintained most graciously, and with the utmost Indulgence, till they themselves retired out of a Place, which having but a sandy Foundation, they feared the Fall thereof would be great\*.

24. The King of *Denmark* never gave an Edict against the Brethren, during their Stay in *Denmark* or *Holstein*; the Remonstrance of the Superintendent-General (which, in the Presbyterian Way, is as much at least as Bishop) of the Two Duchies, being followed by a Royal Grant, is a good Voucher.

\* And when they retired, it was done much against the Sentiments of their Majesties, who did all what honestly could be done to prevent it; so that laying that Retreat of the Brethren at the Door of the King, or his Council, and making it in the Style of a free Country a Persecution, would be no better than a Cavil.

Dr. *Conradi* lived and died Superintendent-General of *Sleswic-Holstein*; he was never a *Herrnbuther*, or a *Moravian*, by Name, but longed to join that Sect in Heaven.

25. The Question with Mr. *Gerner* was, Whether he could combine his Inspectorship in *Silesia* with his Provostship in *Copenhagen*? when his Majesty found those Two Offices not combinable, the Provost of *Copenhagen* quitted his Post there, and, in his Farewel Sermon in the Cathedral, explained himself fully about his Reasons, to which I refer, because it has been printed. I think the Opponents are not aware of the great Difference between the President of a Tropus, which is a *Sine-Cure*, and an Inspector or *Administrator*, which is more a Place of Trust than of Honour.

26. I do not know whether the *Faculty of Copenhagen* has in reality contradicted my Assertion in the Book called *Περί εαυτῶν*, p. 23. 134. I cannot answer for the Facts of any Persons not belonging to my Care. I can only assure the Public, that that Assertion of mine is Truth, the whole Truth, and nothing but the Truth\*.

27. I knew nothing of the *Second Testimonial of Tübingen*, as it is called, before the passing the Act of 1749; and I have not yet read it, nor will, because it is said to have been stolen, or surreptitiously obtained, out of the Desk of a dying Man, and brought to Mr. ———, who caused it, I heard, to be translated into *Latin*, and sent by the Penny-post to the Bishops; which was not dealing very candidly; because those who dispersed the Piece, could see it was a Memorial addressed to the Supreme Court for Ecclesiastical Af-

\* In Mr. *Sp. Apol.* this Matter of the *Copenhagen Faculty's* Declaration about C. Z.'s offering himself to be examined there in 1733, has been so cleared up, that 'tis a Shame 'tis repeated.

fairs in *Wirtemberg*, in order to inform it about some Particulars. So it would have been dealing more honourably with the Prelates of *England*, if the *Answer of that Consistory of Stutgard* to me \* ;  
 B 2 which,

\* That *Letter* was wrote *May 19, 1747*, and subscribed by the Privy Counsellor, President, Director, and Council, of the *Wirtemberg* Church, to whom the Paper of the *Tubingen* Divines had been address'd of course, as the Supreme Court in Ecclesiastical Matters. And as a Proof that it had been wrote after the said pretended *Second Tubingen Paper*, handed up and down *England* in *Latin*, had been seen by them, and that it was in Referencè thereto, appears from the Postscript of the same Consistory, dated *May 23, 1747*, in which they acquaint C. Z. that that same Dean of the Faculty, who had drawn up that Paper of the 8th of *May 1747*, died some Days before this Letter was sent.

The Words of that Letter of the Consistory, dated *Stutgard, May 19, 1747*, are,

“ The *Responsum* given *April 16, 1733*, by the Faculty of *Tubingen* (upon which you, my Lord, are pleas'd to remark, That it was only meant for the *Lutheran Tropus* in your Church), is a Matter, which WE are *far from retracting*, but will always stand to it.”

Perhaps we have done foolishly in publishing this Voucher ; for as soon as our *German* Antagonists shall know it, not only base Tricks will be probably us'd in order to get the Consistory of *Wirtemberg* to deny their Hand and Seal ; but if those should be without Effect, Threatenings may be made use of, to make them retract some time hence, what *they say, They will stand by*. If those also should have no Effect, it may be insisted that they shall give a Declaration of some Sort or other against us, in cool Blood, without the least Cause given them for it, or that they shall take some Occasion or other to rail at us, and revile us.

Now, tho' one could almost engage one's Honour for that Consistory, that nothing would be able to bias them, who never did an unbecoming Thing ; yet, what are Men ?

If the Faculty of *Copenhagen* is said to have denied a Fact, which was,

1. Asserted in public, by the Ordinary of an Episcopal Church.
2. Has so many Witnesses.
3. And tho' perhaps indeed not known to some of that Faculty, when they were asked that *ensnaring and leading Question*,

which, taking not the least Notice of that *Tubingen* Piece of *May 8, 1747*, adopts afresh the old *Testimonials of 1733*, had also been put in *Latin*; then it need not have been done in *Englisch*.

28. When the Divines of *Tubingen* were desired to answer the Case of Mr. *Steinbofer*, at *Herrnbutb*, no Testimonial was desired or meant.

Every Man who has the least Notion of Logic, or is acquainted with the Difference between an *Advice of a Court*, and a *Testimonial* given by it, and acts accordingly, would be puzzled if he should see the University of *Glasgow* revoke an Advice given to the Minister of *North Berwick* in *Scotland*, because it had been said, That *Berwick upon Tweed* was quite another thing than *North Berwick* in *Scotland*. So a Revocation of the Advice given by the Divines of *Tubingen* to the *Presbyterians* at *Herrnbutb*, for no other Reason but because the *Episcopal* Congregation at *Herrnbaag* thinks, speaks, or sings otherwise, can never turn to their Honour.

29. The Letter of the late Dr *Weifmann* to the Commission of *Stutgard* was thought so inconsiderable a Thing, that I knew no more in 1749, than that he had written one, and that no Notice had been taken thereof.

30. The Divines of *Stralsund* never revoked their *Declaration of 1733*; and when in 1736 a Letter of Dr. *Sibeth*, the only remaining one, as written to me, appeared; wherein he gave me some Warning

tion, because they may have been only Students then, and not of that Faculty; yet,

4. Known and attested by one of their grave Colleagues; and this, I make no doubt, taken Notice of by them; and,

5. Witnessed by their Sovereign's own Hand, in a Billet to the Great Chamberlain.

If such a Fact be denied, what will be the Consequence of such Proceedings? and where will be all historical Faith?

preparatory,

preparatory, it seems, to such a Step, intended to be taken *en tems & lieu*; I could very well say, I had never heard of that Letter; but was not very sure, what to think of it. When Dr. *Sibeth* wrote a Letter to me (which is printed, and therefore is known to my Antagonists), he protested, that “he was no Weather-cock;” (these were his Words) “and never would prove so; and that the Letter bearing his Name was a forged one.”

There lies some Reality in *such* Disavows; but I do not conceive, what Difference there is between one venal Pen and another; nor what other Reason my Brethren could be supposed to have, than common Charity, to disqualify a bad Book from being a Production of an Author, strange to them, and unknown by Name. I, for my Part, protest, that I never heard of a certain *Name* in all my Life, till the very significant Boast of a certain Permission made me read the Advertisement where it stood.

31. If I am rightly apprised of the Transaction of Mr. *Gradin* at *Stockholm*, he has performed all the customary Duties of a good officious Man, who thinks no Harm, and who believes all the World to be honest; he had been present at all the Conferences in *Hennersdorff*, and probably has told his Countrymen what he really saw and heard there\*.

32. I am truly ashamed to find two *Faculties of Divines* charged in *England*,

1. With Disobedience to their Sovereign, they having been forbid, in my Presence, to publish any thing about the Conference with the *Moravians*

\* It seems to me a little unaccountable, that Mr. *Gradin* should have said, That Z————’s *Follies* had been agreed to.

Brethren



Brethren at *Hennersdorff*, before the Result came out; which they promised.

2. Of a downright *Falsum*; the Commissary of *Leipfic*, Dr. *Teller*, having protested, that he never had signed that Writing; but absolutely refused to sign it.

3. Of the most infamous Slanders, Detraction, and Lying, against *acta et probata*.

4. Of the most unwarrantable Contradiction of the principal Commissary's Speech at the End of the Conference, held in the Name of all his Colleagues.

5. Of an hitherto unheard of Attempt to deny in private, and in foreign Countries, what not only *Os Theologorum Saxoniorum*, but *Os Ecclesiæ* says in Public.

6. Of running the Risque to be *immediately confounded* by the sending over of the Result of the Conference; which I hear has, at that very time, been communicated at *Dresden* to the *Swedish* Envoy, by Order: And afterwards to be laughed at, when the Event must shew the contrary of such Imaginations, if not wilful Untruths.

The best and most honourable Expedient is, to question the Truth of the Fact, and to resolve, at all Events, upon an intire *Ignorare*, which was hinted at in the Dedication of the Peremptory *Bedenken*.

33. It may be Dr. *Weikman* of *Wittemberg* declared somewhere in private, that we could not be looked on as belonging to the *Augsburg Confession*.

He was modest enough not to declare it to *me*, or my Brethren; and had he done so, what then?

I could not deny Facts to please him.

We were so far from giving up that Point, that we caused a Writing to be delivered to the *Lutheran* Divines,

Divines, from the *Moravian* ones, in order to exhort *them* to become themselves more acquainted with the Contents of the *Augsburg Confession*; which one of them, I remember not who (but am sure it was not the *Os Theologorum*), seemed to be a Stranger to.

34. I never saw the Report of the Commissaries at *Hennersdorff*, and do not know whether they approved of us, or no; but this I know, that the Consequence of it, was the Reception of the *Moravian* Brethren in the Electorate of *Saxony*, where they never were before. The *Stilus Curie* is the *Evangelic Brethren*. The Abode of whom in these Parts has proved, these Six Years, the most happy; the Sovereign, and his new Subjects, seem to like one another; and if they, by Vicissitudes, one Day should be obliged to leave that Spot again, I believe it would be with more Regret than they hitherto felt; when leaving other Places.

35. No body ever *proposed* such a Folly to the *Moravian* Episcopal Church, as to take the customary Oaths of Religion.

36. Though it seems not very fit to lay Money Matters before the World; nevertheless, as some of those Beasts who go under the Shape of Men, (as St. *Ignatius* calls base and perjured Clergymen, in consequence of our Saviour's Words, *Mat. xii. 34.*) have dared, in a foreign Nation, to accuse their own Sovereigns of Bribery: I shall here give a short Account of the Affair of *Barby*.

A Cousin of mine, established in *Saxony*, being under some Difficulties, made his Application to me. We were upon a very indifferent Footing together; but, as he needed my Help, and found the lucky Moment when I, tho' with some Difficulty, could help him through, I knew not how to refuse him;

him; and, for a Beginning, in the Space of Three or Four Months, lent him a Sum upwards of 8000*l.* Sterling. As the greatest Part of this Money was paid in *Leipsic* 1747. so the late Count of *Hennike* took Notice of it, and desired of that same Gentleman to propose to me to procure for the *Steuer* a certain Sum; that noble and renowned Fund having been very much distressed Two Years before. I answered, with my wonted Simplicity, That I had thought of it before I had been asked; but that being engaged now with my Cousin for many Thousands more, and having promised also to the Count of *Budingen* to release some Estates of his from a *Dutch* Merchant, who had them in Possession, which I esteemed myself obliged to by good Manners, having, but some Weeks before, done the same in Favour of the House of *Meerholz*, I saw no likelihood of having any Money, whereof I could dispose, for a long time. The procuring Money from my Friends I had no mind to; but that, as soon as any Sum should come into my Hands, the *Saxon Steuer* should have it.

I believe, not a Month had passed after this Declaration of mine, but the Count of *Budingen* thanked me, in a Letter signed by himself, for the Sum he had asked me for, but declined the accepting of it.

I wondered very much at it; and tho' I told the Count, That it was well, and that the *Saxon Steuer* would willingly accept of that very Sum; nevertheless, fearing the Count of *Budingen* was betrayed, and seeing plainly that the Violence he used to dispossess the Merchant, instead of paying him, would never do, I forbore to offer that Sum to the *Steuer*, and reserved it *in casum necessitatis* for *Budingen*.

Two Months after, the Counsellor *Brauer* gave me to understand, That the Count of *Meerholz* would be glad to pay me off; and that, if I pleased,

pleas'd, he would do it the next *Mischaelmas* 1748. I look'd on the Hint in two Lights. First I perceiv'd that the Count of *Tsenburg* might not like my farther Stay in his Territory, because I and my large Family was independent of him, which tho' it could not be helped, I lik'd not myself: Because, *what you would that others should do unto you, so do ye unto them.* And therefore I resolv'd, Whatever might become of the Money, to leave his Territory, and to retire with every Body from thence, save those belonging to the House-keeping.

As on the other Hand I question'd very much the Possibility of my being paid off such a large Sum in so short a Time; I wrote a Letter to Counsellor *Brauer*, and ask'd him very seriously, if there was any Likelihood to expect that Payment?

Upon which Mr. *Brauer* in the most solemn Manner assur'd me of the Matter.

So I wrote to Count *Hennicke*, and told him, That just now I had got a Letter from a Man, who knowing the Bottom of their Matter, assur'd me that I should get a Sum of 17,000*l.* or thereabouts in a Year's Time, and I was resolv'd to put it into the *Steuer*.

Count *Hennicke* accepted of it; but when I saw him in *Leipsic*, he ask'd me, If in receiving that Sum I would not quit the Castle of *Marienborn*? I told him, That if even I received the Money, I was not oblig'd to quit the Castle for two Years: But that in fact I was resolv'd to quit it; having a Family of at least three hundred People there, and being too much on a Level with the Sovereign; which in my Opinion, tho' ever so lawful in me, I count'd to be injurious to him; and as Matters stood between us, drew

more Inconvenience than they themselves might be aware of.

To which Count *Hennicke* replied, That he believed he had hit upon something to my Purpose; that the Duke of *Weissenfels* being dead, I could get the Castle of *Barby* with its Chapel, and the Sums to be paid to the *Steuer*, would not only be insured in the Farms there, but, which would perhaps suit both, would be paid off in Parcels. I answered the Count, That my being now mostly employed between *Holland* and *England*, and the Colonies of *America*, it would be to no Purpose as for my Person, but that my Daughter of *Reussen* would perhaps be glad to spend a Summer or so in a House of her most beloved Uncle, and that the Princess of *Anbalt* too would rejoice to have her Sister so near her.

As the Matter was agreed on soon after; so I paid that very Fair as an Earnest 5000*l.* which I borrowed myself, being quite spent with my Cousin's Matters. I found means to add some Months after, 14,000 more; and so we continued, 'till we got clear of the Matter in a Year's Time; the Generosity of the Court of *Saxony* being such, that the Castle of *Barby* was given up to Count *Reufs*, before half the Money had been paid off.

As our Church Matters in *Saxony* were settled but two Years after the Act of Parliament passed here (which is four full Years after the Negotiation of *Barby*) when all Manner of worldly Negotiations with our Brethren had ceased: So the Impudence of the false Witnessess, being born Subjects, and actual Servants to the King of *Poland* Elector of *Saxony*, and the Impertinence of those who repeat that Lie, is quite unaccountable.

On that Occasion I assure the Public, that I  
in

in all my Life never met with more generous Behaviour in Money-Matters, than that of the *Saxon* Chamber of Finances.

They are Men for all that, but they have acted with us as the best of Men; they have dealt plainly, and remained backward in nothing, and I am sure, will never rejoice in taking away from us with one Hand, what they gave with the other, an Inclination which I to my utmost Surprise observe in others, of whom I should never have been able to conceive such a Conduct, as I am now too much convinced of.

I have been so plain and so prolix, because I cannot suffer, that the most noble Dealing of a Court, which has the Honour to preside in the *Corpus Evangelicorum* in the Empire, should be traduced before the *English* World, and that by their very Subjects and Servants.

I must observe by the bye, that the *Herrnbutbers* are like spoiled Children, who feel the noble Liberty they have had these thirty Years; no Government upon Earth being more mild and generous than that of *Saxony*, and the Prince of that House being much fonder of the Title of *Papa*, than of that of Master; that Reply of an old Elector of *Saxony*, when asked why he got no Fortresses, being it seems there the Motto still.

When I had the Misfortune for sixteen Years to be upon a very unwellcome Footing with that Court; one Thing was always the Comfort of my Heart; I knew I was not known, I was suspected and even neglected; but I knew also my dear *Herrnbutb* was known, loved, and cared for.

37. I hope it was a Lacquey, who, in order to prove that he was present at the Transaction of his Master in *Herrnbutb*, (where, by the bye, no

Commiffary had any thing to do) *ſaw* thoſe *kiſſing Ladies*, of whom I heard from *Sweden* in 1749. As to the Thing itſelf, it is a great Lye, be it who it will that has ſaid it.

38. 'Tis a common Thing that Lies are told in the Gazettes in our Names, for no other Reaſon, than to make us Liars ſome Months after. When I ſaw the Story of the *Tapeſtry-Manufacture*, (it was then advertiſed of *Fulham*) I took it for a Piece of that Kind.

39. I have adviſed the Brethren, *never to give an Answer* to any Enquiry whatſoever, unleſs they *know* ſomething of the Matter. But they may answer if they know.

40. If it is ſaid in the *Folio Book* that the Accuſations brought againſt the Brethren Abroad, *have been answered twenty Times*; it is ſaid alſo, and proved, in the *natural Reflexions*, that it was done *forty Times*.

41. It is ſeldom a ſufficient Defence of one's Conduct to ſay, that it *cannot be cleared up till the laſt Day*; but it is a ſufficient one in ſome Caſes.

42. Oppoſing *Charters, Grants, Teſtimonies*, as a *Barrier* againſt powerful Adverſaries, and in order to *prove the Soundneſs of Doctrine*, may be deemed incongruous in *England*,\* but is not ſo in other Countries. If *Synodical Acts* prove nothing of a People's Principles and Practice, then we have done.

43. All *Certificates* given by Men of Repute, or by whole Colleges, that the *Moravians* among us were of the *antient Church*, have been given after a *full Examination of the Matter*. The con-

\* In *England* we have Teſts. If a Man ſwears and ſubmits, and declares Aſſent and Conſent, he paſſes Muſter.

trary

rary could not have hurt our Reputation, but theirs.

44. As the *Act of Parliament* 1747, in favour of the Brethren in *America*, (which succeeded the *Act of Assembly in Pennsylvania* of 1746, which was confirmed here by the Privy Council) could not allow them *the first Time* a Settlement, where they were established twelve Years before, but gave them only *Encouragement* to make larger *Establishments* :

So the *second Act* of 1749,† confirms and enlarges the first, and declares the Reasons why the *Unitas Fratrum* should be encouraged; *viz.* that she is of an old Episcopal Church, ever countenanced by the Kings in these Realms, and by his present Majesty when Prince of *Wales*; and had already a Church two hundred Years before in the midst of the City of *London*.

45. When some Persons about the Time the *Act* passed in our Favour, enquired of some of us, what our Principles and Doctrinal Parts of Religion were, we said,

“ That that was not the proper Time for it ;  
 “ that we desired *Liberty of Conscience without*  
 “ *Restraint*.

“ That our Doctrine being found tolerable e-  
 “ nough twenty-five Years in *Saxony*, it would  
 “ also surely do in *England*.

“ That if we did recommend ourselves in that  
 “ Way, our restless Adversaries would not fail to  
 “ say, tho’ as foolishly as usual, that we had *sub-*  
 “ *scribed Articles of Faith* in order to gain an Esta-  
 “ bishment.

“ That we would speak fully of that Topic

† All what has been done in *England*, has never been published by us in *Germany*, not so much as the *Act* itself.

“ with



“ with the Church of *England*, after having been  
 “ acknowledged canonically by our Sister?”

That this Conduct of ours could not proceed from a *Design to withhold from the Legislative Power such Account of our Principles, which we might think not proper to be laid before any but those of our own Society*; appears plainly enough by the great Number of Vouchers deposited there at that Time, \* and shewn to the Committee one by one, some of which are positive enough about our Tenets, (among them was the Declaration of a certain great Prince to the Diet of the Empire, that,  
 “ Though He gave Liberty of Conscience to  
 “ every Body, He had not received the Brethren  
 “ upon that footing, but because their Church  
 “ Matters, Tenets and Morals had been carefully  
 “ examined, and found unrepachable.”)

Moreover, as soon as the Act had passed, a solemn *Declaration of all our most private Principles and Customs* was laid before the *Church of England* in the most publick Manner possible,|| and sent also to both Universities; so that there has been no Want on our Side of making the Rulers in Church and State in this Country acquainted with us.

46. As I was never *called upon* by the Legislature to give any Account of my *Tenets* in any Respect, their Belief of me cannot differ very much from what they have heard *from* me.

47. I see nothing new in the Hints given about our *incroaching* upon the *Jurisdiction of the Legislature*. I have been told, that nothing can be said

\* All the Originals of which, or at least Copies witness'd at *Wexlar*, were by the Syndic of our Churches, tho' in a very bad State of his Health, carried in Person to the Committee.

|| See *The Account of the Doctrine, Manners, Liturgy, and Idiom of the Unitas Fratrum*, 8vo.

on that Head, which had not been moved in Parliament before the Act of 1749 became a Bill.

48. As there are but four *German Families* of the Brethren's Religion, which can be said to live in *England* since the Act of 1747, (one of which I believe came over in 1749,) so the Jurisdiction exercised over them will be easily proved or disproved.

49. By *Theocracy*, is and must be understood in the Society: That as the Authority private Persons have as Parents, must be in some Degree directed and regulated by the Father of the Commonwealth; so He who is the general Father of all Men, must rule over all. All earthly Powers, who believe a Supreme Being, submit themselves to be directed and ruled by that King, of whom they are stiled Vicars or Vice-Gods; and molest not the Consciences of those, who will be ruled by them in temporal Matters at all Hazards, but who will on no Account wound their Consciences, or be damned out of Obedience to earthly Powers.

50. What Security a *Government* can have against bad *Doctrines*, that they may not be made Use of, whenever it should come into the Minds of the Chiefs of a Society, to stir up their Flock; every Government must take Care of.

But on the other hand, what Security can a Subject have, if every body has Liberty to tell Tales and Lies about his Fellow-Citizens, and never mind their being made good, but *Calumniari audacter*, in hope that something will stick?

None but that positive Assurance I received so often, that by the Laws of *England*, no body can be condemned before he has been heard, can be able to make my People easy on that account.

51. If *Liberty of Conscience without Restraint* is enough for establishing a *Theocracy*, then I confess that the People called by the Name of *Unitas Fratrum*, will never come any where without that Promise; and will leave every Land or Place where that Promise is broken. If they are ask'd simply about their Belief, they will speak to you of the *Augsburg-Confession*, because it is their Confession in Fact; but they will not make the *Augsburg-Confession* a *Means* for their Reception in any Land, because it would not be congruous to the full Liberty of Conscience they demand. And if they should reject the *Augsburg Confession* two Years hence, because they have alter'd their Mind, no body who gave them a Liberty of Conscience without Restraint, can dispute it.

52. Never any *Magistrate* is introduced in the *Moravian Church*, without the *Knowledge and Assent* of the Lord of the Territory, who is to be directed by the Legislature.

53. Has ever any body told the World, that the *Bobemian* and *Moravian Bishops* are *titular* ones, as those of the *Lutherans* truly are? and as the first King of *Prussia* created two such for his Coronation? 'Tis absolutely impossible, that any *English Bishop*, who had the least Notion of our Church, could, at the Time the Act passed, think so. Those of our Bishops, who have no Cure, are called *Ancient Bishops*, because *Episcopus rube donatus* is not unbishop'd for all that: And that's my Case. My Bishoprick is no where to be found. My *Ordinariate* has nothing to do with *Episcopacy*; it enables me not, to be a simple Pastor. I shall not now tell what it is. But if I am ask'd in proper Time and Place, I shall tell.

54: Altho<sup>o</sup>

54. Altho' Bishops of *different Religions* cannot cross one another, because none can be deemed *Diocesan* but he of the National Belief: and

Although the Brethren have no *secret Doctrines*, which *interfere at all with the Security of Governments*, or concern Governments, but are known to be a *sober, quiet and industrious People*, which *mind only their own Business*; nevertheless I shall for an Instance tell, how far the Family at *Lindsey-house* by Principle extend Obedience to Superiors and the Established Religion.

The Ordinary of the Diocese of *London* is consider'd by them as a Father, upon whom never any Attempts will be made, to take the least Advantage of supposed Privileges in Contradiction to his Regulations, or in Defiance of his Authority. That is the Behaviour of a true Episcopal Church, which never sets up Altar against Altar.

And as for the *Civil Magistracy*, the Established one, from the highest to the least of its Executors, is respected in those Offices sincerely and from the Heart.

55. I believe our Fore-fathers 300 Years ago called themselves *Brethren* out of Obedience to our Saviour's Command, *Matt. xxiii. 8.* and we do nothing but continue that way of speaking. I think, when I use the Word *Brethren*, that I have *many more Brethren* or Fellow Christians, who are not of this Fold. See my Letter \* to the Rev. Mr. *Gambold*, at the End of the *Maxims*, p. 9.

56.

\* The Words are: "The Term *Brethren* I am wont to use in a threefold View. As the most Part of my Time is employ'd in the Ministry of my own Church, in my common Conversation, *Brethren* chiefly denotes the Members of that well known Hierarchy: but yet as, secondly, in public Transactions and Writings, I am very careful to prevent, by a *commonly so called*, that spiritual Name from being usurped

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56. As I am not wont to go a Step in any Land without consulting the Men of Law, because I myself have no Time to spare for getting the Law of every Land by Heart: so in proper Place and Time I shall learn what *Facts* are alledged against me, done in Contradiction to my *English* Council. It will be then that I shall answer every Accusation of that Kind.

57. It is rightly said, that *my Society was set on Foot principally to assist so great and good a Work as the Conversion of the Heathens*, and that this was its particular Calling: Because our Society is not the Brethren's Church, nor the Brethren's Church the Society, and because this *Society* was set on foot at least 50 Years before any Member of it saw a *Moravian*, and renewed 9 Years, before they could possibly know that there was then any Remains of that Church in their native Country.

58. As far as ever came to my Knowledge, No *Person* was at any time *sent away*, or *transported by the Society from one part of the World to another*, without their own free and entire Consent.

59. When *the Brethren*, in regard to the *Firstlings of Paganism* they have the Happiness in some measure to acquire, *chuse to look out for such Nations, that have hitherto not been troubled much with others*; they do it for these two different Reasons:

(1.) That St. Paul, that truly great Master in the Matter of Missions, advises them so to do. *Rom. xv. 20.*

“ by our or any mere *external* religious Society; so lastly, “ when I am preaching, I always under the Name of Brethren comprehend all *Children of God*, of what Christian “ Persuasion soever.”

(2.)

(2.) That they will not quarrel with the Christians before the Heathens, and not be asked more Questions by them out of some infamous lying Book, than out of the Bible; the answering of such Stuff, which cannot be put by, never failing to incense the Heathens against our Opponents.

60. Our Missionaries do not go and preach in every Place they are asked, as every body knows.

It is true that we preach, upon *orderly Calls*, to *great Multitudes* of Souls in different *Languages* \*.

If we accepted of all the Calls given us, we should not suffice to answer them. This Matter has been explained already elsewhere sufficiently.

61. I am so far from making any *great Noise* about the Enterprizes of the Brethren's Mission † for

\* The *German* Libeller of us in this Country has omitted the Words *upon orderly Calls* in the *English* Translation of the *German* Quotation about that Matter. I should not have remarked that Omission, had I not found at the Bottom of the *German* Quotation, these Words in *English*: The above is an exact Translation of the *German* Original. Suspecting his Veracity, I examined the Quotation, and found, though He had quoted the Words in *German*, *auf ordentlichen Beruf*, yet He had omitted the Words in the *English*. Now this is no Trifle; for Persons may be Busy-bodies, if they preach in so many Places and Languages *without* orderly Call; and be Praise-worthy People, if they preach in so many different Languages, and to so many different Sorts of People, *upon orderly Calls*.

† I shall not enumerate here the Number of our Labourers, I shall only add that we stand in need of an Hundred more.

*Twenty-four Nations* may very well become awakened from their spiritual Drowsiness, by only hearing that there are some zealous Clergymen, concerned for the Salvation of Souls, which is a Topick very much list'ned to, by every Body who has a Conscience in him. But as I believe the Hint was not given in order to make it Sense, I must add, That tho' People *out of twenty-four* different Nations might have been converted to the Christian Faith, and tho' in reality People of seventy different Heathen Languages and Nations, were by our Missions;

for the Conversion of the Heathens, that I never laid before any of the Societies for Promoting Christian Knowledge the least historical Account of them.

62. I wish I never had said such Words: "That the Brethren, when the *Saviour directed them in their Travels*, have performed *amazing things*, things which no *human Precaution or Art could ever attain*:" And though all that is only the bare Truth; nevertheless the only Thing which gives a real Pain to me about controverting, is, that one cannot get rid of some of the Dirt cast upon one, without *giving one's own Face a Comeliness never intended*; it is that of which *St. Paul* once said: *You have forced me to become a Fool, I praised myself, but you have forced it upon me.*

63. I went *twice* beyond the great Sea; in 1739 for the *West Indies*, and in 1742 for the *English Continent*.

64. I pass very much *incognito* every where, as many others of my Rank do for other Reasons.

But my *incognito* does not extend to my Superiours, or other People of Business who know me; it is only in order to avoid *le Curieux Impertinens*, and the Time-killers.

If great People, who kept these Measures, and enter'd into this Plan with me, had any malicious View in it, in order to confound my Accusers, I cannot tell; this I know, that they have found a certain Pleasure in reading sometimes Relations from grave Authors, of Conversations held by me with such or such a Divine perhaps in *Poland*, and the Hour and Day mentioned, at

one cannot say for all that, that so many Nations have been preached to.

which

which Time they remember I was in Conference with themselves two hundred Leagues off.

65. *Herrnbutb* is not so much as a Village, it is only a Hamlet; but one hundred Persons of noble Families living there, among whom are several of the Notables of the Province, *Herrnbutb* may be called among the Hamlets, what the *Hague* is among the Villages.

As *Herrnbutb* has no Jurisdiction at all annexed to the Place, the Judge of a neighbouring Township belonging to my Countess, appointed by her, has the Jurisdiction over every body in *Herrnbutb*, and over all those Lords who live there, so long as they are on the Spot, (tho' they themselves have Power of Life and Death in their own large Territories) as well as over the Farmers thereabouts.

66. *None is able to know, nor can know the interior State of the Brethren, but such as are Members of theirs; and none ought to know, nor can know the interior State of the Heart, and what is aimed at, but every Man's own Spirit.*

67. A Bishop has in Marriage-Affairs as much Right to the *affirmative Voice*, as a Guardian, God-father, or Friend in common Life usually have. He has also a *negative*, as far as a Parent; for Parents have the same, and that does not interfere with civil Liberty; for a Person who is allow'd by Law to be disobedient to a Father, may also disobey our Bishops, tho' the Case may be very different, because a Bishop is supposed to have Reasons for his *yes* or *no*, when Self-Interested or passionate Parents may not always have.

68. Regularly no *Marriage* must be concluded *without the Knowledge* of the Directors of the respective



spective Choirs. And a Promise given without their Knowledge, would be deemed a rash Action, tho' not absolutely made void.

69. None of the Brethren and Sisters marry, properly speaking, of their own Accord ; as the Fathers of the first Century advise ; but if Persons should agree honestly to marry one another, then they would not be *kinder'd* to do so by any Means. *Marrying People against their Inclination*, may be the Case of worldly Families, but never in our Communion.

70. The Intent of *the Maids among us, who devote themselves to our Saviour*, (without Vow of perpetual Retirement) is, *never to marry any but such Persons only, whom they can possibly believe to be rightly apprized of the Importance of the Conjugal State*, and appointed by their civil Call, and the Direction of God to enter into it. Any other Person would be deemed by them unfit to become the temporary Head of one betrothed to Christ.

71. There is no such Thing among us as *In-formers by Office*. When you speak of Places where the Brethren are temporal Lords, then the first of the Inquirers is the Judge, and the last the same as you call a Beadle.

72. It is a well known Matter, that whoever *speaks of contributing*, in order to be received there-fore as a Brother, is for that very Notion of his to be rejected. I hope that such damnable Contrivances will never be our Case : Whoever of my Brethren becomes guilty of such Practices, let him be put to open Shame. I detest the very first Thought of simoniacal Dealings.

73. *Alms* \* is a Word hitherto not much heard of with us; because we have neither a Beggar nor a Family among us, which might be said to be miserable, nor a poor forsaken Widow or Orphan.

It has hitherto been a Custom, to pay the Debts of our Brethren, in all our established Settlements all over the World, great or small.

74. In case of Distress, the Brethren of our Church ought always to *wait* for their Payment 'till those *Creditors who are not Brethren* are paid, and that for weighty Reasons; one of which is, That as, after my constant Practice, they are sure *their* Debts would certainly be paid likewise, if they were the Debtors, so, when Creditors, they must follow the Dictates of brotherly Love and Equity, and not set their Brethren to the Rack, but wait for the Estates engaged to the other Creditors returning to them; the more as the Needy are always certain to have their Interest paid to them, tho' not insured or promised them.

75. As for the *public Chest for the common Uses*, that is to say the Church-Wardens Matters, as well at *Herinbuth* as every where; I never had, nor am likely to have the Direction of it; and why should I care for the Matters of others, when I have given up my own these thirty Years past?

If any Body is nonsensical enough, to take that to be the same with the so called *Lamms Casse*, or *common Stock* of our Church, (of which neither the Thing nor the Name exists among us;) I cannot help it.

\* The Expences of *the Banquets* (if there were such) of *idle People*, must have come out of their own Property; Property is among us as sure as in any Country.

76. The *English Debts* have not been contracted for my *personal Use*, or that of my *Family*. My *Family* was not here. I from *January 1749* to *June 1750*, lived the Life I am wont to live; using plain Meat; drinking Water, never any Wine; going on Foot, or by Water. † Besides that very same Way of Living, from 1751 to 1755, no Use was made of *English Deacons* upon my Account; the Fund for Subsistence, which came always from Abroad, coming directly to Mr. *Hutton's Hands*; and when I entered into those several Engagements mentioned by Mr. *Wh.* (but which, by the bye, was not ratified when he wrote) I was not indebted to any Persons for any Money they had advanced for me, more than they had received.

77. My *promising to back the English Matters with 30,000l.* and another Person's Agreement in Consideration thereof, were the *natural Means to keep up the Brethren's Credit till that Time*, when I found Matters ripe to take them in my own Hand.

78. Whether that Men, who *have given up their Substance*, (*which Men in general most value*) will, *after this, not scruple to execute any Thing proposed to them, under the Pretence of its being the Saviour's Commands*, I will not determine. The Proposition may be put in two Lights, extremely different. We Brethren, being in *England*, had quite another Uneasiness, than the Writer against us seems to be under. We were afraid, that Men who were not of a too piercing Genius, would turn an Argument against us to that Effect: If a Man is known to give up his Substance,

† And never possessed of a Guinea of Pocket Money, which he was not obliged to ask others for. [*The Editor.*]

(which

which Men in general most value) only to pay Debts he never contracted, and hinder a hundred People from becoming miserable, without being much thanked for it; will a People, who, at the Time he helped them, were scarce acknowledged as his People, many Matters among them being far from being approved by him, will *such a People*, upon Recollection, much scruple to execute any Thing *such a Benefactor* might propose to them? I confess, that I went to No-body a whole Year, only in order to avoid being pressed with that unwellcome *Dilemma*.

79. The Observation 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*, being one of those ill-natur'd Observations, which are but too frequent among incensed Neighbours, may as well be a Piece of *Billinggate* as a just Remark. For my own Part, as the *Bedford* People never applied to me directly for Relief, when I enter'd into the general Engagements in 1753, so they either needed it not, or were too scrupulously generous, which is truly great.

80. *As it is very common to collect Money, and, if not sufficient, to borrow the Remainder*, in order to build a *Chapel* (which was the Case with the Church of *England* People at *E——gb* in 1752.) So the essential Point with me is, to know if *Bedford Chapel* is made over to the *Germans*, for as the *Germans* of my Communion, to the best of my Knowledge, never were Proprietors of any Spot of Ground in *England*, of an Inch broad, under what Pretence soever, so I would not suffer it in *Bedford* neither if I could help it.

81. I am beholden to the same Quieriff for having explained himself what he means by *trading for the Saviour*; I never should have come to that Sense without his Help; tho' I assure him, that I am absolutely at a Loss what to say, because I thought, that it was the common Rule with Christian Merchants, *to use other People as Journey-men, and take the Profits*; I shall inquire into the Matter, for tho' I shall never be able to bring every Man in our Congregation to a level with one another, especially in Matters of Commerce, nevertheless I will take the Hint.

82. I scorn to claim the *Disposal of the Property* of others. Ufurping what one does not claim a Right to, is too base a Thing for me to conceive.

83. I never *draw in* any Person in Union with me to dispose of one hundred Pounds, much less of Patrimonies: Tho' I have no great Notion of such trifling Things, I don't care to make other People act in Contradiction to theirs.

84. I never *distress any Family* upon Earth, to my Knowledge, but was in pain lest Mr. *Whitefield's* talking at that Rate, would in reality distress, if not totally ruin many; but, God be praised, the Translation of his Book into *German* has hitherto met with no such Consequence,\* and has hindered none of the Helps I intended my poor Brethren.

85.

\* What Account he and other Publishers, Booksellers, and Writers of Matters derogatory to the Brethren's Credit, may have to give some Day about the Damage they may have occasioned in *England* or elsewhere, which the Ordinary may not know, I think it best at present to be silent about. We shall see what hurt they have done, before any Thing is positively deter-

85. When our Saviour was press'd by a Man to exhort his Brother to do him Justice, our Saviour said: *Who made me a Judge or a Divider over you?* I must say the same Thing: Have you no Courts here in *England*, why send you not Story-tellers there?

But if one asks, *how it was possible* that I should pay 80,000*l.* of Debts in *England* in three Years Time, which I never contracted, when I have nothing, no Direction? I shall tell you how. There is a Thing call'd Reason, *bon sens*, which I and my People very much value: We need but make one another understand Reason, then the most difficult Matters take us up very few Moments.

86. I was no more an *Upper Lusatian* from 1722 to 1732, than Prince *Lewis* of *Wirtemberg* was, who had an Estate there as well as I.

My Family by the Father's side, was not only a Family which voluntarily retreated for Religion from *Austria* to *Franconia*, and is as much a *Moravian* Family as any; but I am besides, by the Mother's side, of a Family, whose Name we find among the Lords of *Bobemia*, when they made the Concordates in 1624.

The Ancestors of my Countess's Name, were often Burggraves of *Bobemia*, tho' not Sovereigns there, as they were in *Germany*, on account of the Burggraviate of *Misnia*; and she is descended by the *Spill*, or Female side, from *Podiebrad* (whatever He is taken for) through the Dukes of *Lignitz*.

But none of these Things are the Reason of my *Advocacy of the Unitas Fratrum*.

When the Brethren's Interest had been so neg-

determined as to sparing them; they would look but poorly if some thousand Pounds should come to be demanded of them: as may possibly be the Case, in a fair Way.

lected at the Treaty of *Osnabrüg*, as to leave their Churches and Liberty of Conscience to the Mercy of their Sovereigns of another Religion, at a time when all the other Protestant Interests were cared for; the Princes who had formerly taken care of that poor, old and distressed Church, no longer had any Ambition to claim their former Relation to her\*.

They were however very good to her; they permitted their principal Divines to take Orders in the *Bohemian* Way, and serve their Remains in all the Capacities which could possibly be combined with their great Offices at Court; and so *Daniel Jablonsky*, who was one of my Consecrators, and died 1741, D. D. of *Oxford*, Counsellor to the King of *Prussia* for Ecclesiastical Affairs, Dean of the Chapel Royal, and President of the Royal Society at *Berlin*, was ordained by the *Moravian* Bishops then living in 1699.

When the poor distressed *Moravian* Brethren, before part of them died in the Prisons, intreated me to receive them, I was so civil to several Lords and Sovereigns, as to give them the Option of doing, what, upon their declining it, I could not but do, rather than let those poor People go without an *Afylum*.

When part of them delayed, and others excused themselves because of certain *Compactata*, among whom was my own Brother-in-Law; I found myself obliged to venture it, for two Reasons.

First, because it seems always very odd to me, as well as faulty, not to do Good, if I was able to do it.

The other Reason was,

That as the Affair of *Tborn* had incensed the Parties, the Itch of making Profelytes in the *Roman*

\* And indeed could not any more do it after that with a good Grace.

*Catholic* Dominions having communicated itself to some Protestant Lords and Divines, and a worldly Revolution in *Saltzburg* was already talked of; I feared some such Stirrs \* might happen in *Moravia*. And being a sincere Well-wisher to the most Serene House of *Austria* (whom I did not look upon in the Light of a Persecutor of those awakened Souls in *Moravia*, and who really dealt very mercifully in general with them, as I publicly declared in *England* 1734, when the first Colony of the *Moravians* came hither in their Way to *Georgia*) when I found myself obliged to repair to the Prisons of *Cremser*, in order to do a Service to one of the Brethren confined there, which no other well could; I would not do it without the Knowledge of the then Bishop of *Moravia*, Cardinal *Schratzenbach*, who resided then at *Cremser*. I waited upon him therefore, and desired him to tell me plainly, if a voluntary Retreat of those few *Moravian* Brethren, (who were all together Preachers, and might stir up whole Countries, and might in Concert with the *Saltzburgers* do more Mischief than they themselves were at present aware of) would not be as profitable for *Moravia*, as it would be kind to them?

87. This was done in 1726. And the *Moravian* Brethren were afterwards so quiet, that no body scarce heard a Word about them during the very War.

But when, after the Emigration of the *Saltzburgers*, great Numbers in *Bobemia* stirred in the

\* The most part of which, often turn out to be but of very little real Honour to any Religion, many of the Profelytes from Popery to Protestantism, (not to say from Protestantism to Popery) from Lutheranism to Calvinism, from Calvinism to Lutheranism, being often as ignorant of the Reason of their Emigration, or Change of Religion, as any blind *Roman Catholic*, or other Bigot, they left behind.

Year



Year 1730, and as many of them came pouring with a great Uproar and Noise into my Territories, in order to settle there upon the same footing with my *Moravians*, (which could not be granted them by me, because of the *Compatata* with the Crown of *Bobemia*) a Contest seemed to arise between the Imperial and the *Saxon* Court about even those *Moravians* whom I had received so properly and so cautiously, and which now came upon the Stage on account of those tumultuous *Bobemians*, who had been refused by me, and found shelter in other Dominions; one of the Effects of that Contest betwixt the two Courts was, that I got a friendly *Consilium Abcundi*, which I kept voluntarily for the Space of fifteen Years.\* Far from complaining of this, I believe it was not a misis; for since that Time it is, I made no Difficulty to serve the *Moravian* Church without Restraint.

88. The *Call* of 1732, was reduced to a Form, dated *January 26, 1733*, and given to me that Day.

I did not comply at that Time with that *Call*.

89. I was consecrated a Bishop of the *Unitas Fratrum*, *May 20, 1747*,† *there was nothing new fashioned in my Creation*.

Soon after, I was appointed *Antistes* of the *Mo-*

\* From 1732 to 1736 (save some little Turns he took thither) and from 1737 to 1748.

† The King of *Prussia*'s declaring Count *Z. Antistes* of the *German Brethren* availed only in his own County, and there were none of them there at that Time.

The *Bobemian* Bishop, and the concurrent Ordainers belonging to the *Moravian* and the *Polish* Brethren, could not consecrate him any Thing but a Bishop, in the general Sense, of the Brethren's Church, or of the *Unity*; as we might say a Bishop of any national Church, without specifying any particular Diocese.

*ravian*

*raisons* and German Branches, which Office I did resign in 1741, *Mense Jul:* but yet was not *un-*  
*bishoped*.

90. When I prepared for my Journey to *Ame-*  
*rica*, I suspended my *Advocacy*, but promised my  
People, that in such a Case when their whole  
Constitution should be at Stake, I would always  
sacrifice myself for their Benefit afresh.

91. I resumed my Office of *Advocacy* in 1744;  
when they could not do without it any longer;  
they were pleased to have it conferred on me *ad*  
*vitam*, and intreated me, that I should also name  
my Successor.

92. I do not *usurp arbitrary Power*, pretend no  
*extraordinary Orders from Christ*, nor impose Things  
*at Pleasure upon my Brethren*.

93. We have properly no chief leading Men,  
neither single ones, nor many by Turns.

We follow always those among us, who lead in  
this or that Matter best.

I cannot well have Followers, except where I  
am supposed to be the most in the Right.\*

94. Our People should never receive any personal  
*Order*,† which is not relative to an Examination  
duly entered upon.

95. No *Discipline* on Earth is more easy than  
ours, and that which I exercise or wish to have  
exercised, is founded upon the *Maxims* of our  
Saviour, (who is my Pattern in Matters of *Reli-*  
*gion* and Church, and he is the only one too, and  
no-body else, be it even *St. Paul* himself; what  
was he? a Servant, who in this Matter spoke

\* *Detur Digniori Potestas*, is practised among us.

† In general however, that would be a most ridiculous Rule:  
Nothing would be done at all.

some-

Sometimes good Things of his own, not always the Words of the Lord:)

“ Come unto me, all ye that labour and are heavy laden, and I will refresh you. My Yoke is easy, and my Burden is light,” says the Saviour.

In Matters of Censure, I tell my Mind; if I am not heard, I advise with my Collegues: If they are not taken Notice of, we enter our Protest against having any share in the Matter: If that is slid over too, we retire from such People; and a short Time after, we live together so as Gentlemen ought. So the Saviour told me, *Matt. xviii. 17.*

96. I had nothing more at Heart in the Year 1749, than to retire absolutely, and watched only for certain Affairs here and in Saxony to be finished, in order to give an Account to the Society, and put an End to thirty Years Labours among them.

97. I was never discharged from any Office of mine by the Brethren in 1743, to my Knowledge, nor was I invested in the same. I was only repeatedly called upon, and prayed through the *σπλάγχνα* of Christ, not to forsake the Moravians, which I either must do, or accept of a Trust which alone could enable me to hinder or cure Mischiefs.

98. A Society, as long as it has a Director, with a Commission of such Extent, is under a Kind of Tutelage: And therefore if such an Office is not suppress'd in Time, it is likely to incroach upon the Liberty of the Constitution.

If the Brethren will follow my Advice, they will never give me a Successor, in that important Office, and the same Office will be executed by Commission as others are. Not only because we all agree, that after the Death of a certain very great

great Man we had among us, none of our present Lords could be intrusted with my Charge without being killed by it; but because it is an Office, which, if it should be executed worthily, borders often too near on Absoluteness, which if not rightly and carefully managed, may turn to a *Scandalum plānum* in a Congregation, where we ought to become *subject one to another by Turns*.

99. The *Unitas Fratrum* never resisted me in a Body, but there have arisen within these thirty Years many *Societies in it*, who not hardy enough to contradict me to my Face, or bring to pass any wrong Thing; endeavour'd to get rid of me by all Means. They shewed always a great Appearance of Docility towards me, and more Reluctance to follow my Collegues, but in Truth they intended all their secret Measures against me; but as these Measures always came to nothing, so in fine, these petty Societies, which the Apostles call *Schisms*, ceased entirely.

100. I never shall answer for any Thing done at *Herrnbuth*, during the Time of my *Exile* of sixteen Years.\*

I shall never answer any Thing which happened to be done in *Wetteravia*, from September 1, 1738, till March 6, 1750. The Reason of my refusing is known almost to every Child, who heard of my Name in those Parts.

But upon the Whole, I shall answer every Thing, tho' ever so minute, which had been done by me and my Brethren in Authority from 1722 till 1736. which includes a Time of fourteen Years.

And I shall answer every Objection made to me from 1749, till this very Day, which is a Period of seven Years.

\* Including the Year 1736.

If a Cycle of twenty-one Years of honest Dealing, when I had some *Authority left*, (tho' interrupted by a Sort of *interregnum* of twelve Years, where I lived the Life of an *Emeritus*) will not satisfy my Readers; I cannot help it.

101. The *Moravian Brethren of Herrnbuth* were, before the Year 1729, any Thing else rather than *obedient Members of the Lutheran Church at Bertelsdorff*; which they were so far from being, that in 1726, they one by one protested against the *Lutheran Church's Government* over them, and broke off the very Communion with it. I had the Happiness to see that Matter settled.

Some of them repaired to *Wetteravia*, and built there a Place, which they called *Herrnbaag*. As they were said to have renounced me in an Agreement with their territorial Lord 1738, and done it repeatedly, when *Marienborn* was taken from me, and given to a *Dutch Merchant* 1742: So I had nothing to say to all what they did, till I re-entered *Marienborn* 1747, and till they had done entirely at *Herrnbaag* 1749.

I performed the Duty of a Peace-maker, (*Mat. v. 9.*) between them and their Sovereign, when the latter solicited me to do so; but never that of a *Vorsteher* there.

102. Have the Brethren said, that they did *abhor their abiding in Wetteravia*, when the Views of their Lords were discovered by them?

I never knew so much of them, that I could give my Sentiment about that Assertion of theirs.

Their Abhorrence was evidently shewn by their *Notarial Act* 1750, but I am not Master enough of the Matter for deciding the Reasonableness of that reciprocal Abhorrence.

103. I never shall publish the Answer given to the circumstantial Account, which the Court of *Budingen*, has caused to be published about their Transaction with a Society established by them without asking me.

I answered indeed all the Matters laid to my Charge, and proved them to be nothing but ill-natured Representations, without any the least Foundation, and Castles built in the Air, not one Line they tell of me being fact; but I never shall give the Lie to a Sovereign \* before his Subjects.

104. There are some among us who say, they will not take upon them to deny, that *Bribery has been made use of*, by or among the little Sects which sprung up among ourselves:

But whether it *was they who bribed*, in order to get rid of their proper nursing Fathers, or whether *they were bribed* in order to abandon them, that's a Point I shall not decide. The Fact is, that nothing of this Kind was brought about.

But when one cannot get through his ordinary Way, without giving as much Money as one has; at whose Door is the Bribery to be laid?

If at that of the Patient, I never saw Places where Bribery was more in Fashion, than the Highways of this Country; except some little Spots of Ground, the Sovereigns of which got the Mode of their Brethren the Princes of *Arabia*, or of the *Bashaws* their Cousins on the Red Sea, *viz.* That the Consequence of every friendly Nod is getting Money; and that of not getting Money, Destruction.

\* Whatever the Author of that Piece may deserve! perhaps I may spend a Page or two about it elsewhere, I care very little for such Authors.

105. I have been asked about many *Indecencies* the *Brethren* are said to have been guilty of.

I could as well decline the Question, because it is an Indecency to ask a Person of my known Character such Nonsenses.

I could lay it at the Door of the two Sects, but I shall not do that neither.

I could retort the Question: Have none of *your* Brethren boxed, fornicated, swore, blasphemed, and done Indecencies of all Kinds? And be the Querist of what established Religion he pleases; I am sure, he shall not be able to answer in the Negative.

But I am able to do so.

No, Sirs! Never a Brother of mine is capable of having done, said, or, which is much more, of having thought Indecencies, unbecoming a Child of God, of any Kind.

He may sooner, if his Misfortune and Fault is such, he may, I say, sooner renounce the Brethren and our Saviour, which would be the extreme of bad Things; than say a Joke, utter a *double Entendre*, make a Frolick with Men or Women, or be delighted or amused with an idle Song or Story.

Why the first? Because it will in the former Case be the Effect of a regular Temptation, whereunto he for wise Reasons, has been given over like *Peter*; (we call such a one a Renegado, we view him as a melancholy Object of the sixth Petition: "Lead us not into Temptation!")

Why not the second? Because Indecencies, Frailties, Inconsistencies are the regular Consequence of the *own* Spirit, governed by the Flesh; which in Brethren, as you seem and I am sure that I take them, cannot be the Case.

But if you ask me, Whether one of the Brethren's

thren's *Religion* in *Poland, Germany, the United Provinces, England and America*, might not have done so? I make no scruple to affirm it possible. If they did it, they will answer for themselves:

And what do you intend to do with that Answer? You can do nothing at all; they were not of my Cure.

106. Some of my People were guided by the *Scripture*, interpreted according to common Sense: Others only by Feeling, *Imagination* and *Passion*; but, happily for us, as well as for themselves, that Sort of People formed a *Common-wealth* of their own, and renounced me beforehand.

107. I will never be a *Moderator of new Sects*, much less of *Heresies*, if they belong to or incroach upon us.

I will rather watch for an Opportunity \* to rectify the one, and to crush the other.

108. No Person ever complained of having been *banned or transported* by me. When I acted in my own Judicature, if I punish'd, I was always sure of a grateful Acknowledgment. Offenders who hid themselves from me in the Wilderness of *Africa*, thought fit to return to my Houses, submitted to condign Punishment, thanked God, and we were Friends again.

109. There may be *something uncommon* in it, to change Offices and Titles, to abdicate, and be obliged to take them again, and nevertheless do the same Things.

110. In order to know *from whom* a Christian *Superiour* must receive his Plan, I refer to *Acts xx.* and *Heb. xii.*

\* He looks upon those Things as a Sort of Boils, most radically cured when come to Ripeness.



111. I never called myself *Oecumenicus*, nor shall, because I believe no such Being upon Earth.\*

112. If ever a *Chief* of the Congregation is mentioned *harshly* by me, be sure that it is always the Saviour; for what are all others? Members of the Body, honoured sufficiently if they be not, as it is said in the Prophet, the *Tail*, *Isaiah ix. 13.*

113. I cannot help my being called Names of all Kinds. I have been denominatèd an *Emissary* of the King of *Prussia*, because some of my People are his born Subjects; and an *Emissary* of the *Pope*, because I refuse to call him Names.

Some, the *Extravagancy* of whom I could not like, when a Magistrate, called me, *The Beast the Whore of Babylon rides upon*; and being a *Divine*, others of another Taste called me, *The Beast with two Horns which speaks as a Lamb*:

So it may happen, that I am also called the *Angel of Philadelphia*; though I think other *Divines* are more usèd to call me so than ours. I have never heard it but twice, and never from a *Moravian*. Taking no Notice of such Notions is the best Way to make them vanish; disputing them, out of a mistaken Humility, is as good as feeding them.†

\* The Place cited is either knowingly or stupidly perverted, and *Oecumenicus* conveys another Idea, the direct contrary to the *German* there. This is not the only Time that the Sense of the *German* Words has been mistaken or misrepresented: *Der obere sprengel*, i. e. the *blessed Company above*, has been render'd, *those that are at the Head of the Society*. The Word *Hoehle*, very often usèd in our Hymns in that figurative Sense, *the entire human Frame*, (as being the Den or House of the Soul) is, where no such Thing was any Ways meant, translated *Hole*; so *Priester-boehle*, &c.

† The more he charged them not to tell it, the more they published it, is observèd to have been the Case with our Saviour's Followers about him.

114. As my averred Name in our Church is the *Disciple*, so it is manifest that it cannot be *Master*.

115. *A Right is claimed by me to all the Children of God of whatsoever Persuasion they be, and they have the same Right to me and my People.*

116. It is a weighty Question about *my becoming all Things to all Men, so as to take the Colour of any that are near me*; because the Apostles having given great Encouragement to Condescension, I cannot absolutely say *No* to that Accusation.

But as my Saviour knew my Foible, he has used from my Infancy a Method with me, which brings me safe thro' the World in that Respect.

I must tell you, my Friends, that one of my Singularities, or, if you please, Oddities, is my not having so much as a Notion of a Man, who errs voluntarily, except he is given over by God; which is a Thought I shudder to conceive about any Christian whatsoever.

I can in the End pronounce such or such a *Tenet* erroneous, but I cannot so well pronounce the *Man*, who said or thought so, and that because he said so, an Heretic.

I discover ten Reasons for one, perhaps not alledged by the Man himself, why he means well, when ever so erring.\*

I don't suffer myself to become prejudiced † against any Person. If I find him a *Mahometan*, I thank God that he of Course will have a Notion of the Old Testament, and hope *his unknown Friend*, but who is honoured by him many Times more than I find he is by Thousands of my Fel-

\* I with the Adversaries of the Ordinary gave him but the tenth Part of this fair Play.

† *Cressius* however was never received into our Congregation, nor *Fred. Rock*.

low-Christians, will appear to him once in some of those Books. In the mean while I approve myself to him a true Follower of that Person, the Holiness of whom he reverences, but whose Cross he shudders at; and I strengthen as much as I can, all the true Notions he has besides, and content myself with hinting to him the Deficiencies of his, but with the utmost Delicacy too for fear of hardening him. That is not the Case absolutely with a *Jew*. I love that Nation very much, and 'tis wonderful how they love me; the more as we have none of those Matters to treat with one another, which they are so wholly taken with. Those of my Brethren who came from their Tribe, remain always fond of their Brethren according to the Flesh, and we cannot but hope that our ever-blessed *Jew*, will not forsake his Generation.

117. I believe, with the *Augsburg* Confession, that those who could prevent the Breach of the *Latin Church*, and did not, were responsible for it before God.

118. I never did write to the Pope; but a Correspondence between the Pope and some *Lutheran* Divines has been carried on, at the same Time when I was accused of it.

Even a Professor of *Wittenberg*, had a Letter from his Holiness four or five Years ago.

When I was likely to have Correspondence with Pope *Benedict XIII.* I was in a regular Correspondence with many other Prelates (*Pontifices*, the Pope is *Pontifex Maximus*) of that Church; but as I was at that Time a little hot, and had somewhat of the *Animal Disputax*, one of them corrected me very kindly: *Conservez moi, says he, votre pretieuse amitié, que la Differentie des Sentimens n'aille point jusqu'au Coeur!*

119. When I intended to have a *very useful Treatise* printed at *Rome* thirty Years ago,\* it could not be done without Consent of his Holiness.

A mere Nicety about his Title hinder'd me from getting, or even asking the Pope's Consent, (who was then *Benedict XIII*, a Man of that universal Character, as to make him worthy to be respected by all Men) and consequently dropt that

\* How a Man who has seen the *Natural Reflections*, p. 142. the *Appendix to the Natural Reflections*, p. 114, &c. *Spangenberg's Apotogetische Erklärung*, p. 4, 5, 6. can afterwards quote the Letter to the Pope, as it has been quoted in Controversy in *England*, I cannot conceive: I should not think myself safe in such a Man's Company, without having many Witnesses of what passed.

It has been said, that an Enemy of ours in his first Book, pass'd over in silence, C. Z's having wrote to the Pope, and had only intimated, *that he would have wrote to the Pope had he known what Title to have given him*, and that he spoke in that Manner at that Time, because *he did not know then exactly that he had brought his Design in Execution*, and hopes it will be looked upon as *an unexceptionable Instance of Candour*. Whereas it has been told, and *proved* clearly in the above recited Places, the Innocence of the Design, that no Letter was *sent*, and the Design *not brought into Execution*.

However, without inserting here more than may be compatible with a short Note, I shall let the Reader know, that the Design was to introduce among the Papists, many of the finest, choice, practical Hymns in which none of the controverted Points were treated; which could be done no other Way, than by tacking them to some of the best Hymns of the *Silesian* and other Popish Writers of Hymns, who had avoided the grossest Part of their Errors. This Hymn Book, if it had had the Pope's Permission (which was once thought upon by some Friends to be asked, but was never asked, and was therefore not asked because of a foolish Scrupulosity to give him the Title of his Holiness, which he surely has as much right to as the *French King* to the Title of *Most Christian Majesty*, in my Judgment at least) it was to have been translated into *Italian* and other Languages, in order to do good, according to his Ideas he was then full of, to do good to every Man of every Religion as far as was in his Power. He may have gone too far therein; perhaps not. I like him the more for it.

Matter, and the Book appeared not at all in *Italy*.

The Approbation it met with in *Germany* among some eminent Men of the *Roman Church*, and principally that truly great Person to whom I dedicated it, must be my Comfort.

120. I have been severely censured for not acknowledging the Pope to be *the Antichrist*, as I am sure he is not, and cannot be deemed so upon the Authority of the Bible. I never spoke upon that Topic, but when call'd upon in Lands,\* where he is abused for Fashion sake. As he is a Christian Prince, neither I nor my People must ever call him Names: We are not of that Set of People, who blaspheme *δοξας*.

Moreover, if the Church of *Rome* deviates from the Letter of the Gospel, which I am satisfied she will not deny; I could wish, when some Protestants, doing the very same, deny it afterwards, they might not appear Liars before God. In short, every Church bearing the Name of Christ, and confessing him to be the Creator and Redeemer of the World, and her Chief in Reality (whatever Courtesy may be paid to Men) I take her to be a Congregation formed for his Sake; more or less erroneous, more or less dissolute, more or less liable to Correction, Punishment or Destruction: But in the mean time I respect her Rulers, I suffer not my People to disturb her directly or indirectly, if I can help it; I protest against it, as against an Abuse; I love her Members as Brethren; and tho' I thank my Saviour for my Nearness to himself, I never will boast of it and despise others.

\* It is not speaking *ad captandum benevolentiam*, in *Holland*, to hesitate to acknowledge the Pope to be the Antichrist.

I would advise my Fellow-Protestants to stick close to Revelation, and not to abandon themselves; and their Youth of all Ranks, to the most infamous Insinuations against Christ, that God over All, blessed in Eternity: Otherwise I shall be much mistaken, if their Conduct, instead of making their Separation from the Church of *Rome* the more sure, will not in fine end in an infallible Re-union with it, be it ever so ill calculated at that Time, and set upon even so base a Foundation as Self-interest, Fear, Confusion, &c.

And why that Apprehension of mine? (I will not now prophesy of divine Judgments, or so, tho' there might be Occasion for it; I will only argue.) Every dissolute body is not endowed with so great a Genius, as to venture Body and Soul upon the Alternative of another World or the *Chaos*; but, after having continued sinning a great Length, and finding it will do no more, Persons who (far from being *Herrnbutbers*, stretching and torturing the Metaphor of *Christ* to Death) are not guilty of the very Notion of him, will easily be persuaded to seek shelter in the most splendid of the Congregations bearing his Name; in Hopes, without entering very far into the Abysses of Regeneration, embodying with Christ, or such mystic Matters, to be saved by Absolution, and partaking of the Merits of others, or at least not to lose much by the Bargain, if the Hopes for Relief should fail. I fear, if the Divines go on in that Manner, mutable, ashamed of the Cross of Christ, it will not be long before the Church of *Rome* will have nothing more left to anathematize in the Ember-week, than some little inconsiderable schismatical Congregations, and that the so called Heresies shall be swallowed up entirely by the great Body in *Gloriâ*; and what in

fine will become of that, God knows. *Dixi, & liberavi animam meam.*

121. I honour the least of the *established Christian Religions*, and teach others to do so too.

122. I do abide by the Declaration, that whoever *embraces the Principles of the Brethren*, need not change his former Religion, if a *Evangelic* one.

123. No Person of *Eminence in England* shall leave the *English Church*, if I can help it. And no body at all, as long as the thirty-nine Articles stand upon their firm Foundation.

124. The best means of hindering our *Prose-lyte-making in England*, will be the *Preaching of Bible-Divinity*; if that happens, then I shall continue my constant *Opposition* against the *Brethren's* increasing in these Realms. If *Christ and his Cross* should in the End be left off, I fear all my *Endeavours of hindering other simple People* joining with us, will come to nothing; and raising a *Persecution* will only be pouring Oil in the Fire.

125. I could have dropt *Calvinism* from among the *Brethren*, when the *Rev. Dr. Jablonsky* died; but I took *great Care to preserve it*; and therefore not only caused one \* of the *Elders of the Reformed Branch* to be duly consecrated by two of our *Bishops*, but after a long *Debate* (wherein many *Divines* gave their *Advice*, and at last a *Parity of Votes* happening, the *King of Prussia*

\* It was not his *Son-in-Law* who was elected *Bishop of the Calvinist Tropus in the Unitas*; his *Son-in-Law* was always of the strict *Moravian Part*, and was elected and consecrated in 1747.

approved of the Affirmative) put that Branch in the Hands of that generous Man, Dr. *Cockius*, who then was the chief Divine of the Reformed Religion in the *Prussian* Dominions; who dying in that Station, has been succeeded by the most respectable Divine of that Persuasion in this Age.

126. I repeated to Mr. *Burg* the very Words, *that one Sister Church must never interfere in weakening the other, by taking from her her best Members*, and as far as lay in her Power, deprive her of her very Salt: which the late Bishop of *London* wrote to Mr. *Hutton*, and which I always took to be Words of the Wise.

I intreated therefore that Head-man among my good *Lutherans* in *Silesia*, to concur with me to prevent by all kind and honest Means, the setting up of independent Brethren-Churches in *Silesia*, which would infallibly be set up if the *Lutherans* would not tolerate.\*

127. The Persons who came from *Moravia* in 1722 and 1723, were *only a few converted Roman Catholics*, who having occasionally in 1715, got a Sight of Protestant Books, and improved their Scruples by the Correspondence with the *Moravians*, were found out and imprison'd; and afterwards went out; and having left their Country, were received at *Hennersdorff*, and settled afterwards at *Herrnbutz*.

128. Other *Moravians* among us are descended from the *antient Brethren*.

129. I am positive that the present Body of the *Bohemian, Moravian and Silesian Brethren*, are

\* *Vide*, Letter of the *Moravian* Church to the Ordinary.



a Remnant of the antient Moravian Brethren and Professors of their Tenets.

130. I shall never term the *Unitas Fratrum* the *Moravian Church*, but by way of *verba valent sicut Nummi*. It is a very faulty Expression, the Reason of which we gave very plainly before the Parliament.

Nor indeed can we call ourselves *the Moravian Church*, because his Grace of *Olmutz* would be in the Right to dispute it.

131. The Brethren are originally of the *Greek Church*; and in Process of time, after at least 700 Years, viz. in *Anno 1400*, some of those *Waldenses* united with them, the Origin of whom was always disputed between the Eastern and Western Church, their Boundaries being not farther from *Bulgaria* and *Pannonia*, than from *Rome*; and their being prejudiced against the Western Popedom is more naturally ascribed to the Advice of some of the Eastern Popes, than that it should be deemed to be the Work of a Western Divine in these Times; which I venture to think, not being ignorant of what is related as well of the Bishop *Claudius* of *Turin*, as of *Peter Waldo* in different Respects.

132. The *Moravian Brethren*, ever since the second *Responsum Tubingense*, have resolv'd no more to join themselves to the *Lutherans*, but have fully renew'd their *Episcopal Church*, which was by far more antient, and have accordingly, tho' with due Thanks, declin'd the Settlement offered them in the Electorate of *Saxony*.

On the other hand, the Congregations of our Brethren of the two other Tropus's have since then entirely dropt the *Moravian Title*, and are call'd the *Evangelic* or *Protestant Congregations* of

of Brethren, with this Addition, *of the Lutherans* or *of the Calvinist Branch*. All which has been fully explained in *England* 1749, and in *Saxony* 1750.

133. If the *Unitas Fratrum* had no Bishop, I could not have been consecrated by three of them in 1737, by the Advice of his late Grace of *Canterbury*, and with the Knowledge of the King of *Prussia*. Good Manners required that I asked the King's Permission, as the Dean of his Chapel, a *Moravian* born, was one of the Consecrators.

134. Doctor *Jablonsky* either has never asserted, *that the ancient Brethren of Moravia not only were mixed with the Reformed in Poland, but that not one of those that professed their Doctrine, remained in Bohemia and Moravia, having been entirely extirpated ever since the Year 1620; or he must have been mistaken* \*. Moreover, he seems to intimate the downright Opposite of that in a Letter to me, where he explains himself very plainly upon that Topic :  
 “ About 12 Years ago (in 1716) some Enemies  
 “ took an Opportunity to publish in *England*,  
 “ that the Brethren had no Succession, nor even  
 “ now had any. The Archbishop of *Canterbury*  
 “ desiring therefore my Opinion, I made him  
 “ acquainted with, &c. wherewith also the Arch-  
 “ bishop was satisfied.” The same Doctor's Judgment, that “ the present Brethren are the true  
 “ Posterity of the Union at *Sendomir*, and that  
 “ these Remnants of the then *Moravians* have bet-  
 “ ter succeeded in reuniting Protestants than any  
 “ others;” is positive. *Vide the Report of the Committee of Parliament; and also the Case of the Representatives of the People known, &c. pag. 3.*

\* *Elijah* imagined like Dr. *Jablonski*, and was as much mistaken; for there were 7000 Men in *Israel*, &c.

135. I am glad that a *Polish* Nobleman is so good as to confirm what is reported to have been said elsewhere by me; and tho' it is not proved, that I ever said so, nevertheless the Fact may be true.

I do not know upon what Footing the Rev. Dr. *Sitkovius* is at *Lissa*, perhaps he is Minister of a Reformed Church there. The Bishop of *London* has always more than one Bishop among his Clergy, who I believe never pretend to vie with him at *London*, as he himself makes no Claim to their Bishopricks in other Places. Upon the whole, I repeat here once more positively: That Dr. *Sitkovius* the Senior at *Lissa*, had never join'd in my Consecration and that of my Antecessor, if he had not been a Bishop of the *Unitas Fratrum*. He is too much of a Gentleman to act the Busy-body.

136. Our *Moravian* Tropus brought the *Bohemian Confession* along with them, and so cannot be said to have received it †.

So did the *Lutherans* the *Confession of Augsburg*. The *Reformed* have as many *National Confessions*, as *Countries they belong to*; not very contradictory to one another, though not the same entirely.

*All these Tropus's of ours since the Year 1748 received the Doctrine of the Augsburg Confession.*

† 'Tis true in the first Place, that the *Bohemian Confession* is proper to this Tropus, and in the King of *Prussia's* Dominions the Brethren were received upon that Bottom. But when the present Ordinary introduced the *Augsburg Confession* among them, he did it chiefly in Places, where there was no external Demand for their complying with it; (the Regulation in *Wet-teravia* he does not at all acknowledge as his Deed) But to make it even; are the Objectors then ignorant, that the *Lutherans* and *Reformed* have once in like Manner solemnly received the *Bohemian Confession*!

137. The *Bretbren in Moravia* never had made an *entire Coalition with the Calvinists*, but the *Polish Branch* of them. And I should never have suffer'd myself to be ordained by the *Bobemian*\*, if I should have been desired to change my Religion.

138. The *Consensus Sandomiriensis* united the three Evangelic Religions, in the sixteenth Century.

To reduce *three Platforms* of Doctrine, which very perceptibly differ from one another, into one Corporation, the *Unitas Fratrum*, is only a Proof, that People of two or three different Modes of apprehending and speaking, may very well behave towards each other like good Citizens; and make a *Causa communis* of sheltering themselves from the modern *ecclesiastical Popelynes* of other Protestants, as the *Corpus Evangelicorum* do with regard to the *political Popedom*.

Whether such Combinations of Churches do imply *Syncretism*, we may appeal to the Example of the Divines in *Brandenburg*, where *Calvinists* and *Lutherans* have at least for fifty Years, formed one Consistory together. In *Silesia* it was much plainer; for there the so call'd *Papists* did even preside in such Colleges, and I have read more than one Address, wherein *Lutheran* Superintendents

\* He was examined for the Ministry of the Gospel by the first Divines of his own Religion in the King of *Prussia's* Dominions; and when they had declar'd that they found him sound in Faith, and that they were willing to confer holy Orders on him, the King told them, that he rejoiced at it, but that as for the *Moravian Church*, he would now confer with the Count. And the Affair with the *Lutheran Divines* being finished, he was consecrated by the Bishops of the *Unitas Fratrum*.

*Hinc ille lacrymæ.* The first of his Examinators express'd his Resentment one or two Years after, in his Preface to a virulent Pamphlet against our People.

H

com-

complain to the President (being a Roman-Catholic) against Innovators in *Lutheran Churches*.

139. I judge the Church of the *Brethren* to be the only Church under Heaven which can be said to be truly unprejudiced against her Fellow Sisters, never taking any part in their Quarrels, never judging any Body, or its Members, remaining without her Pale. As on the other hand, the setting up herself for *the only true Church*, would of Course deprive her of that truly great Encomium I am obliged in Conscience to bestow on her now, and would render her as ridiculous as all the other Churches who think so of themselves, which is Matter of Fact with some.

The Brethren's Church is not the worst of all the Christian Congregations; her *Faults* admit of *Amendment*, and her *Constitution* of *useful Alterations*.

I cannot but say, that almost all of them are true Christians and good People; but I make no doubt, that they are yet not all in that case; for our Constitution not being so much calculated to get rid of worldly and unconverted People, who find their Shelter under the Wings of our common Lord, the most indulgent of Masters, as to keep at a Distance all sort of Hypocrites and Knaves, those in the Bottom do hate us most heartily.

Finally, true Christians are to be found *every where*, and need not *come to us* in order to be *stamped*.

140. Tho' the Word *infallible* is but an odious Term, nevertheless all Christians should *infallibly know the Saviour's Will*, in Matters of *everlasting Consequence* to them; and every Congregation must be able infallibly to prevent having any Share in *bad Dealings* knowingly.

141. I always thought our Church to be the *most fallible* of all, before her *30 Years Siftings* were over; I have now *more tolerable* Thoughts about it, but they will never come up to that of *Infallibility*.

142. The Myltery of the Cross *requires a managing the Affairs* of the Society, ἀξίως τῶ σάκρου Χριστῶ.

143. I think my self one of those, who believed *upon the Word of the Apostles*, (Joh. xvii.) and in so far intitled to as much Happiness as theirs was: but as to their *great Office*, by Virtue of which they precede all the Princes of the Church, I do not claim it.

144. I have been the Reader in ordinary to the Pastor of *B.* 15 Years, and so the Schoolmaster of *Herrnbutb* for 5; and *Children of 15 Months* did indeed at that time sing their Hymns most amiably. They were not preached, but spoken to.

145. When I intended to embrace the Clerical State, I proceeded in the following Order. First I quitted my Seat in the Regency of *Saxony*, in the Month of *February* 1732. I quitted my Lordship in *September* the same Year, and invested my Lady with it. I called a Catechist for *Herrnbutb* in my Place; who, upon asking the Theological Faculty of *Tubingen* in *March* 1733, in what Manner he must behave towards the *Moravian* Brethren there, received that famed *Responsum*. In the End of 1733 I had a Letter from Mr. *Richter* of *Strablsund*, desiring a Tutor for his Children, which I promis'd. I believe the Name of the Person pitched upon was *Schweickhart*, who died,

Mr. *Richter* described to me the Divines of that City as open Adversaries of *Herrnbutb*, who

preached every *Sunday* against it, and my Person by Name. As that render'd that Station a little difficult, and as I found it would not be amiss to try every Occupation which suits a Student in Divinity; so it seem'd very natural to me to accept of that Tutorship for a while myself, having then no better to present him with. He liked me, and the Divines made Use of my Service in the Pulpit five times in one Fortnight. They were Men of great Learning, and of a tolerable Character; their Preaching against Things and Persons they knew not, as it was then the Fashion, I could easily excuse. When they had examined the Matter, and heard me, and seen my Books, (which they had not before) they made me full Amends under their own Name.

Mr. *Richter* having lost the Tutor of his Children, (because I could not stay always with them) came to *Herrnbutb* some Months after me. Whether he was then possessed of any thing, I cannot tell.\* His Sons, who are Merchants in some of the *Hanse-Towns*, know it best. That Son of his, who was my Pupil, and still lives in my Family, can give me no Information. In *December* the same Year, after having advised with the *Wirtemberg* Church, I repair'd to *Tubingen*, where I was declared *Candidatus Theologiæ* by a *Programma* of the Faculty, which has been printed several times.

These were the first Steps I took in order to prepare myself for the Ministry of the Gospel, and was two Years after determin'd by the late Archbishop of *Canterbury* to accept of the Call from the *Moravian* Church preferably to any other.

146. I shall never dispute an Inch of Ground to a Lord of this World; I am a Foreigner every

\* He inherited something some Years after when his Mother died; I have not Mr. *Sp's* Books at hand, but I am told just now by a Person who has read them, that it was 1000 Dollars.

where,

where, my Country is not here. But you must understand me right; I have not renounced Honours, Riches, Houses, &c. in order to become a Slave; I cannot bear Servitude. I will do all what is good and honest, before, and when I am bid; because I take the last for a kind Notice. But I will never be forced against my Mind and Intention; and if any of the Lords of this Earth likes me not for his Subject, then we must part with one another.

147. Christians in my case, are *Cives Universi*, Tenants no where, but subject to the Laws every where: And so am I, where-ever I am.

148. If I once come to a Resolution about Matters, (however reserved I am in taking Things upon myself) I never content myself with an ostentatious Power of any Prelate upon Earth, but shall either not act at all, or act *ως εξουσίαν ἔχω*.

## C O N C L U S I O N.

**I**F I was writing *Memoirs* relating to my Life, I should not scruple to speak of my *Temper*. But in the present Case, I will only speak of my *Conversation*. It is *open* and *cordial*, *lively*, *sincere* and *natural*.

My Cabinet is open Day and Night; (it may be shut for a while, but that is out of the Question.) I am a Person fond to be broken in upon in the most simple Manner: I am not used to receive People in Parlours; but if they are Acquaintances, they use to go directly to my Cabinet; if they are Strangers, they are led there by any body, and I choose not to be asked if I am at Leisure, because I never am, and nothing inter-



interrupts me less than unprepared-for Visits, and hearing and answering the Occasion of them, and then having done. I need not make Apology to the Gentlemen, who by this very Rule are obliged to go up three Pair of Stairs in order to find my Gartets; they know very well, that it is not for want of Respect, but for real want of Time, that I go not down to meet them.

*Women* only are not permitted to go directly to my Cabinet, because I speak to none of them but in Presence of other People; which is the Rule with the very Persons (except menial Servants) who are deemed to be of the Family, my own Daughters submitting to it for Example's sake. So much for Behaviour in my own Lodgings.

As for the rest of my Conversation, it comes to three Points:

I must go in the Streets;

I must preach; and

I must see my Friends.

As I am wont always to walk on Foot, and as People are accustomed to it, so every body is friendly to me, and condescend to some of my Oddities that way. In praise of *English* Coachmen be it said, I never was run over by any Chariot or Coach, tho' some were pretty near doing so.

On Sundays I preach frequently in the City in my Mother-Tongue. It is the same to me to have a crowded Auditory, or to speak to very few: These will have a more familiar and close Discourse; and in the first Case, I shall stick to the Universality of the Gospel.

I preach in a black Coat, without any Mark of Priesthood or Episcopacy; because tho' I am a *Bishop* where-ever I am, yet I cannot be said in any Sense *Episcopari* in this Country; and because I lead the Life of a meer Anachorite in *England*,  
so

so I stick to the meanest Decency of an independent Minister. As soon as I leave the Pulpit, I resume the strictest *Incognito*.

I never visit my Friends, but in private; and I do really doubt, if I have visited from 1749 till this very Day, more than twenty choice Friends, who have been so good as to condescend to my peculiar Way.

Those Friends of mine are so dear to me, that if my Prayers are good for any thing, they will never want them.

I shall not detain my Reader any longer about that Topic, tho' the enlarging thereupon was not needless. I shall only make a general Confession about my *reserved Conversation*. My Friends know best, how far it is so or not, when I am with them. But I should not be deemed that inoffensive harmless Man I truly am, if I minded not their Reputation more, than their superior Genius makes them care for. I will not have them trumpeted in the *German Gazettes*, as was my L. B. of R. a Year before he had seen me once, but only had hinted to somebody, I would perhaps see him: They would not only be named, but a whole History told of them, and then it would be insinuated that it was by my Means that the Public got that Notice, because forsooth I was so proud of the Honour. Almost two Years before the Archbp. of *Canterbury* had the Book of R. dedicated to him, I myself gave him the Hint of it, which I got out of a *German News-paper*.

As Reservedness may have more Meanings than I at first apprehended, I shall add another Remark.

My Situation is an embarrassing one, because I cannot fairly get rid of those of my Titles, which suit not much the Business I am often employ'd in.

As

As I am sincerely, in every Sense of the Word, not in Compliment but in Deed and in Truth, a *Servant of all God's Servants all over the World*;\* so there happen Cases and Matters in which my Assistance is required or made Use of, (which I shall not mention here, tho' there is nothing meant which I ought to be ashamed of) which become every honest, decent, pious and serious Man, but which would certainly be ridiculed for Fashion's sake, when done by a Person of my Name in the World.

But in order to put you in a Way never to be at a loss on my Account, I will make a few Observations.

If you hear that I have done for others, occasionally, Services, which the meanest Domesticks are employ'd in, to prevent giving Trouble to Persons busied about other Matters; as I am not above doing or caring for the meanest Things, if thereby I can do Good or prevent Mischief:— If you hear of me any Stories of that Sort, do not take upon you to swear they are not true. There might possibly be Truth in any Story of that Kind,† tho' some of the Circumstances might happen not to be true.

But if you should hear, that I have got one or more Favourites, of what Kind or under what Pretence soever; and that I abandon'd to them my Heart, my Ear, my Reason, or supported them against Reason or Equity, or acted more by their Advice, than by that of any others I should and could be advised by: —

If you should hear, that I said *Douceurs* to La-

\* Why is this good Man abused? Does this imply *Oscumnitas* in the proud Sense of the Word?

† Nothing of that Kind would be impossible to him, except to do such Things out of Pharisaism or Affectation of Popularity.

dies,

dies, looked at a beautiful Maiden, or cared to be in Company with other Men's Wives: — Be sure, such Stories as these, are never true. They are quite out of Character with me.

I am sure, that Providence, leading me from the Wisdom of the *grand Monde*, which I have not been without the Means of knowing, intended me not thereby to become a Protector of Heretics and Knaves: but would shew in my Person, (which is perhaps not every where equally unknown, and where known, not mark'd out for an extravagant one) that the *Foolishness of the Cross*, the Study of which is my Glory, may be *Wisdom* still.\*

I hope, after so many and various Vindications these thirty Years, in the End, when I shall have finished in this Country, Silence will not be taken amiss.

I conclude with assuring you, my dear Friends, that my Practice is suitable to my Doctrine.

\* It is therefore also ordain'd by Providence, that the *Unitas Fratrum* of the XVIIIth Century must be so nicely enquired into, pass thro' all Sorts of Examinations, be accused and judged, and absolved even by her own Accusers and most interested Adversaries; which has been the Case, as often as we are examined. Her Ordinary must answer any Question, and undergo any Trial; Silence being but *certo respectu* his Cue, or for a Time, and why? because it is always proper that the Accusations be summed up, and the Charges gather'd into a Body and compleated, before they be answered and judged by him. For answering in the Air is none of his Business: After having performed this Task, and done his Duty therein, not only thro' all those Parts of *Europe* where any Brother lives who is acknowledged by him, but also in all the other Parts of the World where he has any Thing to do, the extreme Parts of *Muscovy*, *Turkey*, *Egypt*, *Persia*, the great *Indies*, and *America*; having been obliged to clear himself and his People from the Charge of Heterodoxy to the Subjects of the King of *Candy*, and to the very *Hottentots*, as well as before the *Five Nations*; his and his People's Morals having been taken great Notice of, and tried, and cleared upon Record, by the very Planters in the *West Indies*.

I am a very happy Man, as many thousand People see, hear or read : but I am not a *light* or *gay* Man.

I have no Business but to please my *Creator*, obey his *Spirit*, serve his Creatures, and adore a Father whom *He* adores.

I teach Grace, Humility, Heartiness, Joy, Simplicity and Steadiness.

I oppose and war against Selfishness, τὸ αὐτὸς ἰσῶ, that abominable Idol, and all its Brood and Consequences, Haughtiness, Indifference, Gloominess, Pedantry and Changeableness.

It was no *Self-denial* to my Saviour, nor any Mortification, to lead a holy Life in this World, and do *good Deeds* : —

When He, dying for us, abolished our Guilt and Pain, He obtained for all Partakers of his Merits, the Privilege to *sin no more*, and to live in this World as He would have lived himself, had He lived in our Station and Times : — So I also scorn heartily the doing Good *by way of Self-denial* and *Mortification*.

I am *pleas'd most heartily* with that Task others call *Duty* ; it is my daily Food, it is a princely Entertainment for me.

I am,

S I R S,

Your very affectionate

humble Servant,

L. O. U is.

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*Errata*, and some farther explanatory Notes.

**P**AGE 2. line 5, read *Wirtemberg*. P. 5. l. 31. Provost of *Herbrechtingen*, *Bengelius*, was. P. 8. l. 16. Lord Lieutenant Governor of *Lusatia*—P. 12. l. 17. the *Lutheran* Presbyterians. l. 18. *Reformed* Episcopal. l. 21. *dele* § 29. P. 14. l. 7. Of Slander, Detraction—l. 28. add, as a Note, It is notorious that the second Act for encouraging pass'd in *June*, and that the first Notice I got of those extravagant Letters written privately to some *Swedish* Divines was in *Sept.* 1749. P. 19. l. 26. an old Elector of *Saxony*—add as a Note, The same is said to have been used by Duke *Everard* of *Wirtemberg*. P. 20. l. 2. in *Sept.* 1749. P. 22. l. 17. after *unreproachable*, add, which 'was done 1743, and as for its Import repeatedly assured by the same Hand in 1744, 1745, and 1754. *Ibid.* in the Margin, after *Wexlar*, add, when our Archive was intended to be deposited there. P. 24. l. 9. after *in Fact*; add, they will not suffer themselves to be contradicted, when they assure a Prince of their Faith, and it seems that they could not settle with a good Grace, where their Assertions were taken for Lies: but—P. 28. l. 5. such Words in public:—l. 25. *les curieux*—P. 29. l. 10. Judge of a neighbouring Township, subjoin as a Note, As the Lieutenant Colonel of *Zaionsbek*, Lord of *Holz-kirch*, and the Mayor of *Luzaw*, who died Governor for the King of *D.* in *Guinea*, were always call'd *Gemein-richter*, and succeeded in their Office by Baron *Schweinitz* and Baron *Damnitz*; by that Name mult be understood an *Arbiter in rebus voluntaria Jurisdictionis*.—L. 28, read, for in every Case where a Person is allowed by Law to be disobedient to a Father, he may also—P. 30. l. 30. Contrivances, as that *medius terminus* would be, will never—P. 33, l. *ult.* add, Never shall the Nation be alarmed by the Brethren's laying hold of their Earth. P. 35. l. 24. Concordates in 1622 or thereabouts. P. 37. l. 26. begin § 87, thus. It was agreed to on both Sides. And tho' the *Moravians* had sung of the *grossen Chur-furst Brandenburg's* Coming during a whole Age, the *Moravian* Brethren were—P. 38. l. 25. read, *May* 20, 1737. P. 39. l. 1. *Moravian* and *German* Branches by themselves—l. 14. pretend to no—l. 21. So I cannot—P. 40. l. 26. or accept in 1744 of a Trust—P. 41. l. 1. great Man we had among us, Count *Gersdorff*, the Governor of *Lusatia*. P. 42. l. 1. If a Cycle making up in the whole—l. 19. *done it repeatedly*, insert (their Deputies were said to have done

done so at their first Coming, tho' only by Word of Mouth —  
 l. 27. of a Chief there. P. 43. l. 21. brought about by it.  
 l. 25. *If at that of, &c.* This Paragraph is a Note on the fore-  
 going, and is mis printed. P. 44. l. 15. Never a true Brother  
 — P. 45. l. 22. *Offenders, &c.* That Sentence being properly a  
 Note, read, *from us — our Houses* — P. 49. l. 38. as much Right  
 to, as the King of France Lewis XI, to the — P. 50. l. 6. that  
 truly great Person to whom I dedicated it, (the *Cammer-richter*  
 at *Wexlar*, who was then the principal Commissary of the Em-  
 peror at *Ratisben*) must be — P. 51. l. 21. of *Christ Jesus* to—  
 L. 31. mutable, indeterminate, ashamed — P. 52. l. 16. Bre-  
 thren's Congregation increasing — P. 53. l. 15. *read*, has been  
 succeeded in 1751 by Bp. *Wilson*. P. 54. l. 27, second *Respon-*  
*sium Tubingense*, add as a Note, It was the *third*; because the  
 second was given two Years before, and confirmed the forego-  
 ing, and extended it expressly to *Wetteravia*. P. 55. l. 22.  
 Brethren had had — P. 56. l. 3. was not proved — P. 58.  
 l. 1. being of course a — P. 61. l. 4. worldly Servitude.  
 P. 62. l. 1. unprepared for Visits of Business.



INTRO.

# INTRODUCTION

## TO THE

# ADDITIONS.

**H**ERE are some Additions to the Answers in the Exposition.

Those who are acquainted with the Books of the Enemies in this Country, will know to which of the *Charges*\* these *Answers* relate. I shall not be the occasion of any body's reading the Libels, who have not read them already, by referring continually to them.

I shall not be a means of handing their Insolence, Impiety and Indecency into the World.

I want no body to read this, who have not already read the *Books against C. Z.* lest this should fall into other hands, I have avoided repeating their Names very often.

If some body should rail at my Person and revile it, I should not approve of myself, if I should on being very much provoked, return the like Treatment. But I cannot disapprove as yet of any Acrimony in my Expressions against those who revile others, whom I Love and Honour, and whom I know to be Innocent and Worthy.

It is my Natural Temper to be Impatient at the Wrongs others suffer, at least as much as at my own. I never can see a Cart-Horse abused, or a Swine, or Ass in a Sand-Cart ill treated, without suffering and becoming angry.

How much more when I see Exalted Piety, *Virtue*, *Chastity*, *Generosity*, Justice and Goodness, Innocence and Simplicity, treated as if it was Impiety, *Vice*, *Lewdness*, *Rapaciousness*, Injustice, Baseness, Design and Guile.

*Moses*, with all his Meekness, ran upon the *Egyptian* and flew him, when he saw him abusing an *Israelite*. I am however no Murderer. Christ told somebody to go

\* Both here and in the *Exposition*, the Charges are pointed out by Words put in *Italic*.



and tell *Herod* that Fox a certain Message, and was not very gentle towards the *Pharisees*.

I do not wish my Brethren to read this Book ; they are convinced in their own Consciences good things of C. Z.

The Importunity of so many Persons to have these Answers published, prevents my going thro' many more Matters ; these may suffice.

If a Witness against another be proved but in one Instance to be without Candour, I should not regard his Testimony at all any more.

The second part of these Answers, in which *Doctrinalia* and Quotations will be treated more at large and at Leisure, will I hope, leave nothing of any Moment unanswered ; this first Part was designed to speak about *Facts*. If any of those, of Consequence, should have been omitted in this, I think, upon Notice given us in time, they can be Answered and Explained in the second Part.

*James Hutton.*

ADDITIONS.

# ADDITIONS.

**I**T seems a private *Letter of mine* is published by a Cunning Man in this Country, to fix an Untruth upon C. Z. or whoever it was that said in the *Plain Case*, p. 21. *with the utmost degree of Confidence*, that he and the *Principals of his Sect had no Desire of hindering what was published against them in this Country.*

Now as these Words had Relation to the Story of Mr. *Coffart's* Endeavours to hinder Mr. *R's* Book coming out, (which was the Story very much talk'd of, and much drawn from it by silly People;) so any Letter of mine, so long after that Book was come out, proves just nothing to that Purpose.

As Mr. *Coffart* is sufficiently cleared of the Imputation with regard to that Fact, not only by his positively denying the having said any such Thing, but by the Silliness and Improbability of the whole Story\* ; so I shall, with

A 2

regard

\* Other dull Authors and low Booksellers have been known to propagate such Stories in order to make their Books go off better.

It is no credible Story. Could a Book already dedicated to so great a Man, and wrote with such a Design, be suppressed after Matters were gone so far already? If Mr. *C.* would have then offered a Thousand Guineas, it would have been too late; and if it had been received, who could have hindered another Book of the same kind being wrote by the same Author, and sold to another Bookseller.

I deny that any *other Means were Employed* to prevent the pretended *Candid Narrative* appearing, in publick: I deny that any means were used to suppress it *by Order from C. Z.* or any *Leader of the Brethren*, as they are called; and I dare say, no means at all were used. I insist upon it, that it is a vain, abusive, and silly Puff, to say, *that the Leaders of the Brethren, in order to quiet the minds of any Persons among them, gave out that R. was a Herrnbuter or Moravian, and that another had personated him.* It is an idle Untruth, and not probable, for was he so important a Man, that any body need personate him? What Proof had he given of his Prowess? Must the bare

*Title*

regard to that Fact, only add, that I deny positively that he had any Orders either from C. Z. or any Person for him, as his Proxy, to endeavour to suppress the Book.

It should seem however, that *I was convicted by my own Letter, of a Desire of hindering, in some Instance, what was published against them in this Country.*

I never knew, that letting a Man know he was liable to Prosecution legally for what he had done, (of which any understanding Lawyer could inform him) and pointing out to him a way how to prevent a Prosecution, could be called a *Threatning Letter.*

I take it, on reading it over again in that Book, to be a kind Letter. Had I been Publisher of the General Advertiser, I should have taken it as such, and should have thank'd Mr. *Hutton* for his good Will; and so should the others too.

Can the letting Publishers of News-Papers know that, for *their having already* extracted Parts of Books already published, and for having distilled Stories out of Pamphlets, and spread them all over the Kingdom, and forced People to read them who came to a News-Paper to read News and not controversial Abuse and villainous Libels; be the same with *hindering the Pamphlets to come out?*

But how does it appear that C. Z. is *concerned* in that Letter of mine, or that he, or the Principals of his Sect, is to answer for it! What strange Reasonings are these?

I will however give an Account of my Reasons for acting in that manner.

As Mr. *Whitefield's* Expostulatory Letter could affect the Affairs of many Persons in *England* concerned in *Trade*, who employed many hundreds of poor Manufacturers, who I feared might be ruined by that wicked Book of his, (for which he certainly will never be able to make Amends, neither he nor his Friends) I was much grieved; and I came just from one Person, who by means of that Book was become so cruel, as not to care at all whether many hundred English Manufacturers were turned adrift at once, and accordingly urged and pushed Matters to Extremity

*Title of his Book, Memoirs of the House of Brunswick, impart a Greatness any farther to the writer's Person, or carry such a Terror in it, as that the Leaders of the Moravians should fly to the low Artifice of saying, Some Ass had put on the Lyon's Skin.*

tremity to the Ruin of many at once in one Place, without any Need or Benefit. I therefore wrote that Letter, because also on that very same Day one of the wisest Men in the Kingdom let us know, we were not quite blameless if we did not prosecute; we ow'd it to the Nation. But it being so much against our Inclinations, I tried to prevent it by inciting a *Submission*. The Question is, whether or no they were liable to Prosecution? and if they were, why is their good Nature in not Prosecuting, laid to the Brethren's Charge, as if they endeavoured to hinder the Book coming out? The Submission was not to alter any thing of the Nature of the Book, for I added, *without entering into the merits of the Cause, whether true or false.*

But I deny positively that C. Z. ever gave any Order to prosecute: And I believe neither the Publisher of the General Advertiser, nor the other, will ever be able to prove the contrary, out of any Words of mine.

I have no Aversion to discussing Theological Controversied Points decently, but I like not Attacks upon the Credit of *Persons in Trade*, and I believe I did wrong in some measure, in not making an Example of some of the Libellers in the manner the Law would allow. I cannot promise to hinder any Prosecution for Writings of such sort, and which go beyond the usual and proper bounds of Controversy.

2. What is very remarkable however is, that that Letter of mine to the Publisher of the General Advertiser, was dated *June 2, 1753*, the very Day in which that Advertisement *said to be inserted by C. Z. and his Associates in Power* appeared, in which Answers were promised. Now I deny positively that the Advertisement was inserted with the Knowledge of the Ordinary of the Brethren, or that it ever had his Approbation.

I had Orders to contradict it publicly, and had wrote out the Contradiction to be inserted in the several Newspapers, and was only prevented by my Concern for some Wellwishers of ours, who I heard afterwards had caused it to be inserted; one of whom was a very considerable Creditor of some of the *English Brethren*.

But any one may see out of that Letter to the Publisher of the General Advertiser, that *I thought Libels should not be Answered* in any such manner, and I think so still. The Advertisement I drew up, as mentioned above, and which

which I should have inserted, I communicated to Mr. *Wb.* in a Letter, and was as follows,

“ The Publick are desired to take Notice, that the  
 “ Anonymous or other well-meant Articles which have  
 “ been or may be in the News Papers, tending to soften  
 “ the Case of the *Moravians*, are not inserted with the  
 “ Knowledge or Consent of the Board of the Advocacy  
 “ of the *Unitas Fratrum*, and that it is by no means their  
 “ Intention that Libels be Answered in any such manner.”

June. 2.

*James Hutton*, Secretary.

1753.

Was designed for the *Daily Gazetteer*, June 4, 1753.

3. I deny that the Leaders of the Party to take up the Attention of the Publick, made a shew of being of great Importance and Usefulness to this Nation, by inserting Paragraphs in the *Daily Gazetteer* June 20, and July 26, of their having a Tapestry Manufactory at *Chelsea*, &c.

I deny that any Leader of the Party either caused so silly a Lie to be inserted, or wished to have any body believe, we had any Manufactory at all at *Chelsea*. It was notorious to all the World, that the Tapestry Manufactory was, a *French* one, and the Story that the *Moravians* had a Tapestry-Manufactory at *Chelsea* sprang from the Conjectures I suppose of People passing by upon the Water, or from some sly Enemies of ours, in order to charge us afterwards with having designed to induce the World into such a Belief.

4. I deny that the Party keep Emissaries to go about, and spread Stories of any kind about their Usefulness or their Success: and I deny it Point Blank, and say, that Story against the Brethren is an Untruth.

I deny that they made use of any idle or empty Pretences before the Parliament, in the Account given there of their Substance.

5. I deny that the Pamphlet called the Introduction to the Method or way of the Church of the Brethren, &c. Nov. 1753, was published with the Knowledge or Consent of any person who is called a Leading Man among the Brethren; and I cannot to this Day hear who it was published it. It never had my Approbation, that part of it I mean, in which Reflexions are thrown out upon the Libels; either more, or less, should have been said.

6. I deny that *Hernhutism* allows its Followers to use any Kind of Means, how innocent soever, *much less criminal ones*, to ruin those who pretend to detect their Schemes.

And I am sure no leading Man among the Brethren ever ordered any body to attempt to ruin Mr. R's Character; and I do believe, no Man who is actually one of the Brethren, or acknowledged as such by them, or any Person appointed by them or any of them, *did give out that R. had actually been of their Party, ate and drank with them, cheated them of as much Money as he had been able, and now had left them in order to write against them.*

I suppose this Story is related in order to curry favour with our Enemies, to make a Shew of his Sufferings, of his forgiving Spirit, and how much more Patience he is possessed of than C. Z.

7. I deny that the Brethren approve of any Fact being disowned which has actually been committed; (there is no Dishonesty in disowning what has never been committed.)

Any Man who says, *The Leaders of the Moravians palm on their Wellwishers Books or Advertisements, wrote or contrived by themselves*, is a dishonest Libeller, and cannot prove his Accusation.

I deny that any of the Books published by the Brethren were contrived *so as studiously to evade any Charge*; or that Answers to every Charge were delayed out of a *Reluctance to face Truth*; this is a low Abuse against the Brethren, out of the Mouth of the Legion of their Enemies and their Mercenaries, and their high and low Cabals against them, and is a Charge which can never be proved, and is only wickedly asserted, in order to throw Dust in the Eyes of Mankind, and to serve foreign Turns.

8. I deny that the *Plain Case, and the Representation of the English Brethren*, present the Reader with a tedious Recital of Things that no Body had a Desire of being acquainted with. There are no Calumnies in either of them, nor the Tythe of the opprobrious Language in them, notwithstanding the Provocation, which is in the Writings of their Enemies; which are nothing else but Calumnies from Beginning to End, garnished with opprobrious Language.

I deny that they can be said to contain no Answer to any Charge.

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The Assertions in the *Plain Case*, and the Representation, if they are not proved to be false, which they never can be, prove many of the Charges against them were needless and idle; neither can any Man, *sine perfrictâ fronte* say, *That the Count and Brethren have made use of a shameful Conduct for two Years, in Hopes of evading Truth.*

9. Is it at all probable, that *the Author of the Moravians Compared and Detected*, in which there is so much inhuman, indecent and filthy Stuff, all his own, *indeed occupies a superior Rank in the Church?* God forbid. Is it not more probable it was wrote for bad Ends by some Man of the Town who has endeavoured to make the World believe it came from a Person of a superior Rank in the Church?

10. I deny that the Account given of the *Sermon, 11th Sunday after Trinity* is a fair one: It is a prevaricatory, quibbling, partial, and wicked Account, for which I think the Informer ought to be hanged up by the Heels, by a Law made on Purpose: for, if a Thief who picks my Pocket of a snotty Handkerchief is hanged, what ought not to be done to a Man who gives a wicked Account of another's Words, to rob him of his Reputation wilfully? for I am sure I never missed any one of those Sermons; I sat where I could hear, and I am positive that was not the Result of what was heard or said.

Should not any Man believe from that Account of the Sermon, that the C. Z. had left with his Hearers that Idea, that it was *lawful to commit Adultery* in the *New Testament*, or that the seventh Commandment did not bind us any more?

This is just such an Account of the Sermon, as it would be for any Heathen to give an Account of the Psalms, by saying, *David, among other scandalous Expressions, says, There is no God:* whereas, I am as certain as I am of my own Existence, that C. Z. does not hold it lawful or allowable for a Man to commit Adultery; yea that he believes, *whosoever looketh upon a Woman, to lust after her, committeth adultery;* and that whosoever looketh even upon his own Wife to lust after her, is a mistaken Man, if he thinks to pass for a Brother. But it is needless to prove or disprove in this Case; our Hymns, and the Discourses of C. Z. breathe nothing but the *most exact* and exalted *Chastity*; and whosoever reads the *English Augsborg Confession Discourses*,

p. 130, &c. may see how the Count explains himself with Regard to the seventh Commandment.

11. I never heard that the Party give out under-hand, that the *Sermons at Zeyst* are not his, till I met with it in a Man's Book who calls himself a *candid* Man. What is really to be observed on this head, see hereafter, § 63.

After these *Remarks* upon the Candour of *one* of our Adversaries, what Rivers of Water must be used before such a Writer can be washed clean? And what avails the Testimony *any* Man will give of his Candour! much less the Testimony of those who have not all of them the greatest Appearance of being themselves quite impartial or unprejudiced?

12. I desire very seriously, that no body will lay at the Door of C. Z. or the Principals of the Sect, or at the Door of any body, my Doings or Sayings. I think and act differently from them in many Things. I admire and esteem him and them, and follow them most heartily in the Gospel. With regard to many other Matters, they must bear with me and my way of thinking, and do not think as I do. I think differently from them with Regard to the Protection Libellers meet with from great Men; they are shy of defending themselves against such Books so protected; whereas I think such Books so protected ought, for that very Reason only, to be put to shame, lest they do Mischief by Means of that Protection.

They are Strangers in this Land, and have many Measures to observe; they have Homes some of them and Sovereigns elsewhere, who could hurt them or their Friends in other Countries for what they publish here; I have none of these Reasons, nor care for any Man upon Earth who abuses innocent People; and I make this publick Declaration, that no Man may blame them for my Doings, or expect of them that they shall lay a Restraint upon me, which very Restraint, if it could be proved, would be made use of from another Point of View against them, for meddling to *restrain* other People's Subjects.

If I promise something in the Brethren's Name, and by *their Order*, and express it so, and date it from *Lindsey House*, then to be sure it must be looked upon as coming from them, but not else.

13. I find there is a silly *Letter* also published, said to be sent to the *Archbishop*: I suppose, if such a Letter ever was sent, it was contrived by some body in Mr. K's Favour,



in order to shew the Archbishop how the poor Man was threatned; and to move him to take him so much the more under his Protection, or to procure him as a Reward for the Hazard he was at in writing the Book, some proper Poſt.

Surely no Man, acquainted with the Brethren, can be so stupid as to lay to any of their Doors the having wrote so silly and wicked a Letter as that was. How could any Brother say, *Their Treasures were inexhaustible, &c.* and that they would make him fly this Country, or he would meet with a Fate which he scarce expects? The first is a silly Lie, and the second a wicked Threatning.

As for me, I scorn to write that Ill of a Man which I would not say to his Face: I believe the Archbishop of *Canterbury* has not countenanced the putting this Letter there, as if he believed it came from the Brethren.

Those Writers, who have once set out to belie the Brethren, will not stop, though they should meet with no Countenance, they will go on till they break their own Necks: It would be better they repented, it would give me more Pleasure. All those who have wrote or spoke Evil of the Brethren, that ever I have met with, are what I must not name in polite Assemblies.

14. The *Names of Writers of Church-Apologies for the Brethren are not therefore concealed, that such as call them to an Account may not know whether the Apology comes from a private Member, or from the whole Society*; but because it is not the Fashion in *Germany*, that Writings of whole Bodies are published under the Name of any individual; they have sometimes an *Imprimatur* by a Syndick or Inspector of the Press.

15. The whole Drift of the *Modest Plea* seems to be, to soften the Case of the Brethren in the Eyes of the Methodists and other good People of that, as well as other parts, and is not addressed to the World; and therefore uses such Arguments, for which none but Christian People have any Regard.

I find a malicious Wag has taken to himself a Handle from some Passages there, to argue with his usual Modesty and Candour, against the Persons for whom the Author set up the Modest Plea, as if the Charges were tacitly owned, and a fair Confession made of their *Doctrines and Actions*

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not being justifiable in the Eye of the World, &c.; whereas he himself hath given a Proof of his Unfairness, for which *Englishmen* may mark him. I refer *English* Readers to the Piece itself, without entering here into the Merits of it: Let the Book stand or fall, as it can, after it has been carefully and candidly read.

Sure I am, the Author of the *Modest Plea* did neither contrive his Book as to Matter nor Form with the Ordinary of the Brethren, and had no Orders from him to insert or evade any Thing therein, much less to avoid any of the personal Charges against him: He wrote the Book wholly and solely in the Way which suited his own Conviction, according to the Sentiments he had, and in the Manner he himself liked best; but how a Book, said to be wrote in order to commend the Sect in general Terms, should be a fair Confession of their Doctrines and Actions not being justifiable in the Eyes of the World, I leave to all those Sots to swallow down, who are greedy of every Abuse against the *Moravians*.

In the mean time, I must declare my own Sentiments with Regard to all what are called *Modest Pleas*, mightily becoming Christians forsooth! and especially Persons charged with the most atrocious Villanies in Principle as well as Practice, towards whom no Decency is used, and with whom no Measures are kept; and through whose Sides the Gospel they profess is to be wounded or trampled upon if possible.

Nothing is more odd to me, than to hear the *Enemies* of the *Moravians* complain of the hard Words they now and then meet with by the by from those People whom they have been belying and abusing all manner of Ways, for many Pages together. The *Moravians* have been always too modest in their Defences, at least they have never equalled in hard Words, even in their own Defence, or retorted upon their Adversaries the half of the abusive Names that have been thrown out upon them; though the Truth was always, with Innocence, on the Side of the *Moravians*, and the Villanies and Lies on the Side of their Adversaries; the most of whom that I have met with, I can prove to have made use of a hot Iron somewhere about their Consciences.

If I had wrote a *Plea* for the Brethren, it would have been drawn up from another Point: I should have said,

*Which of you convinceth them of Sin? Whose Ox or whose Ass did C. Z. ever take? Why have you not rendered publick Honours to that Man for his great Excellencies? And why are ye still so blind to the Merit of the Brethren? What do you talk to them of Apologies for? Let them be first thanked for their many great and good Deeds they have done for this Country, and are about doing: That would in my Judgment have been Writing as the Case deserved, and with Propriety; no other Way has my entire Approbation, though I do not take upon me to controul or dictate to others who may write about the Brethren.*

If by God's Permission Satan had been busy in sifting any Number of the Brethren, though I should not have called black white in such a Case, yet I should, at a Time when such a People were surrounded by Persons, like those whom *David* calls *Bulls, Lions, and Dogs*, have been extremely careful how I shewed my Sackcloth, lest my weeping and chastening myself with fasting should be turned to my Reproof, and lest my Sackcloth should be jested at by the ungenerous uncircumcised.

But if I should hear any old Hag, drunk with Gin or enthusiastick Rage, bawling out after any Number of Noblemen and Gentlemen, who were going to, or coming from a Meeting, on Purpose to retrieve at their great Expence, any Disorders in any Œconomy they were so kind to countenance and assist; I say, if I should hear some such old Hag roaring out after the generous Contributors and Benefactors; "Ye have distressed, if not totally ruined numerous Families; ye have done this and the other; own it ye Lords and Gentlemen, own it:" What Notice would such a Wretch deserve, but Contempt, or a Ducking-stool? And yet to such Stuff as this have many Persons required that Answers should be given by such noble generous Benefactors. It has really many Times affronted all my common Sense, when this has been too often urged. Should not others rather have taken notice of such Things, than the Benefactors themselves? who could not answer, without pouring forth the most violent Panegyrick upon themselves, if they related the whole Truth, how modestly soever the Matters were worded.

But (to return to the Case mentioned) if I should be required to relate the Faults of others, or even my own, in  
a Pam-

a Pamphlet before the World, under a Pretence of its being very fitting for Christians to own their Faults : I should first consider, whether I have leave to own the Faults of others ; and as to my own, I should look about me to see whether indeed I was in a World of true Christians, or whether my Soul was among Lions ? Whether every Man who might read the Pamphlets, had all the true Humility and Sense of his own Weakness, and all the Love and Tenderness which every true Christian ought to have, and which could alone make him a proper Person for me to own my Faults to, as well on his own Account, not to puff him up, as on mine, not to be trampled upon scornfully ?

If I was surrounded with partial Enemies, though my Soul was loaded with Consciousness of Guilt before God, yet if I saw those Enemies gaping for my Ruin, I would walk erect and upright in their Sight, lest they might triumph over me. My Sin and my Iniquity I would confess to my Maker, and would not hide it from him ; and he would be able with Justice to forgive it all, because he has found a Ransom in his own most holy Blood, and could give me Grace to sin no more. I would look out for a Brother, a real Christian, to whom also I should make no Scruple to confess my Sins, who would pray for me that I might be healed. Had I given publick Scandal, I should chuse to ask publick Forgiveness : Had I done Wrong to any Man, I should rejoice to make him Restitution, the first Moment it was in my Power, and would desire of him to accept me for his Slave in the mean time ; I would try to make my Service acceptable to him, till I could pay him all. I could with good Words be brought to pay that which I never took, but not if it was demanded of me as if I ought to do it. But I think I should sin against any Friend of mine, and against my own self, if I should lay before wicked and cruel Men, before Mockers, Scorners, or Hypocrites, or impertinent Busy-bodies, who have no Authority to call upon me to answer, any Account of what does not concern them.

16. I find Mr. *Le Long's* Book is quoted as if every Word in it was to be depended on. Mr. *Le Long* I take to be a very honest Man, who pursued the same way of getting a Livelyhood as Mr. *R.* in *England*, only with better Intentions.

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The Approbation the Ordinary gave to his Book was far from being entire, he shewed him here and there many Blunders in it himself, but did not for these Blunders in it ruin a Book in which there was much Truth, and which was true in the main, and which was meant well. And when asked by the Princess Dowager of *Orange*, if *Le Long* had wrote a true Account, he answered her in general Words, that upon the whole it was Truth, that there was such a Place and such a sort of People, among whom God was indeed wonderfully, and to that Effect. The Book was not published by his Approbation.

17. If it be true that *Christian David* all on a sudden conferred on the Count an Office, which afterwards was confirmed by the unanimous Consent of the Society, it was a step not so inconsiderable, as those may imagine, who know nothing of the Matters.

This Man's relying on him was such an Act, as if a Pretender to any Office of Trust and Authority, would voluntarily surrender it up of his own Accord into the Hands of the very Person he had hitherto opposed at the Head of almost all the People.

But he did not *from thence* believe, that he had been called to an Ecclesiastical State or Condition of Life, but believed that to be his Call even in his Infancy. He wrote his Commentary upon the last Discourses of our Saviour, from *John 13 to 17, in pleno Confessu Regiminis Saxonici*, at those times when it fell to his Colleagues to act.

18. I know without consulting or comparing the Allegation, that he never *formed a Plan* in our Church Matters, but acted from time to time as he was directed by Providence.

That for some time the Beginning was very *little*, that it was afterwards *extended*, and that its Progress *very much astonished him*, as it well might.

19. It is Fact, that from 1727 till 1732, at *Herrnbuth* the most stubborn *Diseases were cured* by Faith and Prayer, when the ordinary means ceased; and that very rarely one died there because of the Violence of a Malady, but rather by *ceasing to live*; that is, without any visible Disorder of consequence.

This Fact among many others has been exposed to the Privy Council in *Dresden*, and upon Enquiry found to be Truth.

20. Ther

20. There seems to be nothing very remarkable, for a Person who does a thing at one and the same Hour for many Months together, to have a *feeling when the Hour comes*, without Watch or Clock.

People who are as regular, and as much set on their Prayers, as they are on their time of Dining or going to Bed, will be reminded when their *time for Prayer* comes, as well as for Eating or Sleeping.

It is however something Praise-worthy, that those people at *Herrnhuth* were as desirous of being regular in their Devotions and Intercessions, without being called upon by any outward Signal, as People in Health are desirous to go to Dinner at their usual time.

21. A Person in order to be appointed a *Chantor of the Society*, (here *Society* is in its right place, tho' not meant :) *must*, of notoriety, *have that Gift from God, that when he is obliged to sing at the Head of the Congregation, the singing can always be a connected Repetition of those Matters, that had been preached just before*, or at least are usually preached; and that is enough. He must also be so well acquainted with the Spirit of his Congregation, that he sings nothing, but what is approved by it: for as our People generally use no Books in singing, but all in their Assemblies know all by Heart, in order to accompany the Chantor; he is to blame, if he gives his Assembly unwelcome Pains.

22. The *Classes* in *Herrnhuth* which are mentioned in Mr. *Le Long's* Book, had their several *Appellations* with their own Consent: People there did not want to pass for better than they were.

Great Notice was taken of those who were Spiritually dead, that they might not, while they were in that Condition, be teized by Men; but as soon as they were awakened by the Holy Ghost, then all possible Care was taken to keep them Watching.

23. The Devil is *obliged to let the Brethren alone*, as long as they do not transgress the Bounds prescribed them; but when they go beyond their Commission, then he has Power to distress them, and does it frequently.

As for the Notice he gets of things, the Bible tells us, that he is very inquisitive after all Occasions for Mischief.

24. Our

24. Our Society holds the *taking an Oath* to be very lawful, but, as many of the *Moravian Brethren* and others believe otherwise, and were tormented for it; so the Parliament, in order to encourage them, exempted them from the Oath by the Act in 1747, and confirmed it by another in 1749.

25. If a Question is thus stated :

“ Have Men’s Wives and Daughters, have Wive’s Husbands and Sons, *flying to the C. or Countefs of Z.* in their utmost Distrefs, after having been examined carefully, and afterwards placed at a becoming Distance, been kept from all the Force of their Persecutors ?”

I answer *yes!* Such Persons never were sent away in any well regulated State, (yet they also were not hindered from getting away to *England* or *Holland*, from Places where fifty Florins properly applied could render their stay insecure;) and no Power upon Earth has been capable to get them out of their Asylum, *neither by Bribing nor Threatning, by Begging nor Kneeling.*

26. The Lady *Schachman*, Sister to that Lord who was here in *England*, was in *Wetteravia* on a Visit, was invested with a noble Jurisdiction in her own Country, could not be deemed to be under Age but by People wanting common Sense, and her Father had no right to the Management of her; that Matter had been settled in the proper Place.

27. Reasons why Man and Wife separate, are not always of such a Nature as to be laid before the World in Pamphlets indiscriminately.

If Mrs. *Walther* in 1743, refused to go again to her Husband, who is said to have demanded her returning to him, she must answer for that, and not the Society: the Society acted worthily; they told her, she could in her Circumstances stay no longer in *Herrnhaag*: they sent her to no Place.

I saw *Walther* and his Wife live together at *Barby* in the Year 1751, and dare say the Society had never any hand in advising or persuading his Wife not to live with him, and I defy any body to prove the contrary.

28. If any People *contrived a Scheme concerning the interi-or State of their Affairs*, with a Design to *sap gradually the Foundation*

*Foundation of the Civil Government of any Country they settle in, and to establish an Empire within an Empire; it could not be possibly made evident in Books; and if it could, it would drop of course, and be of no effect. But there never was any such Design at all, neither is it possible; for the general and particular Ideas of the Brethren's Churches are the most opposite to any such Scheme, of all the Churches in the World.*

29. The *Moravians* who are Descendants of the Antient Brethren, had the Episcopal Succession continued among them, which revived in the Person of *David Nitschman*. This is of Publick Notoriety.

However, those who are neither *Lutherans* nor *Calvinists*, forsaking their former Sects, and joining themselves to the *Moravian* Branch and their Discipline, are reckoned to belong to the *Moravian* Brethren.

If I have a mind to join myself to the *Moravian* Branch, and they have a mind to receive me, I see no reason why I should not in such a Case be properly called a Member of the *Moravian* Church.

30. A very worthy *Moravian* who was eleven Years before a Carpenter, was chosen a Bishop in July 1741, by a powerful Majority, contrary to C. Z's Advice, in his presence.

After the *Voice of the People* had chosen him, he assisted at his Consecration; which was performed in a full Assembly of the Congregation, and in the presence of the Sovereign, and some other Princes and Lords (among whom was one of the Judges of the Imperial Chamber at *Wezlar*,) who all congratulated him. He is in the Family of the Ordinary, as the Liturgist of the Family and his intimate Friend.

And this is the only Case, after he was of that Hierarchy, that a Handicraftsman was chosen for a Bishop; but why it has been said that he makes *Peruke Makers* and other Tradesmen Bishops, I see not.

It is however not wrong to make common People Bishops.

Archbishop *Potter* was of Opinion, and told it the Ordinary, that a People of our Call, being desirous to make its way through the World in all Simplicity of the Heart and Manners, ought to do so: and he himself could



not refuse a worthy Person, for his having been a Carpenter.

The first Pope is said to have been a Fisherman, a Primate of all *Germany* had been a Wheelwright.

The Court of *Mentz* preserves as carefully the Memory of the Wheelwright, as the Court of *Rome* that of the Fisherman.

31. Of those five Lords and Gentlemen, who were Deputies from our Church to the *Parliament*, three were of *Moravian* or *Bohemian* Families. The Chancellor *Gersdorff*, the Baron *Schrautenbach*, and the Syndic *Nitchman*.

Mr. *de Schachman*, one of the States of *Lusatia*, and an Inhabitant of *Herrnhuth*. The Agent, an *Englisch Frenchman*.

The two last were of the Presbyterian *Tropus*'s, which they represented; the *Lutheran* and the *Calvinist*.

32. Some of us hold the *Entire Confession* of *Augsburg*, but because our Reformed *Presbyterium* will never approve of *Melanchthon*'s Proposal, of preserving the Rights of the Roman Bishops, so they will never directly accede to that part of the *Au sb. Confession*, which treats of the Ceremonial and *Adiaphora*.

If none but the twenty one Articles are received, there is nothing improper in it; the Princes of the Empire of that Religion, declaring at the End of the twenty one Articles, That is the Sum of the Doctrine.

“ Nevertheless let the Tenet be produced, clearly and expressly asserted in the Confession of *Augsburg*, which is opposed by the Teachers of the Brethren's Church.” (The *Ordinary's Remarks* on the Controversies, in *Englisch*, p. 8.)

I add, let me see some Article of the thirty nine (which are material) of the Church of *England* be produced, which is opposed by the Brethren.

33. The *Ordinary* never tried to make a Separatist, *Sociinian*, *Roman Catholick*, *Anabaptist* or *Quaker Tropus* in *Pensylvania*; but I know he had been much more pleased, if the *Mennonists* in *Holland* instead of going over to the *Moravian* Constitution, had remained in their own.

We are not so idle as to suppose Profelyte-making is our Call. The Roman Catholicks have no hopes of bringing our People over to their Religion. We have no Connexion

on at all on any Account with that Church, though we pay a regard to her Constitution which is as old as ours.

With the Church of *England* I cannot hear that he meddled at all during his stay in *Pensylvania*, he looked upon her as upon a Sister-Church, and is of opinion with the late Bishop of *London* (*Gibson*) in his Letter to *J. H.* that one Sister Church ought not to berceive the other of its best Members. He looks upon it that it would be setting up Altar against Altar; though he is a Bishop of another Constitution, he always looks upon the Bishop of *London* and his Successors as on the nearest and most acceptable Friends and Directors of his Conduct, if they please, when he is at *London*, and will scarce ever, I think, act in Contradiction to his Advice wilfully, when he shall be pleased to offer it.

34. Whereas it was said in a Note that 20000 *Persons* that were not born *Lutherans*, nor intend to become *Lutherans*, are brought by the Brethren to the *Augsburg* Confession; as the Pagans were excepted, so I could not very well comprehend it. On consulting the Catalogue of the Year when that was printed, I found 27000 upon Record, which by a kind of Modesty had in that place been reduced to 20000.

Though the *German* Libeller seems to question the Truth of the Numbers in his first Book, to serve one Turn, that is, to call in question the Veracity of the Brethren; yet in his second, he takes up the Argument of their being twice as many, in order to prove the Danger arising from the Sect.

35. Because a Note in the *Budingen Collections* has been imperfectly and maliciously quoted, I shall insert it here at large as it is to be found. *Tom. 2. p. 698.*

Alter the Article from *Gotha*, follows this Note.

“ That the Exercise of the *Moravian* Brethren’s Religion is suitable to the present Constitution of the Principality of *Gotha*, the *Moravian* Brethren themselves doubt very much, since they have conferred in person with *C. Z.* concerning his Eventual Protestation against it sent to the Court of *Gotha* and to themselves.

“ But yet the Expression, that *it never shall be exercised there*, seems to them therefore questionable, *bedenklich*, because no body but the Creator of all things, who is the Prince of the Kings of the Earth, can know, what

“ shall some time or other happen, and is too high an Ex-  
 “ pression for to come from mortal Men.

“ Now, for *this time*, sounds more suitable to mortal  
 “ Men, and might nevertheless include a Space of Half a  
 “ Century.”

It should seem from this Note that C. Z. differed from his Brethren about the Establishment of *Moravianism* in *Gotha*, and protested both to *Gotha* and them against it.

I see no Insolence nor Sneer in the Note, and I believe the Court of *Gotha* is a worthy and good Court, as any in *Germany*.

36. Much ado has been made about our Bishops and their pretended Jurisdiction, and that we had a *Prison* in *Hatton Garden*, since removed elsewhere, to enforce coercively the Decrees of Bishops. A most groundless Falshood!

And that Magistrates had been appointed by Count *Zinzendorff*, and Causes judged, derogatorily to the Rights of the Crown.

[See the Advertisement in the News-Papers.]

37. I believe it will be no hard Matter to disprove any Fact which is pretended to be offered of C. Z. having bestowed Orders of *Knighthood*, or rewarding with *Governors Places* those that are loyal to him.

38. The Ordinary of the Brethren is not used to hold private Congregations (*i. e. inter privatos parietes*) with Strangers, no not in *Germany*.

I know of no Act of Parliament made in K. *William* and Q. *Mary's* Reign which forbids a Bishop's private Devotions with his own Household and Guests, or Communion with them who eat at his Table.

That Liberty every Inhabitant of these Realms has.

39. The Titles of *Papa* and *Mama* are often given in Courtesy to the Count and his Countess, who are truly a *nursing Father* and *Moiber*; and besides are not unfrequent in *Silesia* and *Lusatia* among many People who have any Dependence on others. The Title of *Papa* is given in those Countries very frequently to every Parson by his Wife.

Subjects and Vassals give their Lord and his Lady the Title of *Papa* and *Mama*, if they use them well.

In many Parts of *Germany*, those Titles are used by younger Friends to older. And so some thousand People call C. Z. and his Countess *Papa* and *Mama* without Of-  
 fence,

fence, without either looking upon him as their Sovereign, or calling him in any such Sense *Father*, as is forbidden by our Saviour.

The Questions therefore which have arose about the *Papa* and *Mama* Title, might as well have been let alone.

40. Tho' it would be very natural *for him* to leave his Lady at home, when *he has been* for twelve Years an *Exile* from a Province, where *she* has Estates and Territories, with Judicature of Life and Death, and where she is as highly respected as her Husband has been persecuted, and where so many Persons want her personal Assistance and Protection; though, I say, there is nothing unnatural in *her staying at Home for such Purposes*, in her great and noble Calling, when *he is hazarding his Life in his own Calling* in the *West Indies*; (and is not this a fulfilling the Wish in their Litany, *Let those that marry be as though they did not marry; let them have a double Care for what belongs to the Lord, &c.*)

However, I believe nothing could be said more improperly of them both, than that they lived as a Couple who were *separated*: That great and good Lady (in whose Praise her Husband has not been silent, and who deserves the Love, Esteem and Thanks of all the Brethren and Sisters) having been thrice in England during his Stay here, three Months at a Time, in his Lodgings.

41. *A. N.* went not with him to *America*, but with her Father in another Ship, at eighteen Months Distance of Time, who resides there ever since, and is the sole Proprietor of *Bethlehem*, being the only *Moravian* who is naturalized. "It seems however that she and he were in *America* at "one and the same Time!" That is however another Sort of a Story, and is true; though he went not thither with any young Woman but his own Daughter, the Countess *Benigna*, (whom one of the Reverend Antagonists in that Country would fain have faced down, that she was not indeed *his Daughter*, but some young Woman he had picked up somewhere, and told it to the Heathens; a Treatment there as modest as that he has met with in this more polite Country.) As he is so pressed on all Hands to give his Advice, Directions, Counsels, and Assistance, as Occasion serves, to all the several Congregations, being looked upon as the oldest and most experienced Servant of God we know of amongst us all; so where-ever he stays any considerable

considerable Time, it is necessary that there be Persons of *the other Sex*, and principal Labourers from each of the Choirs, who may be at hand to ask and give, and receive Advice, from the several Choirs in the different Congregations, to whom the Correspondence may be addressed directly, that every Thing of that Sort be kept in proper Decorum; and that the several Choirs may have their Correspondent, one of their own Choir. And therefore, I think nothing but willful Ignorance and base Indecency could cause, that what is so openly, notoriously, and carefully calculated to cut off all Appearance of Evil, or Possibility of improper Behaviour, should be treated as it has been.

I have once for all given myself the trouble to explain such Articles, as are not usually forced into theological Controversies, but by wicked wretches who stick at nothing: This is my Account of the Matter, which I know to be the Truth.

42. As to the Person of *A. N.* she has an awful Majesty in her Countenance, and a Look which forbids Indecency and commands Respect, as is known by Thousands who have seen her from her fourteenth Year till this Day, in her fortieth; and has a Gravity in all her Ways, and a Matron-like Modesty, without any Pretences to the common Ideas of Beauty. I have known her these fifteen Years, and I never saw, from the first Day to this, any Alteration in her Behaviour, truly always the same. I have more Manners than to repeat here the Name of this first Woman in the *Unitas Fratrum*, which Mr. *Wh.* has introduced into his Pamphlet in order to abuse it.

But I shall satisfy the Reader about some Facts relating to that eminent Person.

The Ordinary was not present at her Election into the Office of Eldress in 1730, neither did he *cause her to be* made Eldress; it was not his Province; and it is notorious to many People that he had no Share in her Election.

When she went with her Father to *America* 11th July 1740, the Ordinary was preparing for a Journey which he took into the South of *Europe*, from which he returned not till after *May* 1741: He went not therefore with her to *America*, as observed already.

43. Notwithstanding I might mention with Justness, the Rebuke our Saviour gave his Apostles, for troubling a poor Woman

Woman for her Simplicity, in offering an extraordinary Civility to him, by pouring a precious Ointment upon his Head, and preaching up at that instant, how much better the Ointment might have been employed, which was true enough in other Respects, but was not very charitable at that Time; and, if I would have been a Parallel Maker, might, in Mr. *Wh*'s old Manner, have said, Why trouble ye the Brethren? They mean nothing but some extraordinary Civility; do not make so much out of so well-meant an Extravagance. But instead of doing so, I shall let the Reader know, it is notorious to many, that *A. N.* was so far from approving that *Celebration of her Birth-day*, (let all the Circumstances of it be ever so indifferent) that she resented it highly. In my opinion, she could have born it with more Patience; when People mean well, and only mistake, I hate making them blush, and content myself with preventing, in the most effectual Manner, their doing so any more.

Neither he, nor that grave Matron which is spoken of so unmannerly, and only to introduce her Name in a Pasquill, knows any thing of what was represented over their Heads: they had enough to do to contain their serious Displeasure at what they saw before them, which though far from being of the *idolatrous* Kind, seem'd rather too much of the *Polite* World, very ill becoming a Virgin who had been Twenty five Years Eldress of the whole Branch of the Sisters in the *Unitas Fratrum*; and she took it so ill, that she, from that very Day, to the great Sorrow of the *English* People, kept out of their Way, and avoided the Place where that Treatment was shewn her, with little less Care than People are used to do infected places, notwithstanding all our Entreaties to the contrary.

Surely it was something most insincere, and most pitifully mean, to reproach her for a Matter, which though meant ever so well by others, was not done by her Order, or endured by her with common Patience; though *she* was obliged, out of a Sort of good Manners and good Nature, to sit as a tame Spectator of such Improprities.

When I read Mr. *Wh*'s Relation and Exclamation about that Matter, I could not help recollecting that I had seen the Picture of *Don Quixote*, in a furious Zeal, hacking the Puppets in Pieces.

Those

44. Those Sorts of Serenata's or Banquets which are given to his Lady by her Children, are quite another Matter, and are much approved by him; for though he is in himself the Plainness of a Disciple of Christ, yet he does not confound the Call and worldly Dignity of his Lady with his Retirement and Privacy. Magnificence suits her Birth and Quality, as it did his, (and I am told that no Man made a greater Appearance at *Copenhagen*, when the last King was crowned) till he became a Divine; since which Time he has no more Taste for such Things for his own Person, though he approves them for her. They must not be supposed to have been in the Way of Routs and Masquerades, they must be always of a Kind more to her Taste; for she is a Christian, as well as a sensible and great Lady; yet nothing, what can properly be called religious Assemblies, or Decorations *Religionis ergo*, was meant or practised at such Opportunities.

45. I am glad, if the painted *Cornu Copia*, coming forth from our Saviour's Hands, gave Mr. *Bell* so great Comfort in that Time: But I am more glad that it was found not to be true, that a Bishop of our Church made use of such Puerilities, as Expedients in such a Case; (which by the by were never objected to honest People, but by an enraged malicious Enemy, who waits and catches at every Sort of Materials.)

But I am still better pleas'd that Mr. *Bell* stood his ground till the Ordinary could undertake to enable him to pay those Debts he so innocently contracted.

46. The Picture of Paul handing a Christian and his Wife up to the Cross of Jesus, proves to me by far not so scandalous as the Picture of the invisible God, with a long Beard, and a dark Countenance, in many of the Christian Churches, and in the Frontispiece of almost all the Bibles in some Countries; but as I approve of neither, the Picture of St. Paul handing Persons to the Cross of Jesus might have been as well let alone.

47. A Picture, representing our Saviour, in the Time of his Ministry, before he suffered, stood upon a Chair, in the Presence-Chamber at *Marienbourn*, the Day when the Elders of the *Unitas* met; had there been a Table, perhaps it had been put upon it. The Countess of P. who was then present, regarded that excellent Copy of *Copezky's* original Painting at *Vienna*, as I and my Brethren did, with Admiration

miration and Pleasure: but little did she think, that what she mentioned in Praise of that Piece being so well painted, at her Table at *Franckfort*, would be turned in such a Manner, and make her a Sort of an Author.

These *Moravians*, who must be made Idolaters at all Hazards, have strange Fashions in their Image Worship! sometimes they place the Pictures over their Heads when they sit, and cannot possibly see them; sometimes they place them on a Chair at a Table, round which they sit familiarly enough; sometimes they adore the Cross, by putting it at the Foot of a Table, and so on.

These Strainers at a Gnat, these Accusers of theirs, swallow Camels in Plenty, and would force them down other People's Throats.

48. I know nothing of the *large Image* of our Saviour, made of waxed Linnen, placed in the midst of the Brethren met together to reverence it.

I know nothing either of the Image, or of the Reverence; perhaps it is an Untruth.

49. A Specimen has been produced of Mr. *Spangenberg's* Books, in order to show that the Questions *have been contrived* in a subtle Way between Mr. Sp. and C. Z. in order to state Matters in such a Way as to leave the most material Points unanswered, or to give only *ultima ratio's* instead of Answers, or such as have not the least Relation to the Accusations, or consist in disdainful Behaviour.

Now the pretending to give this Specimen is the most uncandidly contrived Trick that ever I met with, as is notorious to all who know Mr. Sp's Book; in which are some thousand Answers, and no material Point was designedly omitted; other Answers are given than *ultima ratio's*; Answers which have the greatest Relation to the Accusations; and do not consist only in disdainful Behaviour. And this is notorious to the Man, who gives such a wicked and false Account of Mr. *Spangenberg's* Book, in order to prejudice People before hand, against reading our Answers.

If all those *Germans*, who have attested the Candour of the *German Libeller* in this Country, can say that that Specimen was a full and fair Picture of Mr. Sp's Books, according to truth, I shall much wonder, and the Controversy would become more serious, though I should be loath to



put to shame Men who preach in Pulpits to others, Words which should lead them to eternal Life.

I could write a full Answer to the greatest Part of the Books against us, compiled out of foreign Libels, by only copying the Answers in *Spangenberg*.

50. I cannot find, upon Enquiry, that the Assertion in the *Plain Case*, p. 21, "That these Kinds of Productions in Germany were never ascribed to the Persons whose Names they bore, but to Underlings, hired by considerable Antagonists;" had any Reference to the Writings which bear the Names of *Mosheim, Steinmez, Bengel, Benzelius, Fresenius, Carpzov, Froereisen, Hoffman, Benner, Walch, Halbauer, Baumgarten, Lange, Rolle, Kromayer, Winkler, Becherer, Grofs, Mehrling, Fabricius, Moser, Steinbart, Volk, Kulenkamp, Vanden Honert, Schinmeyer*; but to other Pieces handed about in *Germany*, said to be wrote by this and the other great Name, but to which no Name was actually put in the Title Page: Just as my Lord C. has been said to be the Author of many Things, which I dare say he never wrote; and as Sir G. L. was lately said to have wrote the Epitaph on the brave Captain *Cornwall*; and just, perhaps, as the Author of the *Moravians Compared and Detected* is with the utmost Confidence said to be a Man of a superior Rank in the Church.

I dare say, the Ordinary of the Brethren has scarce seen any one of those Books against him which were wrote by the Authors whose Names they openly bear; and so he is, in respect to them, as a Man which cannot hear; we, which sometimes enter into his Retirement, in which he has lived for some Years, never bring him any such Book; when by Accident any thing comes to his Ears of that Sort, he says, Let me know the Nature of the Charges, extract them for me, and leave out the needless and abusive Part, and let me know the Drift, Scope, and Force of the Matters.

However, as many Writers against the Ordinary are said to be *Divines* and *Lay-Gentlemen*, of known Reputation, (and Reputation is to be earned by writing against us, how wickedly and foolishly soever,) I shall, for the Sake of my Countrymen, to whom many of these Gentlemen are as little known as the *Obscuri Viri*, whose Epistles old *Ulrich de Hutten* is said to have wrote, just mention what I have

to say to each of these Gentlemen, in a summary Manner, till I can once, more at leisure, present *English* Readers with a Specimen of their Writings.

Abbot *Mosheim*, the C. Z. has a good Opinion of, I hear. When I have read his Books, I suppose I shall find him weak, as all the Enemies of us are.

*Steinmetz*, C. Z. has a much better Idea of him, than any of the Brethren have, that ever I conversed with. I take him to have been formerly a Man like a Methodist, but who has hurt himself by taking great Preferment.

*Bengel* was much respected by the Count, and he very unwillingly heard him spoke ill of; he was a Man of whom I have heard others say, that he hurt himself by the *Revelations*, and taking Measurements of the Walls of the heavenly *Jerusalem*.

*Benzelius*, Archbishop of *Upsal*, I know not who he is, nor how long he has been at *Upsal*; or whether he be that famous Archbishop of *Upsal*, who sent the Testimony against us to *Pensylvania*. [See the next §.]

*Fresenius*, I take to be the Man who set up an Office of Intelligence, and Calumny-Magazine against the Brethren, wrote as candidly and decently as the *Candid Narrative* and *Solemn Call* and Supplement here; in which any filthy or foolish idle Story was welcome, if it was but malicious enough. I shall mention some of his Wit and Cunning, most certainly, if I go on with my Design of producing a Specimen of these clumsy Writers Works.

Dr. *Carpzow*, I believe, was a Divine at *Lubeck*, a High-Church City; C. Z. speaks well of him; I think he is the Man who found fault with some old Hymns, which were however matched by other noted *Lutheran* Hymns.

Dr. *Froereisen* is such a Man whom I would rather wish to be my Enemy, than lie under the Reproach of having such a man for my Friend: He filled the World with the Story, That we had Puke-Makers Bishops; that C. Z. had murdered a Man, and was an Enemy to Christ like *Mahomet*.

Dr. *Hoffman* has been spared, though he deserved Chastisement; I shall introduce some Specimens once, I suppose, out of his Writings.

Dr. *Benner*, I think, might have let alone his Exclamations about the *Essay to the Translation of the New Testament*, the *First Edition*; I hope he has not made Exclamations

about the Second Edition; surely not the same Exclamations.

Dr. *Walch*, if he really published the Letter to the Pope, which he knew had never been sent, making the World believe C. Z. kept a Correspondence with the Pope, deceitfully or basely complying; I should look upon him as a Man not fit for me to keep Company with: But I think Dr. *Walch* is the Man who revised that Hymn-Book, which was forbid in *Hanover* 1734.; and I think he is the Man of whom I once heard, that he had made a Covenant with Br. *Spangenberg* solemnly upon his Knees, to be all his Lifetime faithful. I believe *Baumgarten* was also once solemnly engaged with some of the Brethren, in some Shape or other, of which he afterwards thought proper to repent; but I believe it would have been better for *Baumgarten* that he never had been born, for the vile Turn he has given to some Pieces of Christian Poetry, to the Scandal of all *Germany*.

Dr. *Lange*, if he be the Man I mean, was a voluminous Writer, who dealt his Blows about pretty plentifully.

*Rolle* and *Cromayer* I never heard of.

*Winkler*, I take to be a Man who was once a Pretender to be a Leading-Man among some awakened Souls: I fear he is not of so good a Disposition of late.

*Becherer* I know nothing of, nor who he is.

*Grofs* was a Man at the Head of a fanatical Party in *Frankfort*, who are called Separatists, remarkable for being no-Friends to the Office of Priesthood; he gained that Credit with High-Church *Lutherans*, which he would not have gained by any Thing else but writing against C. Z.

So Mr. *Wh.* has been quoted and caressed by those who did not seem fond of him in that Manner, till he turned Informer against the Brethren, though he related only what he had picked up; such a Spy as to mislead the Armies which fight against the Cause of God.

*Mehrling* and *Fabricius* I never heard of.

*Moser* was once a well-meaning Man, and a Man of great Learning in the Law, but a hot Man, and too credulous, and who is not so great a Master in Divinity as he is in Law.

*Steinbart* I never heard of.

*Valk*

*Volk* manifested himself to Mr. *Rimius* to be a Man who had not sufficiently Evidenced his Allegations; and besides, shew'd a bitterness in his Expressions, that could give Room for suspecting him of Calumny.

C. Z. differs very much from his Brethren with regard to *Kulenkamp*; he looks upon him as a very sound Orthodox Divine; if he is so, I wish him Success therein.

He has hurt his own Soul most, by his Envenomed Books against the Brethren. *Vanden Honert* I take to be a Professor of Divinity: In the Course of Polemics a Man may dispute against what he takes to be the Brethren's Notions. I suppose I should find in him some very weak Places.

*Schinmayer* was a zealous Minister, whose Heat carries the poor Man into Inconveniences to himself, and so I shall say little about him at present.

If Mr. *Sp.* had not spared those Authors Names the Confusion they deserved, when he drew up Queries taken out of their Books, (to which such Answers were given, as evidently shewed how wretchedly founded their Accusations were,) I could with much more ease have given the English Reader such a Specimen of the Candour of those Writers, which, though it may be necessary to shew the Credit these Witnesses deserve, would not be wrote by me with that Pleasure, with which any Reader who has even but a little Malice would read it.

51. With regard to *Attestations of Divines, Cabinet-Orders, Edicts, &c.* I shall here only at this Time make a few Remarks.

The Ordinary of the Brethren has too great a Regard for the Names many such Papers bear, (though certainly upon Foundations slight enough, or not at all probable or apparent,) to treat them, as I think he should, and as some Papers of that Sort, among great Numbers which have appeared in the World, deserve.

He ought indeed, (as he does) rather to sacrifice sometimes the little Pleasure of prostituting the Publisher of some such Piece against him, to the Peace and Quiet of his People, upon whom ungenerous Adversaries would wreak that Malice, (which they cannot upon him) at the first Opportunity, which the proper Treatment of any such Piece would rouse.

I shall quote here a Passage in which I find some Ideas about Edicts of Princes, it is taken out of Mr. Sp's Declaration 1750, p. 118.

“ Edicts of Princes, whether they are in our Favour or  
“ against us, never prove any thing either way, unless be-  
“ fore the Publishing such Edicts a *legal Examination* has  
“ been held, upon which every thing in those Edicts is  
“ founded, &c.

Again *Sp. Schlufs Schrift*, in the Answer to the 257th Question, the Ordinary says, “ I alledge Edicts but very  
“ seldom, and when I do, it is for no other reason but to  
“ prove a Fact in Question, but by no means at all as  
“ sufficient Proof *pro or contra* with regard to the *intrinsic*  
“ Merit of the Congregation and its Members.”

I know of no Edict ever given in their Favour but in  
*Consequence* of a legal and proper Examination; I do not remember that *audi alteram Partem* has ever been practised with regard to them, before any Edict has been ever given *against* them.

It is, however, hard for private People to dispute against great Names, unless some private Man was so circumstanced, as that what he did in such a Matter would be imputed only to *him*; and no harm happen in Consequence thereof to others who are dear to him.

When such Edicts are in *English*, they become a Prey to *English* Eyes, and Englishmen will judge and see whether in any of them there is any appearance of Partiality, or the contrary; whether *audi alteram partem* has been made use of, whether People have been condemned unheard; whether any thing contained in them is asserted without Proof magisterially, &c. and may judge of the great Blessing Englishmen enjoy, who can never be condemned without a Trial by Juries or their Peers, and will learn to prize the Constitution of *England* above that of any Country in the World, and will carefully maintain and support those Privileges unviolated, which have been handed down by their Forefathers; and let the Strangers also who are within their Gates, and who breath the same Air with them, enjoy as much as Strangers in *England* can reasonably enjoy.

I hope I shall be excused, or at least my Brethren not found fault with or ill used, for any thing I may relate.

The

The Syndic of the Brethren complaining once to a great Man, one of the greatest of this Age, of the Unreasonableness of one Rescript, and its Contradictoriness to the former; received for Answer. "It is doing you a *real Service*;" "if we sometimes amuse those Enemies of your People" (who are so inveterate as to mean nothing less than your "total Destruction, Death and Extirpation, by their "Clamour) with *railing* at you. I hope you will take "the hint, and care not for hard Words against you, "when your Matters are secured in Reality."

This Maxim has shewn itself in other Places, though that great Man might be mistaken if he thought our Adversaries wanted to slay us with any other Weapon than the Tongue. *Les Paperasses*, Paper-Abuses against us, however obtained, from great People, are of inestimable Price with them. I will here relate a few Instances.

I have been informed that the Rescript said to be issued by the late King of *Sweden*, in Consequence of which C. Z. sent his Declaration to the Diet of *Ratisbon* in the Year 1734 or 1735, (believing it to have been an authentic Rescript, as all the World took it to be) could not be found in the Publick Archives at *Stockholm*, in the Year 1749, and its Authenticity was after that pretty generally questioned.

A Letter of Dr. *Sibeth* of *Stralsund* senior of *Dantzick*, was published, wherein he retracted his Testimony of 1734. The Abbot of *Bergen* shew'd it to C. Z. who assured him he had never received that Letter, though it was published as if it had been a Copy of one sent to him. Soon after that, Dr. *Sibeth* wrote to C. Z. and assured him he had never sent him any such Letter, and neither retracted, nor would retract any Thing he had said in his Testimony.

The President of the Ecclesiastical College at *Rostock*, in order to give a Lustre to the Jubilee of the *Augsb.* Confession, attacked C. Z. downright in a Publick Disputation, without knowing him or having read his Books. Upon C. Z. asking him in Christian Simplicity, if he had really seen those Tracts in Question, and convincing him that it was impossible; I must say to this Man's Honour, that he confess'd to C. Z. he had really *not seen* those Tracts he had Quoted, but had taken his Materials out of a Book which had been wrote a Year before by a Jesuit against C. Z.

C. Z. and being convinced he had done C. Z. wrong, he ask'd his Pardon, and obtained it heartily and easily.

There has been published in *Pensylvania*, I hear, a *Testimony* given by an Archbishop of *Upsal* and his Consistory, and witnessed to be true by some grave Ministers there, in which that Prelate (in order to get rid of what his Predecessor had done in favour of the Church of the *Unitas* a little before, and of the Blame thrown thereby upon some Persons by our Persecutors) assures the *Swedes* in *Pensylvania*, that he being acquainted with the Bottom of our Affairs, can let them know,

- (1) That we believe *no Trinity*.
- (2) *No Christian Mystery*.
- (3) Administer *no Baptism* to Children.
- (4) Scorn *Righteousness by the Blood of Christ*.

And (5) That we deem the *Sacrament* to be *nothing more than a Ceremony*. I think, if Documents and Vouchers against us shall be published, this curious Piece ought not to be omitted, but should be inserted entire.

There was also, I heard, a publick Writing of the *Divines at Jena*, (attesting that a certain Pasquil, going under a very respectable Name, by whom it was disowned, was truly from that Quarter,) printed and published there. Mr. Sp. seeing the Name of Dr. *J. F. Buddeus*, the first Divine of that University, at the Head of those who subscribed it; made up to him, and told him, he wonder'd that he could assert such a known Untruth under his own Name. The Doctor denied he had subscribed any such Writing; but being shewed his Name, he assured Mr. Sp. that he knew nothing of the Matter, but sigh'd and said, (as Mr. Sp. knew before) that it could not be help'd now.

I might have added here a few Remarks on the Edicts published against the Brethren in one Country especially.

For what reason are those Edicts published here in this Country? Are there any *Moravian* Missionaries there! And is it designed that the Practice there should be set up as a Rule here? But I have more Love and Regard for the Name those Papers bear, than to say any thing farther upon that Head.

Surely *England* is not to be involved in the Paper Wars, other Countries on the Continent carry on against the quiet and harmless *Moravians*, who are silent enough.

52. Mr. *Alexander Volk* was the Town-Clerk of *Budingen* when I knew him. Though he never was of the best sort of Men, I thought him at that time not to be of the worst. He must have been set on Writing against us either by violent Passion, or a great Bribery.

53. I doubt not that Mr. *Volk* offered Proof upon Oath, that the whole Transaction of the Brethren with that Court was tricking, shuffling and prevaricatory to the highest Degree.

I am sure it could not then be so, when he printed his *Panegyric on the Angel of the Church*, which the Ordinary caused to be cancelled; he should not have failed to inform the Angel of the prevaricating way of his Church, which I do not hear that he ever did.

I never heard that he had much Credit in his own Country, though it seems, to abuse the Brethren, is the best means to be credited. *Probatum est.*

Mr. *Wh.* has tried it, and Mr. *R.* the Rev. Mr. and the Rev. Messieurs &c. &c. put in for a small Share at least in the great Credit to be got, and the Smiles of the World to be enjoyed in Consequence of Conspiracies against the Reputation of *C. Z.* and the Peace of his Brethren.

54. One or two of the petty Courts of the Empire have deceived themselves in believing, that a *Schismatical* Congregation of the *Unitas Fratrum* might be set up and kept on foot by them.

They have, after a Preparation of twelve Years, after many private Inquisitions, we never heard of till this Day, (unless *Volk's* Book be a Collection of such partial hearing one Side only,) tried Briberies, and all unfair Methods imaginable, but to no purpose; they were so unfortunate, that, of all the Inhabitants of *Herrnbaag*, they could not keep one single Person. And so all the Houses remaining empty, the Keys were sent to *Budingen*, in order to manage things so, that they might not become a Retreat for Robbers

55. The Counts of *Budingen* have very considerable Affairs to settle and adjust with the *Unitas Fratrum*.

I for my own Part, think this is not the proper Place or Time to enter into the Detail of the Matters alledged by the Writer of the *History of the Moravians at Budingen*.

The Author of that Piece (which is said to be published by Authority, which is scarce probable) not content with having instigated and procured the spoiling of that People



of a most beautiful Settlement, worth many thousand Pounds, (for which other Accounts must be given than in Libels) upon false Pretences, contrary to Contract and *Publick Faith* given, upon the Foundation of which so vast Sums were laid out in that Place, has, besides plundering these People, abused them into the Bargain; and by his Book, in which he is known to me, and I believe to five Hundred other Persons, to be guilty himself of the progressive Multiplicity of Prevarications, Lies, Frauds, Cheats, Impostures, Falsifications of Facts and Accounts, he has laid to the Charge of others, has thought proper not only to patch up a poor Credit, but to gain and establish one among those at a Distance, and to endeavour to stifle any Remorse of Conscience he might have, as well as the Accusations from some of the most considerable Courts of *Germany*.

I shall however instance in a few Particulars.

That Author, (as well as I and many others) knew very well, 1. That whatever Reasons Mr. *Beun---* might have for not *choosing to say*, that he borrowed the greatest Part of the Money, &c. He actually did borrow it, &c. and therefore all he says and writes of such Matters have their proper Chapter, and deserve any hard Name any Man will please to give it. (2.) That that whole *Ysemburg* Family knew certainly, that C. Z. intermeddling in those Affairs, had procured them at once and directly better Terms than they had before, and that all his Aim therein was to procure *them to sit easy under all their Incumbrances, without having Aim for himself at all therein*; and therefore all Abuses thrown out upon him on those Accounts, appear to me, who know what passed, to be willful Sins against Conscience, and the most vile perverting of the most extravagantly generous, humane, and Gentleman-like disinterested Proposals made in these Matters by C. Z.; of which, in proper Places, enough has transpired, to the convincing several very considerable Courts in *Germany*. And (3.) That nothing can be more disingenuous, than that Counsellor's referring to the Contract of 1738, whereas that very Edict was repealed by the Court of *Budingen*, and another Contract made in 1743, in C. Z.'s Absence, in which such a *Moravian* Hierarchy was established in the *Wetteravia* by the House of *B.* itself, as C. Z. never did, or could approve of there; such a Constitution set up, in order to destroy which, though it was the Work of  
*Budingen*

*Budingen* itself, a Contract was to be broke through *Vi & Armis*.

In this Contract of 1743, signed by four Counts of *Budingen*, that illustrious House declares, that “ Though the  
 “ *Tubingen* Divines Advice, as well as both the Patents  
 “ of the Episcopacy from Dr. *Jablonsky*, Bishop of the  
 “ *Bohemian* and *Moravian* Brethren, as also the King of  
 “ *Prussia*’s Confirmation and recommendatory Writing are  
 “ well known to them; they have, *not only* on account of  
 “ these Recommendations, received the Congregation at  
 “ *Herrnbaag*, into the County of *Ysenburg*, allowed them  
 “ Settlements, and given them Permission to found a new  
 “ Place; but besides that, much more out of their own  
 “ Writings, they have published in Print, and especially  
 “ out of the *Manual of Doctrines of the Moravians*, and  
 “ out of their Doctrine, Life and Conversation, they have  
 “ held these four Years last past, in our Territories, we  
 “ are, (say they) fully *convinced* that they are to be acknow-  
 “ ledged for a true, pure, evangelical Congregation, ac-  
 “ cording to the Episcopal *Moravian* Institution: And do  
 “ accordingly by these Presents acknowledge them, and  
 “ concede to them by these Presents, the free *Exercitium*  
 “ *Religionis*, with Regard to their Worship and Church-  
 “ Discipline, &c.”

It was therefore upon good Grounds, given out from several respectable Quarters, “ That some of the most  
 “ considerable Courts of *Germany* had declared the whole  
 “ of the Transactions in *Budingen* to be no other than a  
 “ Series of oppressive Measures, entered into against a Set  
 “ of innocent People.” [*Pref. to the Hist. of the Moravians, from their first Settlement at Herrnbaag.*]

I shall, for the Sake of my Countrymen, make only two or three Remarks on that compleat Piece of juggling, and *Hocus Pocus*, his Book.

As one of the Points he endeavoured to prove, was, That C. Z. took all possible Steps to avoid an Enquiry, so the very first Page of that Book sets out with a Lie of the worst Sort, contrived for his Purpose: He says, C. Z. did not *think proper to be present* at the local Commission of the King of *Poland*, 18th *May* 1736. to enquire into the Affairs of the *Moravians* who repaired to *Herrnhuth*: Whereas this evil Counsellor knew that C. Z. had a *Consilium abeundi*, 20th *March* 1736. [*Vide Nat. Refl. p. 135.*]

and therefore could not possibly be present at a Place 18th May 1736, from which he had *Consilium abeundi* two Months before; which is also sufficiently proved out of an *Abstract* of that very *Edict*, lately published here by the very Man who had published in this Country that Lie, when he said, Count *Zinzendorff* did not think proper to wait the Arrival of the Commissaries appointed to enquire on the Spot.

Page 3. I found another Lie which I can prove to be so. In the Note it is said, “ These People shewed Samples of  
“ different colour’d and white Linen, which, as they pre-  
“ tended, was to be manufactured in their Town: But  
“ Time hath proved that this was not their View; for  
“ not one Manufactory hath been by them erected.

Now it is notorious to all the World, that a *Manufactory* of that very different coloured and white Linnen was erected there, and that *David Schneider* and *Joseph Seyffart*, one a *Moravian*, and the other a *Bohemian*, and their Families, set up such a Manufactory. Some of this Linen I have myself, and several *English* People know this to be true; and the Author of that History knew *David Schneider* as well as any Man in the Country.

I found p. 5. that by Virtue of a Contract signed April 24, 1738, thirty or forty Families were received, partly *Manufacturers*, partly *others*---and yet in running over a Leaf or two more, I found in a Note p. 9. *no Manufacturers were by them brought into this Country*. And then I was obliged to throw away the Book, being shocked at such a monstrous way of Writing.

However, another time dipping into the Book, I found p. 37 and 38, some Assertions of the little Benefit *Herrnhaag* was to the Count of *Budingen*, and in the Note p. 38, *and where can you find the Profit the House of Budingen had by them?* Remembring that I had read something which seemed different in the Preface, I turned to it, and found in the last Paragraph but one in the Preface, that the Author there makes some Defence of the Honour of the House of *Budingen* for having been involved with the *Moravians*: He says,

“ This can be no Diminution to the Honour of the  
“ House, seeing it no sooner got any Insight into the Cha-  
“ racters of so extraordinary a Set of Men, than it distin-  
“ guished itself from all Engagements with them (that it  
has

has done with a Witness; distinguished away all its Engagements and Gratitude) even to the overlooking its  
 “ own worldly Advantages, and to the Loss of the Income  
 “ of a Place so fair and promising; preferring, as it was  
 “ but just, the publick to private Benefit.”

So then I found in the Preface, much *private Benefit*, accruing to the House of *Budingen* by the Income of a Place so fair and promising, was sacrificed to the Publick Benefit, in getting rid of the *Moravians*; of which no Traces were to be found, p. 38 of the Book.

I took to me very naturally the Words of *David*, (tho' in sober Seriousness, for I said it not *in my haste*.) “ These  
 “ Writers against the Brethren are *Lyars*. So will all thine  
 “ Enemies, O Lord, be confounded.

I could have added, that notwithstanding all the pretended Proofs to the contrary, the Series of Favours C. Z. heaped on the House of the Master of that scurvy Writer, deserved a far better and different Return: That this has been over and over, both by word of Mouth and Letters, acknowledged more than once by the most of them: That hard Money has been procured in their Necessities for them, with a good Grace; and that if the evil Counsellors who managed every thing, had really believed no more could have been got out of the Brethren by Menaces, they would have let such Measures alone. Either they hoped to the last, that the Brethren would come down handsomely, or imagining that they really had been drawn dry, they sacrificed all the Engagements and Contracts of their Masters to Pique.

I think the Brethren are well off, to be at a distance from close Blood-suckers.

C. Z. was always the Man among the Brethren, who was continually seeking to do handsome, generous and kind things by that House, for which I and several others have laughed in his Face, (judging at that time, as the Event has shewn, that evil Counsellors would always rule at *Budingen* under the Pretence of being concerned for the Interest of their Masters) without having ever been able to convince him to this very Day, that he was too kind to them.

These things are so notorious, that some of the most considerable Courts in *Germany* have very good Grounds to declare (as before mentioned) “ The whole of the Trans-  
 “ actions

actions in *Budingen* to be no other than a Series of oppressive Measures entered into against a Set of *innocent* "People;" to which I here add, a People most ungratefully spoiled of their Goods, contrary to Faith and Contract, in return for their having *lent* and *spent* in that Country, within the Compass of a few Years, at least half a Million of *Guilders* and much more.

Thus much may suffice at present; out of this Specimen every Man may judge on what Foundation that Book stands.

56. It will be as good as a hundred Guineas in any body's Way, that can prove Mr. *Richter* the Merchant from *Stralsund* was worth 100,000 Crowns when he came amongst us. He has left us a Son and Daughter to care for, and they live in the Ordinary's Family, and the Son is actually here:

If he had a Father who brought so great a Fortune to the Congregation, it must of course have increased a third part in so many Years, and that young Man must be very easy in his Circumstances.

But if it is *not* true, if that brave Man who came to *Herrnbuth* of his own Accord,\* as many hundreds did before and after him, was not worth 10,000 Crowns, (I knew the Man here in *England* intimately in 1738, he told me he had spent his Fortune and met with Losses in the Service of *Charles XII.* of *Sweden*, he had not above 3000 Crowns when he came to *Herrnbuth*, those and more he spent in Buildings and Projects, and was in Debt, which the Brethren cleared him of: And as to his going to *Algiers*, I believe the very first Motion thereto came from himself; that Voyage seemed to suit the Man's Taste, who was a Hero every Inch of him, and had much of *Charles XII.* in him, and I dare say neither had nor wanted any Incitement) what Manners or Modesty, or Conscience have those, who spread such officious idle Lies thro' the World, and continue in that Strain from 1735, (when the Story of

\* Notwithstanding what is pretended to be taken out of the Collection of several small Pieces wrote by the Count, p. 758, about which it is said, that he there does not presume to deny that he brought the above Merchant of *Stralsund* to *Herrnbuth*. (I deny it positively, he followed him of his own Accord, a good time after he was at home.)

the Riches he brought to *Herrnhuth* first came to Mr. *Richter's* own Ears, and he laugh'd at it,) to this very Day? And after this very Story is cleared up in *Spangenberg's* Book, yet *Spangenberg's* Book is treated as if therein were not Answers to the purpose.

57. In answer to that Story of Mr. *Rhode* in Mr. *Whitefield's* Book; it appears by a Letter Mr. *Rhode* wrote from *Berne, Oct. 21, 1753*, to a Lawyer in *Cheeshire*, who let him know the Talk that was there about his Affair, and who communicated it to a Friend of mine, (the Facts I can also attest myself.)

“ That he has sold his Estate very much to his Advantage.”  
It is true.\*

“ That he was Furnished for Travelling Expences from other Hands, and not from the Sale of his Bureau, Horse and Saddle.

This I know to be true, whatever he may have intended to do with the Money arising from the Sale of them, I saw the Money for his Travelling Expences given into his Hands from quite another Quarter.

“ That he did not leave his Mother destitute.”

It is so far from that, that I hear her Allowance is increased.

“ That he has received several Letters from her, wherein she informs him that she is well in Health, and receives her Quarteridge punctually.”

She was alive very lately, and is I believe, to this Day: And her Quarteridge is paid her punctually.

So much for that.

I cannot find, that the Ordinary desired him to be bound with the other Brethren for any of those Thousands which he is said to be bound for; but this I know positively and certainly, that the Ordinary has taken upon himself to pay all those Thousands, for which Mr. *Rhode* as well as other Brethren were engaged, in order that neither they nor Mr. *Rhode* should be put to any Inconveniencies.

\* I know not who persuaded him to sell his Estate: But I find out of a Letter he wrote to me, Aug. 28. 1751, that the Steward who managed his Estate, being in such Circumstances as not to be in a Capacity of managing it any longer, in order to extricate himself out of the Difficulties, proposed some Thoughts of selling his Estates, paying off the Incumbrances, &c. and they talked of lending the Remainder to the Brethren.

So that Mr. *Wh*'s Information seems not to have been exact and impartial, or his Relation of what he heard is not, however deliberately, determinately and cunningly he tells his Stories.

58. I take this Opportunity to thank the Ordinary for his generous and kind Interposition at so great an Expence, in order to make Matters easy between *certain Partners* whose Names I have no Liberty to mention here. Affairs which concern private Merchants, I think ought never to be mentioned without their Leave: And if ever a Story be told at all, it should be told as exactly as an honest Man would act upon Oath; the Truth, the whole Truth and nothing but the Truth. If this had been done in that Book, it would have looked like a violent Panegyric upon C. Z. which it seems was not the Point in View.

The Title of *Rash and Hasty*, which I gave Mr. *Wh*. in the Gazetteer of Jan. 4, 1755 for receiving partial Information, and publishing it to all the World; was the best Apology I could think of for an *Absent* Man. When he was here, I let him know my Sentiments of him in much harder words. I am much rougher in the Face of People I dislike, than I deign to be behind their Backs.

59. The Ordinary of the Brethren is an utter Stranger to Mr. *Moor*'s trading for the Saviour, or to any Demand of his.

If Mr. *Moor* has at any time *freely* given something to any good Design of his Brethren, that was then on Foot, I dare say he is a Man of too much Spirit to demand it again.

If he has *lent something*, I hope they who borrowed it will not make Pretences of any kind to avoid Payment.

If he has *desired Assistance*, in Consideration of any Assistance he may have formerly given others; the Brethren have never, since I have known them, been used in any Case to withhold any Help that was in their Power to give.

I scarce can think Mr. *Moor* furnished Materials for that Question in the Queries. I suppose somebody does it out of a pretence of Pity to him, though indeed to stab us if possible: as Mr. *Wh*. piously hoped, when he pretended to pity the *German* Families in danger of being ruined by *English* Chafms.

Since I wrote the above, Mr. Moor let me know, that the Query is as inserted without his Knowledge, and is totally false; and is not a little surpris'd at the Impertinence of the Querist, in publishing to the World his being absolutely ruined, not considering the Disadvantage such a Query might prove to a Person in Trade.

But it seems every Thing is fair against *Mravians*: I would fain know which of the Authors, Publishers or Protectors of such Libels, will pay the Damages they may be called upon to pay in due Time: For the *English* Laws and Courts of Justice, I hope, are not as yet bound to follow the Maxims of other Courts abroad\*. Though indeed it is scarce probable that such a Court of Law, so highly reformed as that of *Berlin* is said to be, can have decided concerning defamatory Libels, as it has been related in the Libel of the *German* in this Country; that a Libeller was forsooth, without more ado, acquitted at *Berlin*; because it appeared to the Court, "that the Author had published his Book with a View to inform the Publick of those perverse Principles and Practices of the *Herrnhuthers*, that had been already detected in other publick Writings, in order that every body might be warned from acceding to a Sect so prejudicial to the publick Good." Such *Petitiones Principii* are not *English* Law yet.

60. I come now to our Money-Matters in general.

The Affairs of private Persons among the Brethren, are as little to be laid before the World, as the private Affairs of other People; they who do it, are as impertinent as they who desire it. But as to what concerns the *Ordinary of the Brethren*, as he has no Reason or Inclination to be backward, that his Part in such Matters should be mentioned in a Pamphlet, I shall take the Liberty to do it with Freedom, and am sure no one can with Truth contradict me.

And here I shall just premise, that in the Postscript to the *Plain Case of the Representatives of the Unitas Fratrum*, p. 33. an Offer was made by the Ordinary, to lay all these Sorts of Matters before any Number or Association of Gentlemen of the legislative or executive Power of these

\* Which by the bye act not after the same Manner; for one of the greatest Powers in *Germany* not only forbade such Stuff to be published, ever since 1749, (which the Court of *Berlin* did also in 1746,) but forbade the Authors to write upon Pain of Imprisonment, but this Year.



Realms, to which he wished might be added all or any of those Merchants who were Members of the Committee of the House of Commons, the Report from whom was printed by Order of Parliament in 1749.

He offered to give any such Number of Gentlemen approved among themselves, though Strangers to him, an Opportunity to know these things till four Weeks after the next Meeting of the Parliament. It was dated *May* 16th 1754.

But it seems no body thought it worth their while to appoint any such Meeting. And the Time he had set to undergo that voluntary Examination, has been thrice over elapsed. Those who knew him indeed, and saw him act, knew there was no Ground for the Charges of that Sort which had been laid against him, and so were not busy to procure any such Association. They wanted no Satisfaction: I did not stir in the Matter, to have it brought about; because my Spirit was too full of Indignation at the Treatment that great Man met with, in Return for his excessive Generosity, with regard to those Matters, and thought the World and the Publick not worthy of having such a Man among them, or knowing him; and so I think still. *He is one of whom the World is far from being worthy*; and I know him to be so, and no body that writes about him has ever had the tenth Part of the Opportunity to know him that I have. I wish he would never in his Life write a Line to satisfy any of those People who were too indolent to enquire in proper Time and Place, after so uncommonly frank an Offer had been made.

That World which takes a Pleasure in hearing and spreading Calumny, is not worthy of any honest Man's Notice; if they once have told an evil Story, nothing afterwards, no Proof however strong, no Declaration of Innocence, how often soever repeated, avails to set them to Rights. They are as fond of their Lie, as Children of their Rattle. A Calumny has eager Hearers; a Refutation of a Calumny, if not drawn up so as to retort upon the Calumniator, will not be attended to; no Time can be spared to look into it.

Liftners to Calumny with Fondness, have Tygers and Wolves Hearts; and no Passion of theirs is gratified, unless murdering of Reputations is carrying on: Defence and Vindication is odious to them, or at least indifferent, unless

less they can gratify their murderous Thirst by picking up something even there to their Taste.

Those therefore who would not ask when the Man waited at home for them, and would not enquire in proper Time and Place, have no Right, I think, to demand an Account now. Those who have lied against him, may lie to Doomsday, with as little Conscience as hitherto; and they which are unjust with regard to him, may be so still.

I do not write a Line to *them*, or for their Sakes; I disown and renounce them, and all their Abettors and Employers, and am ashamed that any Countrymen of mine have ever been so weak as to join with the Cry of a foreign Pack against the Ordinary and his People. I am no Foreigner, but an honest *Englishman*, a true Protestant, zealous for the Protestant Succession in trying Times, and for the Liberties of my Country, for which I think one Life no great Sacrifice.

To the gentle, humane, and reasonable Part of my Countrymen, who are as yet not listed to serve the Cabal against the *Moravians*, I write with a good Will; though my weak State of Health will not allow me to write much at present, I will however endeavour to give a just Account of what the Ordinary of the Brethren did in these Matters.

He being kept in the Dark, with regard to the true Situation of Money-Matters, for several Years, heard all at once, that many Congregations laboured under great Difficulties therein. Instead of beginning long Enquiries how they happened, he set about remedying them, deferring that Examination till he had retrieved them. In other Countries he, by virtue of his full Powers, secured for the Persons distressed, a Fund equal to their Demands, at 3 per Cent.

In *England* he found, after the incredible Sums he had procured for that favourite Country, that they were not helped thoroughly, that they wanted as much more, and were not able to get through, without breaking a Trust, which they could not handsomely do as Brethren, though they might perhaps be excused by mere self interested People if they did.

He found several Persons had voluntarily bound themselves for one another, and for their Matters to the Amount of large Sums; that several Families were in Danger of being distressed, if not totally ruined; that the chief Managers of these Things had gone too far for their Strength, and

had been dropt in the midst of their Course by some Persons who had encouraged them to begin and go on, but who had taken an Opportunity to withdraw during the Heat of the Engagement. He heard that many Things, quite improper, had been done. He was known to be possessed of nothing; but he was however applied to, in order to see whether him, whom Providence had so often assisted, it would now desert; and whether he could not find some Way to remedy Matters. If he had said, *As you made your Bed, so lie down in it*, he would have said, as many others have done to their Friends, nay, as many Parents have done to their Children. But he is not such a Sort of Man, as to *reproach* where *Help* is wanted. And as hitherto it had never been the Case, that *any Brother* directly of our Constitution, or united to it, had become a *Bankrupt*, as far as he knew, or *gone to Prison for Debt*; he was willing to save the Honour of the Society, and to secure for those Persons, who might have given Credit to the *English Brethren* (looking upon them to belong to a Society who would stand as one Man for one another, the Idea which reigned pretty generally) whatever they had lent them.

He thought therefore, notwithstanding all he had done already, if he risked his own Person, his Brethren would be effectually helped; they would be rescued out of their Difficulties by his, and so he should be enabled to make good the Engagements he undertook for their Sakes, sooner or later.

If all the Persons concerned in *England* in these Affairs, had starved in a Jail, their honest Creditors would not have been profited by it; and a few more malicious Sneers, which those Creditors of theirs who had more Malice than Humanity, would have thrown in upon them, would have been all the Pleasure *they* had reaped by such Proceedings. As a Statute of Bankruptcy would have cleared the Personal Character of the Brethren, but not secured the Creditors their Money; so he who was already a Creditor of great Sums, thought it better for him to try what could be done, both to secure Debtors and Creditors, by risking every thing for their Sakes.

One of the Brethren's Creditors, who had very large Concerns with them, fearing he might be a Loser if certain Merchants among them did not stand their Ground, offered to lend them his Credit for any Sum, if the Ordinary

nary of the Brethren would engage he should not lose it if called upon to pay. Accordingly, at his Brethren's Desire, he consented to back that Gentleman for 8000*l.* telling him however beforehand by a Letter, that he hoped he would not pay his Notes given to *him* as his Security, into other hands, for though he would see him paid sooner or later, yet he was not sure of keeping any Term of Payment. The Gentleman assured him, they would not come upon him to pay. When this Matter came to be transacted, Notes were however given for 10000*l.* by the Ordinary, and endorsed by that Gentleman, and Money borrowed upon them: (though it was not till some Days afterwards, that the Ordinary perceived he had engaged himself for *ten* instead of *eight*.)

Some time after this, other Circumstances happening, the Brethren here wanted his Assistance again in order to finish with all their Creditors. Learning at last, as he thought, the true State of Matters, a Meeting of their Creditors was called, when he offered to engage for all the Sums due to the Bank of *England* and other Merchants by those Brethren who were their Debtors, in order to clear the Brethren, and to preserve *the Estates* for those Creditors of theirs who were Brethren as well as they, without preserving for himself Security for what he should be in Advance at the end, or for what he was in Advance already.

As he himself as aforesaid, was not possessed of any thing to enable him to make good those Engagements, so he ordered before he entered into them, that the Creditors should be made sensible that his Personal Effects would not answer the Debt he should make himself liable to; which they, being satisfied that his was a voluntary Engagement, did not object to; if they had, he had signed nothing in their Favour: Their Dependance was, that if he was engaged, his People would not forsake him, and they were a People possessed of Substance. He knew of no other Consequences could arise from his signing Notes or Writings to secure Creditors their Money they had already lent, than that the *Unitas Fratrum* must either profit by the Ministry of their Ordinary preaching and writing to them from Bonds he had enter'd into for others, or that other Brethren must release *him* by paying Money neither he nor they had ever borrowed.

This

This would have been, if it had happen'd, a suffering for well-doing for this Nation, that *England* might be no Loser.

Soon after this, the Gentleman who had got him to be engaged to him for the 10000 *l.* Notes, came to him and told him, that he had hoped, when he lent those People his Credit, that they would be able to make good their Disappointments and flourish; but he saw now, that those Notes would come upon him to pay when they became due; he earnestly besought the Ordinary, therefore, to take Measures that none of those Notes should come upon him to pay, for he could not possibly pay them, &c.

This was far from what the Ordinary had expected or promised, and therefore did not give him Hopes, that he should be able to pay the Notes when they became due.

As the unhandfome Treatment he met with in *England* from Persons, who formed or joined themselves to a Cabal packed by Foreigners in this Country against him in order to treat him with unusual Insolence, just began to make its Appearance, and to threaten a Condemnation of him, which without hearing should begin with Execution; he thought the little Commissions of one kind he had to execute here, might be as well done by the Lord Deputy, as those of another kind by Bishop *John*; and prepared himself for an open Persecution, and thought Confinement would be a very honourable Situation for a Bishop so charged; and according to that Idea of his, resolved, instead of paying the first Thousand Pound which should become due on those Notes, not to pay it, but suffer himself to be imprisoned.

I remember the Satisfaction he used to express at that Time, in the Thoughts of being in a Place, the Thoughts of which made me tremble, and if it had happened, would have been the greatest Grief to me, and a general Misfortune not only to all his Brethren, but to all their Creditors, whatever other Idea he might have of Matters. I am therefore very thankful to God our Saviour, for having helped him to pay not only the several Notes when they became due, to the Amount of the whole 10000 *l.* but many Thousand Pounds besides of petty Debts scatter'd up and down, and other Engagements which this too good-natured Man had been involved in to rescue others; I thank God for his kind Care over this Man, and, if I understand

derstand what is most profitable for our Brethren, that he did not suffer him to be thrown into Prison; though his short Imprisonment, (which he could have avoided, but which he went to meet) in another Country, and upon another sort of Occasion, turned out much to the Service of his Friends in those Parts. He had the like Hopes here, and expected that if he was imprisoned in *England*, it would at last cause a *thorough Enquiry* into the Nature of the Case, and a very strict Examination of all our Matters, which he thought would infallibly happen if he was once confined, and would cause the Righteousness of the Brethren to be manifest all over the World, which no other Method seemed to promise half so fairly. Those were his Thoughts and Hopes at that time, but not mine; I met and found and heard of such a Disposition in Mankind, that I imagined, if that Catastrophe should happen, instead of *one* Enemy the Brethren have, there would be *fifty*. Ever since Publick Spirit and Disinterestedness have been laughed at so openly, and Corruption and Self-Interest been the System of each of the Parties in their turn; I have seen for many Years, I imagined, that to *be looked upon to be Unfortunate* would be to *be looked upon to be Guilty*. I saw, that which is called *Prosperity*, or the *Uppermost*, was alone looked upon to *be Deserving*; and I own I feared, if the Cause of Christ, which the Brethren profess so heartily and zealously, should receive such a Blow, as I feared it would if one of its Champions should be *generally* looked upon to be a *bad* Man; as I supposed would be the Case, if he was once imprisoned. For I did not think quite as he did, (though I *seldom* saw Reason for differing from him) nor did imagine that any Enquiry after the *Truth of things* would be the Consequence; for his Enemies, notwithstanding their hardened Pretences to the contrary, if they have actually read his Books, must be convinced he is very unfairly represented, and are commonly the last Persons to wish him a fair Tryal, and take all Steps to hinder it: One of their chief Reasons why they accuse the Brethren of Prevarication and disowning their Doctrines, being in hopes to *hinder* thereby their being *heard*.

I think the *Man* worth the Digression I have fallen into about him, and the Scene considerable enough for me to take Notice of. I return therefore to the Measures he took  
about

about the Time when the first Thousand Pound Note became due. He forbid his People here, on Pain of his utmost Displeasure, to think of Bail for him; and when, instead of surrendering his Body to the Creditors of that abovenamed Gentleman, he was apprised that Mr. *CvonL. of Amsterdam* had caused that Sum to be paid, it thwarted that then favourite Scheme of his.

As he had much to do, he would have been glad not to have been interrupted in the midst of any Business he had begun; and if he was to suffer at all, the sooner he suffered, the more eligible it would have been to him: He thought therefore farther, if he had been put into Prison upon the whole, and released by his People after a Year or two, his Duty towards his Churches would possibly thereby at that time not have been altogether hindered; whereas the spending two Years in the midst of paying and providing for petty and other Debts, not heard of before, in a manner always better than he had given the Parties reason to expect or promised, (as I hope upon Occasion could; as it should be, witnessed by many an honest Merchant,) was entirely out of his way, and extremely troublesome to a Man, who preaches daily, had 4000 Hymns to prepare for the Press and for Translations, had so large a Correspondence, and so many Visitors and Guests to entertain and receive, the Number of whom in the Year 1754 amounted to 300, some of whom, and many at a time, made a pretty considerable Stay.

Those who set Mr. *Wh.* on to write, in a Time when they knew that at least 12000 *l.* must be found by him in 12 Months time, in order to take up his Notes and Engagements enter'd into for other Peoples sakes, believed piously and charitably they had *done his Business* effectually, when they caused Mr. *Wh.*'s Brotherly Expostulation to be sent to *Franckfort* and *Leipsick*, in which he so explicitly mentions his Godly Fears that the *German* Brethren will now infallibly be ruined by the *English*; and lays that Malversation at somebody's Door in such a manner, that People should understand it was the very Man's with whom he set about expostulating. And if I was as charitable as Mr. *Wh.* &c. I might venture to conjecture, that he would rather have seen all the *English* Brethren and all their Creditors suffer, than to see them actually relieved by the Ordinary *paying* their Debts; he seems to me to be so set upon

Mischief, that I suppose, if his Heart was not too hard, it would have broke at the Payment of the 12000 *l.* paid in one Year in hard Money by the Ordinary. But if by means of Mr. *Wb's* Letter, or Mr. Any-body's Books or Stories, Creditors, for whose sake the Ordinary entered into Engagements, suffer them to become void, by not having fulfilled their Part; and if no Engagement in Writing of any sort had been given to him by any Creditors, but his bare Word or Assurance that he would see them paid, no Man who has seen him act, or dealt with him, would scruple to rely upon him for the Payment of what he had promised; and he has reason to expect, that his People will not deny, disown or forsake him.

For during the two Years, in which it was the Will of the Lord, that the Ordinary of the Brethren should be so employed to his Glory and to good Effect, his Brethren loved him, pitied him, and convinced him more than ever of their hearty free Affection to his Person, which arbitrary Tyrants are Strangers to; for those Places from whence many think he could reasonably have expected Assistance being beset by Difficulties or Adversaries, the Remainder bestirred themselves so vigorously, that if they had had nothing but their Eyes to send him, they would have plucked them out and given to him; which was in the End a very happy Issue of the little Hardships he had undergone, and a Recompence for them all, and gives him still great hope that those of his Brethren who belong to the Nobility, Gentry and Merchants, will for the future, in order to prevent such dreadful Cases, and promote proper commercial good Order among their People, cease to rely in Money-Matters only on the Person and Fortune of the Ordinary and his Family, and make such other Regulations as they shall think fit thereto, in their own Wisdom.

And now I have wrote thus much, I must break off with only observing two Things. What I have wrote, I know to be Truth, and shall canvass it with no Man: And I cannot help it, if positive true and distinct Allegations of Facts, have so much the Air of *violent Panegyric*.

61. Those who *suffer themselves to be deluded so far as to part with their Substance to their Chiefs, in order to enable them to carry on Projects for aggrandizing themselves in all parts of the World, must be an inoffensive good sort of People,*



and useful Subjects in any Country; who do with Complacence, what others are obliged to do in other Countries by force with no good Grace.

But what kind of *Chiefs* are those, who are so far *deluded*, as to part with their Substance to their Flock, in order to make them sit easy, and to procure them all kinds of Conveniencies as well as Necessaries?

62. At the time of the *Speech* delivered at *Philadelphia* 1742, before the Governour and a great Number of other Gentlemen of the Province, he was not a Citizen of *Lusatia*, but *Civis Universi*.

In the Place quoted, he was a Parallel-Maker, and shew'd the Ridicule of the Combination in one Person of two so different Callings.

To be treated in *some Countries in Europe* as a Prince, and by Patriarchs as a Patriarch, and Persons sent by him treated with the highest Honours, &c. and *there in America* to be seized on a Sunday by a Constable, and brought before a Justice in Custody, and fined as a Sabbath-breaker by that *Dutchman*, who came there on purpose to seek Occasion against him, for having wrote or caused to be wrote, on that Holy Day, and copied a *Spiritual Song* or *Hymn* he had just composed. (No improper Employment for Sunday: But the Point that Minister of Justice wanted, was, to be able to say, so holy a Man as C. Z. had been punished by him as a Convicted Sabbath-breaker, without regard to his Quality.)

I find, this *Speech* of his is said to be a Vain-Glorious one, and that he had imposed upon the Governour and the other Persons present.

How his Pride could find any Satisfaction in that Renunciation (eventual) of all Honours, Offices and Titles, as the Antagonists know was the Purport and Intent of the *Speech*, I cannot see.

When he came to me from *Pensylvania*, he made me acquainted with that Resolution of his, to renounce not only his worldly Titles, but his ecclesiastical Offices too; and did suppose it would not be hindered by any body. But when he came to *Wezlar* to the *Gammer Richter* (the Emperor's Representative at the Imperial Chamber) with that Instrument, in order to get it Enrolled and Executed there, that it might be Notorious to all *Germany*; after reading it in the Presence of two of the Assessors to the

*Gammer*

*Cammer Richter*, he was peremptorily forbidden to begin so unusual a Thing, and most earnestly exhorted to drop all Thoughts of bringing his Design into Execution, for Reasons, which, as a *German Patriot*, he could not gainsay, without injuring others, who were too dear and near to him.

As to his Ecclesiastical Offices, when he came to be thoroughly informed of what had been doing in his Absence, he saw the *Moravian Church* was got into such a Labyrinth of Treaties and Negotiations, and many Engagements with different Sovereigns, that it was plain, unless he laid his Hand to the Plough in good Earnest, and openly made use of the Power he had, the *Church* was in good Earnest in Danger. I know and was a Witness of the violent Grief these Disappointments caused him, and how much more ready he was to abandon all Things, than to touch any. Among us, *Nolo Episcopari* indeed are very honest Words. What a Sea of Troubles has he not had to wade through! However, he went as well as he could to the Helm, and God was with him; the Church weathered many Storms, and escaped many Rocks, among which, the Danger of becoming Great was none of the least; and is at present, by the Grace of God, I think in pretty good Case.

As to the Point of the Honours paid to Persons sent by him, &c. I have examined the Allegations relating thereto in that Speech, Article by Article, and find nothing was said there but Truth; but I shall take care not to publish the Particulars.

The poor Divines of *Tubingen* must have been worried near fourteen Years, in order to revoke or defend themselves against what they had asserted upon long and mature Examination.

I shall not expose others to the like Treatment by our shameless Adversaries. Mr. *Spangenberg* also has seen the Proofs of the Assertion of the Honours paid to *Legatis ab Illo*.\* And it is needless to answer so vague an Accusation, as the saying, he imposed upon the Governour of *Pensylvania* in that Point.

\* *Sp. Apol. Erklarung*, p. 185. Qu. 222. *Pontifices* means Bishops and Archbishops, &c. and not Popes.

When one Head of these *Hydra's* is cut off, and they are caught at slandering, half a Dozen spring up in their Room; and there is no End of such hard-faced Insects.

63. Some of the Reasons why C. Z. has long ago left off to *put his Name* to his *Writings*, are given in that very Piece mentioned by the Controvertist; the others are to be found elsewhere. The first of all is, that he is not content with their having been published at that Time, and so *ill done*, that in every one of them, fifty Passages may be quoted against him which he *never said* or *wrote*. A true Critick will never mistake such Places, but Adversaries will never miss their little Advantages, though ever so ill grounded.

64. He never accommodated a *Translation of the New Testament* to the *Opinions* of any body; he never, I dare say, intended to leave out any single Word; but nevertheless, one, two, seven, eight, fourteen Words, sometimes whole Sentences were left out; and though always without Purpose, nevertheless it shocked many Persons, and gave Vent to a thousand needless Exclamations and nonsensical Imprecations, which the *second Edition of the Essay towards a Translation of the New Testament*, where all those Omissions were made good, stifled at once, ten Years ago.

Nothing exposed his Adversaries more to the Ridicule which they had so richly deserved, than the Advantages they had so loudly claimed against him upon that Account, and which the second Edition so sadly disappointed them of.

The many Faults which happened in that first Edition, were owing to its being printed from a Copy taken from the mere rough original Draught of the Translation, in which some Expressions were left out till he could find proper Words to render the Sense accurately in his Judgment; going on however to translate, and intending to *supply* them afterwards: And as the Essay to a Translation was made on board a Ship, between the *West-Indies* and *Europe*, many Passages were *struck through* with the Pen in such a manner by the violent *Motion of the Ship* in some Weathers, as made the heedless Copist imagine they had been struck out; and that is the true State of the Case, as I have found upon Enquiry.

As the Eagerness of the Editor, and his Inattention, (and therefore indeed Unfitness for publishing a Book of such Importance,

Importance, because the Ordinary of the Brethren was too much suspected by many cunning Divines, to meet with tolerable Quarter,) and neglecting to ask the Reason of this or that Omission, which surely ought to have been perceived; and the Indolence, not quite blameless, of the Translator himself, who as he never neglects Business because of *Sickness*, might as well have broke his Rest, and retarded his Cure for examining the Proof-Sheets: As both Editor and Translator concurred in that Mischief, so it is easy to be accounted for at that Time, though it is not very fair mentioning these Faults since the second Edition.

65. He recommends publickly and privately *the reading the Scriptures*. He not only causes them to be read in his House twice every Day, but reads them himself perpetually.

66. He means by *Comptrollers of the Scripture*, those, who ever scruple and criticise the Bible, and never come to any Determination of the Truth in it. Those who modestly enquire, and determine justly, are deemed by him to be very useful to Religion.

67. Whatever others may think, upon account of the many *various Readings* in the different manuscript Copies of the New Testament, he himself can scarce ever have said, that there were so many *Blunders in the Bible*; a certain great Scholar said, that there were *a thousand in the first Edition of Luther's Version*, and that may have given Rise to the Story. I wish all Divines were as well satisfied with the Bible as he is, and that they had not wrote so much about the *dubia vexata*, in order to shew their Skill in clearing up Matters, which they have often rendered more intricate.

68. He accounts not the reading the Scripture to be *dangerous rather than useful* to common People; and in the Place quoted warns against the *wrong Use* only of the Scriptures, *out of Respect* for them. If the Scriptures are not used as they should be, they become, like the Gospel itself, a *Savour of Death unto Death* to those, to whom they should have been a *Savour of Life unto Life*.

69. He never said, that the *Apostles marred our Saviour's Plan*: But some of the *Disciples*, of those called the Seventy, began to do it, and the Divines in the following 17 Centuries continued till this very Day; and if they go on, some Years hence Jesus Christ will be forgotten entirely.

It has been before now suppos'd possible of some of the Disciples;

Disciples; we know what is said at least of one of the seven Deacons.

He never said, that the *Apostles* marred the Plan by divulging *divine Truths* to unhallowed People. He will not urge St. *Peter's* Caution concerning St. *Paul's* Epistles. He formerly may have said, that he was afraid that *some* of the *Disciples* (though not in the Bible, and indeed he could not look upon the private Advices of the Ministers at that Time to their Churches, to be Proclamations to the World) took not Care enough to *prevent*, that Mysteries of the Church, the Ignorance of which could hurt no Body out of it, but whose being contradicted could stop the Course of the Gospel, should be spoken of too loudly.

The Allegation of his Words, as if he had said this of the *Apostles*, in his *Zeyst-Discourses*, is not a very fair one. Be that as it will: He said then what he thought at that Time, If any Soul has been hurt by those Expressions of his, he desires their Forgiveness; he does not *now* look upon such Expressions to be good Manners. He told me so with his own Mouth the other Day.

70. Meeting with a flat Denial in a *candid* Piece, that the *Bohemians* had *any thing particular* in their *Idiom*, which the Brethren could have learned by conversing with them, or have taken over into their Style: I was amazed, and wrote to a Man of Learning to know if it was not so, as I had always imagined. He gave me for Answer:

“ The Saviour is, in the Bohemian Hymns, very often called, *Mug Milacku*, (*Mein Liebhaberlein*,) My little Lover, &c.

“ In common Discourse even a Servant-Maid takes it, in that Country, to be a coarse Way of Speaking, if one says to her, *Dewo* (*Magd*,) Maid, *D'ewka* (*Magdelein*,) little Maid, is the common Address to all Servant-Maids: And if one will speak very civilly, one uses the Word *Dewec'ko*, little little Maid.

“ It is not unusual for the *Bohemians*, in their affectionate Devotions, to make use of the Words, *mug mily' Bo'zic'ko*, My dear little little God; (*mein liebes Gættlein-gen*,) &c.”

71. The Thing which gave rise to the Modification of the *different Tropus's* or Types, was, that being in the same case with our Brethren in 1575, we must use the same means to bring it to some Good. There are *three*

of

of them ; the *Moravian*, the most ancient, is an Episcopal Constitution ; the other two Presbyterian : The *Lutheran*, (which appears to the Ordinary the most plain and useful for all Sorts of People who have no particular Call in the Vineyard of the Lord,) and the *Reformed*, which is very salutary to us, because its native Tendency to *Reasonableness* and Decency holds the rest in awe.

72. The *Rigour of the Discipline was foregone in some Places, not in proportion as the Society grew larger, nor in order to accommodate the Institution to the Taste, Humour, and Ideas of the new Profelytes*; but, in order to get rid of the intolerable Rigour of the *Herrnbutthers*, some would set themselves upon a more commodious Footing. [1 Sam. viii.]

73. With regard to *Andreas Frey*, I will make but a short Observation, which may suffice.

Though that enraged Fanatick had not wrote his Book himself, he is nevertheless guilty of it before God ; and, as we have told him, has committed therein a Sin bordering upon that against the Holy Ghost. The Person, who, I suppose, compiled the Book for him, cannot have the same Guilt; because he may have believed us to be bad People upon the Report of *A. Frey*, and is perhaps only one of those bitter Enemies of ours who are so much in Fashion. But as for *A. F.* himself, he knew positively, that the Faults of wild Fanaticks, who notoriously broke loose from all Order and Regularity, and upon erroneous Principles built wild Practices, could not, nor ought to be laid to the Ordinary. He knew very well that *He* was ignorant of the Nature of many of the Extravagancies mentioned in his Book ; and that if he had known them, he had laid violent Hands upon the Perpetrators. *A. F.* knew very well the Light in which these Things were represented to him, that he was told upon Enquiry, that those Persons were only *drunk with Joy*, and carried away by Imaginations which would *subside* ; that some Leading Fanaticks among them might have pernicious Whimfies ; but that the Stream and Course of Matters run in such a Way as must end well ; because some of the most *sincere-hearted* People were involved therein : I say, *A. F.* knew this as well as I, and knew the Light in which the Ordinary saw Matters : And therefore has dealt most dishonestly and disingenuously.

The Conduct of the Ordinary in those Times was, that he, at first, with his faithful Fellow Labourers, had opposed these Fanaticks privately and openly; but finding them encrease and make Profelytes, these were to be let alone, either for Salvation or Destruction. As the Hand of God was on some of the Ringleaders, it gave a Pannick to others, and the System was changed into a false Spirituality; which would have ended still worse, had not the Ordinary's *Circular Letter* to the Congregations, dated *London, Jan. 28th 1749.* broke the Fanaticism all to Pieces at once every where by the Blessing of God; (I think our Adversaries do not deserve at our Hands, that we relate so much of our Interiour to them,) so that a Month before the Act passed in Parliament, it was already come to that State of Things among us, that all those Heresies, creeping obscurely, or raging openly in our Congregations from 1723 to 1748, (which had all of them more or less levelled their Enmity at the Ordinary's Person, and were applauded and protected by many of his *German* Antagonists for ten Years together,) were precipitated at once into the Sea and drowned.

However, *A. F.* was a Man fonder of other Things, much less to be borne with in an old Pretender to particular Holiness, than the Jokes of young wild Folks; and therefore, till the Reasons why *A. Frey* was treated with Anger or Scorn, are known, no Man can judge sufficiently of that Matter.

If we kept Measures with Mankind as little as they do with us, we could sooner make an End of Controversy, than I imagine will otherwise happen. However, I know that the Ordinary of the Brethren is as truly averse to, and as naturally abhors *Extravagancies* of any Kind, and as much dislikes every Thing of *that* Sort, as he does *pharisaical* Gloominess, Superciliousness, and false Pretences to Pietism and particular Holiness above other Children of God.

74. The Ordinary never *reverses* the Decision given by a *Lot*.

He is not only of that Opinion, that the using the *Lot* is a *relying on God's Disposal* in some Cases, but believes the Issue to be *as God pleases*; because those are the very Words of the Bible.

The

The promiscuous Use of it, is very earnestly spoken against among us.

75. As he *accepts* of none of those Instances of Docility (mentioned in the *Zeyst* Discourses, p. 363.) from his Brethren, which they do not approve, or are ignorant of the Reasons of them; so, *People can refuse to comply with his Orders.*

76. The Ordinary is not so quick at *propheying Death* to any Person, lest it should happen; as I fear it would, if he should begin Propheying, which is not his Taste.

If Mr. *Grojs* be still living, you may be assured, his Death was not Prophefied.

But if I remember the Story right, it was said, if he perverted into Error *a certain Soul*, God would take away his Life; he did not pervert *that Soul*, and therefore his Death was not prophefied.

77. He is truly intrusted with *Serving the Will of his Saviour in his Time*, *Acts* xiii. 36. And it is very probable, that the Evangelists were ignorant of *his Plan* in 1754.

78. If he has a divine Call to the Ministry, and if he is indeed a faithful *Minister* of a *Church*, then he may with Propriety be called an *Angel*. [See in the Old Testament, *Malachi* ii. 7. and in the New, *1 Cor.* xi. 10. *Gal.* iv. 14.] &c.

79. He is indeed an *Expeditor*, charged with sending Servants of God, whom he has been desired to send, *into many Parts of the World*, in that laudable Manner, [*3 Epistle of John.* ver. 6.]

80. He himself never said, as far as I can remember, "That praying to a heavenly Father, in Defiance to the Son, is praying only to a pretended Father; and that adoring such a pretended Father is not better than adoring a wooden or a stone God."

But I find in several Parts of his Writings, that he quotes the Theological Faculty at *Wittenberg* in Saxony, who made use of *those Words*, in a Consultation demanded of them by the Senate of *Lubeck*, on account of a certain unhappy Blasphemer of Christ; who, in consequence of this Decision of that University, punished the Spreader of that riotous Doctrine against his Creator with Death. The Divines of *Wittenberg* added, --- *no better than adoring Jupiter or Mercury, the Idol forged by their own Brains*. This is taken out of a noted Case in *Germany*.

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81. That



81. That Passage in the *Dresden Socrates*, p. 167, “ A truly good Intention is sufficient before God entirely to justify the Undertakings of an honest and Christian Man;” is not irrefragably proved to have been wrote by C. Z. Be that as it will, I have been told, that it was conformable to the Knowledge he had at that Time.

He is no more of that Opinion; but is fully persuaded of what is said on that Head in the xviii. Article of the Church of *England*.

Nevertheless he told me, that Uprightness of Heart went a great Way with him towards excusing erroneous Thoughts and Deeds; and without Doubt does with God too.

But he detests and abominates the foolish and cursed Idea, for a Man, because he believes himself to have a good Intention, to undertake whatever he pleases for the compassing of it.

82. If Stories raised against C. Z. were not so abundant in Number, I should be more at a Loss to answer that sly Query, how the relating of one or two great and good Deeds of C. Z. can shew that 500 Stories against him cannot possibly be true? Nothing would be more curious and endless than such a Collection of Reports, Lies, and Stories against him, of which the Libels here furnish only a small Part.

But as it is Fact, that his constant unwearied Endeavours to keep all those Persons who come among the Moravians from breaking off from the Religion in which they were born and brought up, makes five hundred Stories, which have been told of his *Profelyte-making*, as well as of his *Indifferentism* impossible to be true; so I might, in this one View, have said, that one Instance, if related, shews five hundred Stories cannot possibly be true. But lest that should not be enough,

His becoming poor, and living poorly himself, and sacrificing and engaging his Family-Estates for the Debts of others, proves five hundred other Stories impossible to be true, of his seeking to aggrandise himself at the Expence of others, and to raise his Family upon the Ruin of others; of which I believe at least a thousand Lies have been told by Persons of all Ranks.

His absolute resolute Care, to cut off all Occasion and Possibility of unchaste or unseemly Behaviour, will render vain and idle all the Lies and Stories told about his countenancing or contriving all Kinds of lascivious Assemblies, or encouraging all Villainies, Immortalities, and Lewdnesses.

Of these Sort of Stories there are at least a thousand or two current, without any Foundation but the wicked and lascivious *Imaginations* of the Relaters of these Stories: Modest People should mark the *Gusto* with which such Story-Tellers relate such filthy Stuff, and the Pleasure they take in rolling such Stories over their Tongue, for the Entertainment of the Ladies of their Acquaintance: However they may now and then express a *Horror* in the relating; People of Discernment can perceive the lewd Pleasure such Story-Tellers have in such Relations they make.

To conclude, I shall not scruple to make use of the Words of a great Writer, (how much soever he may wonder at my lugging him in by the Ears here )

As the *avowed End* of C. Z. is the *establishing of Christianity in all its Truth, with Respect for every Form of it*, and yet he is represented, as if his avowed End was the *Destruction* of it:—

When, in order to abuse him, every Means he employs to the Honour of Religion, for which no Man has, and no Man has shewn more Respect, are vilified; and every Trick of Prevarication and ill Faith, and every Term of Scurrility and Abuse, practised against him by every Writer, and then laid at his Door: When, (to use the Expression of Cicero,) *est inter nos non de terminis, sed de totâ possessione contentio*; for, as I aver, the Glory of Christ, the spreading of Christ's Maxims, recommending Christ's Love to Mankind, living to him and for him, is the only End of C. Z's Actions; which I see Proofs of Day and Night, and have done for many Years:—

When such a Man is represented by almost every Writer of him, as an impious Heretick, a Blasphemer, and a designing Man; of horrid Enormities, debauched, and impious; shall I make Apologies for my hard Language of such Libellers all on a Row? May I not take to myself the Words of the *Author of the View of Lord Bolingbroke's Philosophy*, Letter III. Apol. p. 13.

“ In this Case, a practised Calmness, and affected Ma-  
 “ nagement, look like betraying the Cause we are entrust-  
 “ ed to defend; or, what is almost as ill, defending it in  
 “ that Way which may turn most to our Advantage: As  
 “ when, in Questions of the greatest Moment, we comply  
 “ with this *fashionable Indifference*, or flatter the Indiffer-  
 “ ence into a Virtue, while we should have striven to re-  
 “ kindle

“ kindle the dying Sparks of Religion by a vigorous Collision with its more hardened Enemies.”

C. Z. has been treated by the Writers against him, who arose in Abundance, without common good Manners; and when, after every Circumstance of Malice and Scurrility had been used, not only against him, but against Truth and an ancient Church, (revived out of its Ashes, and enjoying the Protection he had procur'd it at so great Pains and Expence to himself, without any Profit or Honour for him) he had, for a long while, seen them write one Book after another, in the very Manner they began, or rather worse, and without any other Marks of Resentment than a *Silence*, which possibly may be said to have the Appearance, at least, of Contempt: Yet for all this, must he not escape the Reproach of having made use of opprobrious Language, for a *very few* warm Expressions?

It is in vain then to appeal to his Provocations, or to his long Forbearance!

I am obliged, for this last Paragraph, to the *Apology* for the *View of Bolingbroke*, Letter III. p. 78.

*End of the First Part.*



A N  
E X P O S I T I O N,  
O R,  
T R U E S T A T E,  
O F T H E

Matters objected in *England* to the  
People known by the Name of  
*Unitas Fratrum*:

---

P A R T II.

---

Wherein the remaining PRINCIPLES and  
PRACTICES are rightly stated, and  
*Readings* restored.

---

By the ORDINARY of the *Brethren*.

---

With Notes by the EDITOR.

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L O N D O N:

Printed for J. ROBINSON, in *Ludgate-Street*.

M D C C L V.

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**I** Had a Mind to offer nothing now on account of *Quotations* out of my Books real or pretended, and about the *Doctrinalia*, and about such *Practices* of ours, misrepresented by that diabolical Art, which in the Times of Jesus represented his Tenets as dæmoniacal, and his Life as scandalous; and which ended in the Sin against the Holy Ghost.

Being so fully convinced, as I now am, of the ill-natured Meaning of my Opposers, and that they, far from expecting a Confession of my Heart and Mind, wait only for an Occasion to abuse me more, and to poison by their Art \* all what I could say in my own Defence: So I would spare all this for the great Work, where I at the same Time could answer all the Abuses ingrafted afresh upon this Defence of mine.

\* Which is exercised with it's known Liberty, because the Judges they appeal to, tho' intitled to laugh at the Cause, have no Authority to judge; and which is an Art the more illiberal, as they know beforehand, that if they fall into *his* Hands, they will be very safe.

But,

But, upon Recollection, as I find that those Detractors in *England* are but *few*; and those, Thanks to God, *many*, who want but *One* direct Answer, and they will of Course be cured of their Panick for the Truth of Christ, (that immoveable Rock in the midst of a raging Sea) which Fear, be it said by the by, in a Person of the Cloth, be it ever so ill-grounded, gives me a real Pleasure, and encreases my Esteem for the Man:

So I will explain myself about several Articles briefly, and only postpone the Analysis of these till the greater Work.


A N



A N  
EXPOSITION, &c.

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P A R T II.

1.  AM well assured, that the Times are past, when the *Clergy deceived the World*. I hope, I never said so *in presenti*. The World acts now as our first Father; he was not deceived when he sinned.

2. When I shall once begin to publish doctrinal Writings myself, I shall take Care not to utter *my own, instead of Bible Judgment*.

3. I am glad, that I have a *Heart and Head full of the Bible*; and that I can say in some Measure in St. Paul's Strain, 1 Cor. xiv. *I thank God, I have learnt the Bible more by Heart, and speak it accordingly more than you all*.

4. I think it neither right nor safe to *depart* from the *written Word*, in guiding Consciences; and moreover I think it to be a great Folly; because a Commentator of a Book, not willing to be laugh'd at, must stick to the Principles of his Book, when explaining the Meaning of his Author; and if he

B has



has a Mind to maintain an Opinion contrary to his Text, he must freely confess that he does so, because he will never get over an impartial Reader to believe him backed by a Book, when he contradicts it.

5. I have a real Attachment to the Spirit of *LUTHER*; and I have constantly affirmed myself to be one belonging to that School, even in such Countries, where it is out of Fashion to be a *Lutheran*.

6. I never intended publicly or privately to profess any Doctrine contrary to the *Augsburg Confession*, because I agree to that Confession *out of Choice, non quatenus sed quia*; and *am not conscious that I hold any Tenet*, contrary to that Confession.\*

7. I am sure, that Nobody was offended in my own Country at my Expressions, but those, whose Consciences are not very clean.

But I am also sure, that the Glosses put upon my Writings at that Time † are very scandalous, and truly such *ἠνυμὰ ἀπύρα*, of which our Saviour speaks in that dreadful Manner, *Matth. xii. 36*.

8. My *Way of speaking* was only the common *German*, as it is used on the Borders of *Bohemia*, in *Silesia* and *Moravia*.

\* How many Persons who subscribe their full Assent and Consent to the Articles and Book of Common Prayer, &c. can say, *they are not conscious that they hold any settled Tenet contrary to that Subscription*, I know not; I wish they were innumerable. It would be well for the Church of *England*, and God would not be so often mocked as it is said he is by many, who no sooner have subscribed and entered into Preferment, than they make no scruple to wish to drop the *Athanasian Creed*, and those Articles of Religion which look a little like what is called *Anti-Arminianism*, and preach accordingly.

† And here in *England* now.

I altered it a little in the Time of the great Sifting, which was a Time of four Years; *in verbis eram facilis*, in order to maintain Truth itself.\*

The Stile from 1744, till 48. was *not my own*.

I speak now these seven Years in my old Way; and we are now all agreed *circa res & verba*.

9. My Brethren of the *Lutheran* Tropus, and I, have no other Doctrine, than what is taught by that School; and our Phrases in Prose and Verse have nothing, but what is afforded by the Idiom proper to it.

It is now seven Years, that the Eastern Ferocity suffers itself to be somewhat civilized by the Western Elegance; but will never exchange a *rustic* Expression of a *wise* Thought with the *ablest* Delivery of a *filly* Thing.

10. I would *not have Christianity ridiculed* (as it was by *Petronius, Lucian, Porphyrius, Julian, Symmachus*, and other grave or jesting Philosophers of the Gentiles) *by our notorious Unbelievers*; and for that very Reason, *I keep the more strictly to Christ's own Instruction and Example, in answering leading or infamous Questions*.

\* As the great Sage of old condescended to play with his Children, perhaps rather than suffer them to be corrupted by the Company of his Slaves. The Condescension of the Ordinary herein, to go a few Steps, if I may use the Word, into the Language prevailing among many at that Time (who were at the Bottom, the best and most sincere Part of a certain Society) in order to be able to come at the Helm, whenever there should be real Danger of Shipwreck; tho' it gave an odd Turn to his Diction, and threw a Ridicule upon his Character, yet it was the happiest Thing for the Society, as well as the kindest Thing He ever did, and the Success He had in recovering so many Jewels from their Flaws, abundantly overpaid all the Scorn He met with. God reward him.

11. I would not *furnish Deists with Weapons*; \* but those unclean Flies, who first marr Words and make them theirs, and then give them out for other People's, are guilty of that great Sin.

12. I endeavour to prepare all Truths for the Heart, according to the *Method of the Bible*. † That is my only View. How far I succeed therein God knows best, and perhaps also a Company of a hundred Thousand Souls in different Places; who are indeed but a few, a small Flock, compared with the whole Body of Christendom.

13. The seeming *Uncommonness of my Expressions*, is owing to a too common Defect in Readers, that they are not converted, nor of a tender Heart. And these Things were not written for *them*. I let the Copies of my Writings be so sparingly distributed, that they scarce suffice for a fourth Part of our own People. ||

I was

\* He knows neither *Collins* nor *Woolston*; therefore from the Charge was only taken *Deists* in general, without undertaking to assert whether those Persons were so or no; they pass'd according to common Fame to be so.

† What is said of Dr. *S. Clark*, (see *his Life* lately published) has always been true of our Author.

“ In Divinity, it was his great Aim to settle beyond all Contradiction what must be the Support of true Religion; and then, to shew the Evidences for what must rely upon that Support.”

As to his Learning, or Reading, “ it did not indeed appear in Trifles, nor in every Part of Knowledge, but in those particularly which regarded the purest Writers, as well as what can truly be called *Theology*; it was of wonderful Use to him in all his Studies, and all his Conversations. — He was one of the best Judges to apply to for a quick Determination about the Force or Failure of any Arguments or appearing Demonstrations in these Studies.

|| When a Cardinal, who pretended to Learning, said to *Gombauld*, *je ne vous entends pas*: He replied, *Mr. ce n'est pas ma faute*. Our Saviour has expressed himself still more roundly  
on

14. I was hitherto a little embarrassed with the Copies made of my Deliveries.

(1.) I am quite the Reverse of those good Authors, *who are sensible, that they say finer Things in Writing, than in Conversation.* But I am absolutely in their Case in that other Particular, *that many Thoughts of theirs, with which they have been charmed, when they first arose in their Minds, they do afterwards blush at, and strike them out.\**

(2.) It is not in my Power to suffice for all the Emendations, which I fain would make in reviewing any Delivery of mine. *Why then is the World filled with your Books?* I'll tell: Before the Year 1748, I was not able to hinder it. I did it so effectually these seven Years past, that of near three thousand Sermons and Homilies which I delivered in that Space of Time, not one, I hope, has been printed and published. As I was already of that Opinion in the Year 1740, I permitted not my Name to be set to most of those Embryo's; for having determined, in the End, to publish myself all what I should judge to be ready for Publication, I intended to deprive those præmature Editions of their Sanction, and declared myself many times to that Effect. †

I was

on that Head. But from whom should He study to *conceal* his Principles? Besides, He is speaking to People to whom it is given to understand him. And after all, it wou'd be no such great Harm done, if those perhaps did not understand him, whose Pastor he is not, and who don't possess the *Correlatum* or Requisites for his practical Ideas. They might then take up the just and wise Resolution for them against his Writings; not to read them at all.

\* Observations sur l'Homme d'Esprit. Mercure François. Juillet 1746.

† In the Books published, here and there, Emendations were not wanting. The Author has more Pleasure in correcting any Thing, which has escaped his Notice, the first Moment he can, than to wait till a subsequent Edition.

Who-

I was the more necessitated to do so, because the Ignorance and Carelessness of the Performers was sometimes such, that I could not guess at my own Meaning, by their having *left out whole Lines*, † put *one Word for another*, taken *No for Yes*, and what impardonable Faults more could be laid to their Charge; § which very extraordinary Fate in

Whoever but knows, amidst how many Avocations and Bu-  
sinesses of very different Kinds all our Printing Matters are carried  
on, will not wonder, that there are Emendations to be made; he  
ought to wonder, that there are not many more.

He never supposes there is any Perfection in his Writings; he  
looks upon them as perpetually wanting Correction and A-  
mendment. A friendly Hand, which would point out to him  
any thing which wanted, would be very far from being unwell-  
come to him.

It would be perhaps needless to desire fair and candid Read-  
ers; those who are naturally so, will be so of Course with his  
Writings; those who are otherwise disposed, may not perhaps  
alter their Way of reading, for being desired to do so.

† Two Letters omitted may give a Handle to a great deal  
of ridiculous Nonsense, tho' it is not very honest in a Writer to  
urge Blunders contrary to the whole Drift of the Books of his  
Antagonist, only in order to turn serious Things into a Joke.

§ There were sometimes five hundred Faults of the Copist or  
Printer in two hundred Pages of a Book ascribed to him, and  
now and then they have been such, as implied erroneous Dec-  
trines, quite the Reverse of his known Principles: That our  
Saviour was *nichts anders* (*nothing farther*) *than a Man*, instead  
of *nicht anders* (no otherwise) *i. e.* he deputed himself no  
otherwise in his Actions, Speeches, sleeping, eating and drink-  
ing, is one of that bad Sort. The Letter added creates an  
impious and odious Error, directly contradictory to the whole  
Theology he stands up for. It looks like one of those *Vitia*  
*typographica*, which some prophane Hand made on purpose; such  
as often happen in strange Printing Offices, as; the Heart  
still remains *Stein* (his, the Saviour's) instead of *Stein* (like a  
Stone;) *Hunds-gesinde* (a Pack of Dogs) for *Haus-gesinde* (the  
Family). The Lord's *Wölfe* (Wolves) for *Zwoelfe* *twelve*.  
God's *Antugenden*, unvirtuous Qualities, for *Tugend*, *Virtues*,  
&c. But others, as well as we, have met with the same Fate:  
as in one famous Edition of the Bible the Words run positively  
thus: *Thou shalt commit Adultery*.

our

our Times, tho' very common between the sixteenth and seventeenth Centuries \*, would scarce be believed, if the first Edition of *my Essay upon the New Testament*, compared with its second Edition, had not spoken so loudly in my Behalf, that there can be no such Thing as *evading* or *lessening* the Argument.

15. What the Sermons of the Synod at Zeist are to me, or I to them, shall be determined, when I in the Volumes of my Works, which are now going to the Press, shall be advanced so far. In the mean while I must confess, that they share the Fate of almost all the first Editions of my other Writings, which, as I said before, are never acknowledged by *me*. The Difference between a *second* Edition and the *first*, seems of so little Consequence to some, that my own People perhaps is not sensible of it; but, however, for *Word-hunters* the Disappointment will be very great; no Person being less yielding about Principles, or more tractable about Words, Phrases and Particles, than I: *In verbis facilis, circa res pertinax*.

I hope the Excellency of the Brethren's Constitution will shortly convince all those, who ridiculised them upon some Excrescencies very easily to be cut without hurting the noble Parts, that they have judged the *sine* Hand by the long *Nails*. *Ex ungue hominem*. I would however wish, that the Opponents had contented themselves with exposing Matters if not charitably, yet truly.

\* *Luther's* Writings, a great Poem of *Tasso*, & *Buxtorffii Synagoga Judaica*, met with the same Inconvenience: in the first Edition of one of the Books of the former, the Number of the Faults amounted to one thousand. And the first Editions of the two last were scarce producible. One need not tell a learned Reader, that those præmature Fruits are always the Effect of the Officiousness of oversond Disciples, or of the Eagerness of interested Booksellers.

16. The

16. The Person who offers to swear, that he heard me say in the Pulpit, that the 7th Commandment was not sufficient to prevent Adultery in the Christian Sense, may take heed how he swears :

If he swears to the very Words I find alledged in Books, he forswears himself.

(1.) I could not have spoken of the *seventh* Commandment, because I being a *Lutheran*, hold that Commandment to be the sixth; being far from taking what you draw from the second, for a Commandment yet in force. Because the Argument used there is, *that nobody has seen God*; Deut. iv. 15. Whereas S. Paul and S. John declare, that God was *manifested in the Flesh, that they and many Hundreds more saw him.*

(2.) I can scarce have mentioned the Word *Commandment* at all, being very nice about Expressions capable to hurt the Ears of well-meaning People.

(3.) I can have said, and I suppose I have said, (because I believe so, and because no Christian can doubt of it,) that the Rule of old about Adultery is not sufficient to teach People their Duty now. And

(4.) If he swears that, he must swear too, that I borrowed my Assertion out of the very Mouth of our Saviour; and I need not swear to that *Fact*, because every body can read the very Words our Saviour spoke to that Effect; they begin thus: “ You have heard that it has been said to the Ancients, Thou shalt not commit Adultery; *but I say unto YOU, &c.*

And why that? “ If your Righteousness does not *exceed*, is not better than what you have been told by your Teachers, (the Orthodoxy of whom he recommends extremely on another Occasion, you cannot enter into the Kingdom of God.” Matt. v.

I never

17. I never said, *that our Saviour acted not with Caution enough, and that S. John acts better.*

It is a downright perverting of the Citation, which every body can see very plainly (*Maxims*, p. 223. l. 10—13. \*

Let every honest Man judge, if I preferred S. *John* for his *metaphysical* Caution, to the Simplicity of my Saviour, for whom I would give a thousand Lives.

18. I never called any *Christian People Names*, neither in *Jeremias*, p. 238, nor in any of my Books. That is a wilful Imposition upon the too credulous Reader.

I never called *the Clergy* or any of them *Satan's Professors*, neither in the *Zest* Discourses, p. 40. nor any where else.

But as it is notorious, that S. *John* called *Cerintus* the First-born of Satan; that St. *Paul* calls many Persons the Apostles of Satan; and that our Saviour calls *Peter himself* a Satan: So I could be in the right to *caution* † a good Friend of mine against that unhappy Business.

19. Tho' I knew very well; that I could never have called the *Protestant Religion* a *Laodicea*, which she cannot be: Nevertheless I sought for it in the Place alledged (*Bud. Coll.* T. II. p. 603.) but find that I said there the direct contrary.

It was then that I met with a real Error of the Press the most unaccountable I ever saw; for, instead of **Die Kleine**, which is the right Reading,

\* If these *Maxims* of his were read, no other Remarks upon the Controversies against Him would be necessary, either to shew what the Man means, or what his Adversaries deserve.

† Which, by the bye, was so far from imbittering his Mind, that after his Death he left his Family to the Ordinary's Care, which is now an Ornament to our Church.



I found **Der Engel** (the Angel) who is there quite out of his Place. || I hope that Error was none of the wilful ones we meet with sometimes in foreign Printing Offices, but was only a Mistake.

I shall but say in Conclusion, That I never called the Protestant Religion *Laodicea*, nor ever shall.

20. I never called Divines *Sacrament-Babblers*, or any Thing like it.

The Place referred to is the downright Opposite to any such Meaning. §

I rebuked severely those light-minded young Clergymen among the *Lutherans*, who ridiculed the ceremonial Part of their Duty, (a Fashion very common at that Time) and told them they should not turn *ὑποκρίταις*, and *Scurræ* of holy Things, which was to me an Abomination. If they were not convinced, that Ceremonies, however plain and few, were of Service or fitting, they should leave them unused; should neither comply with them, nor mock them.

21. I said (pag. 423.) that *true Ministers* of a Church of Christ, and so ours too, in their different Stations and Countries, ought to be *living Images* of our blessed Saviour; I said modestly they *ought* to be, tho' the Apostles say they *are*.

22. It being once usual on the Congregation-Days, which were frequent enough, that we got fifty or sixty Letters from Persons of all Ranks to

|| The Words were to that Effect, *Ist Pauli Große Kraft in Asia von allen verlassen worden; was will die Kleine, der Gemeine zu Philadelphia, anders erwarten*: So the Passage should be read, and the Corrector, or Printer, or somebody has been to blame. However, *Laodicea* is not the Name given to the Protestant Religion in the same Page, but a better Name.

§ The Book called *Remarks on Jeremias* is entirely written *in honorem Ministerii Evangelici*, and properly of that Part of it, which is *not* of our Pale.

be received into our *Congregations*; who wrote in such a Manner, as if their temporal and eternal Welfare depended upon their being received or not:

It was on that Head, and in order to stifle that Rage of coming among us, that I said in the Sermon, preached Nov. 22, 1744, that I was well assured, that *People who would have been saved in their own Religion, could be damned in ours.*

I do not comprehend, where the Opponents have gathered all the Nonsense they say thereupon. What could they have said more to the Purpose, if they had themselves spoken upon that Topic?

23. When any *Oeconomus* \* happens to want to get rid of a rich young Man, who immaturity presses for being received, he may, shall, and will give him the same Answer as in Luke xviii. 22. which I did barely repeat.

24. When I had spoken (*Zeist Disc. p. 362.*) of a *Tractableness* like that of little Children, to be led, Step by Step, by their Ministers and the Church, not knowing what they did: I concluded the Period with these very Words (*p. 363. l. 12.*) *auf diese fuehrung halte ich nichts*, "That Leading I don't approve of." And it is however said, that I recommend the same, and great Things are built upon that Supposition.

25. The *Veil drawn before the Father's Eyes* might be taken for the Granting of David's Prayer: *Hide thy Face from my Sins.*

That would be Sense and an *Orthodox* one too; but I suspect that this was not my Meaning when I said so. I spoke then of the Retreat of God,

\* A Bible Word, which has nothing to do with Money-Matters. 1 Cor. iv. 1.

*Hof. v. 15. I will bide my Face, viz. in Displeasure, the Opposite of being permitted to see God. Matt. v.*

26. I must be deemed *myself* a Professor of God the Father; I have composed and founded the Liturgies to him in our Church.

But because it is not in *Defiance to*, and in *Odium Filii Creatoris*, that I preach the Father; therefore I cannot be deemed one of the Angels of Satan, with whom false Teachers are compared by St. Paul.

27. It is no Bible Divinity neither, when one says, *God the Father is our Creator.*

No such Tenet is to be found in the whole Bible of the Old and New Testament. But when *Pf. 102.* it is said, *of old hast Thou laid the Foundation of the Earth, and the Heavens are the Works of thy Hands,* the Epistle to the *Hebrews* acquaints us, *that was said of the SON.*

That the *Son Redeemed* us, that will, I hope, not be contradicted by Christians.

That He *Hallowed himself in order to sanctify us,* are his *own* Words.

And St. Paul adds positively, that *Christ* is to us *Sanctification.*

If it is said, however, that God the Father, the Son, and the Holy Ghost created, redeemed and sanctify us *by Christ Jesus,* we will take no Offence, and moreover agree.

28. When I confess, that my Redeemer has also created me, I speak as much like a Man of the Law, as a Divine.

There were Times, when the Chancery of the *German Empire* counted the Years always *nach Gottes Geburt,* after the Nativity of GOD; an Expression, which if it was wanting in a Voucher of that

that Age, is an incontestable Proof of it's being supposititious.

Now I will tell you, my Friends, what our old *Saxon* Law held thereabout.

**Gott schuff zuerst Himmel und Erde, und machte den Menschen; der brach den Gehorsam, darum gingen wir irre, bis an die zeit, da Er uns erloesete mit seiner Harter.\***

“ God at first *created* Heaven and Earth, and made  
“ Man; who violated his Obedience, in confe-  
“ sequence of which we wander'd astray, till the  
“ Time came that *HE redeemed* us by his own  
“ Pain.”

**Des Freitags macht Gott den Menschen, und ward des Freytags gemartert um des Menschen willen; Er ruht auch des Samstags im Grabe nach seiner Harter †.** “ On

“ Friday *God makes* Man, and on Friday he suffered  
“ for the Sake of Man; He also rests on Saturday  
“ in the Grave after his Suffering.”

Once more, **Gott hat den Menschen geschaf- fen, und hat ihn mit seiner Harter erloeset, einen als wol als den andern §.** “ God hath  
“ created Man, and hath redeemed him by his Suf-  
“ fering, one as well as the other.”

29. Somebody is, it seems, not content with my calling the Holy Ghost a Mother. I mean neither more nor less, than the old Fathers of the Primitive Church, when they called Him so too. I follow this Idea simply, as did before me the great Dr. *Luther*, and the celebrated Dr. *Franke* at *Hail*.

*Clemens Alexandrinus* intimated something like it.  
“ God is Love, and thro' Love did he suffer him-

\* Preface to the *Sachsen-Spiegel*.

† L. II. Art. 66.

‡ L. III. Art. 43.

“ self to be laid hold of by us. In respect of his  
 “ Ineffability he is Father ; but in regard of his  
 “ sympathizing with us, He became a *Mother* ; —  
 “ thro’ Love, he is become Feminine.” *Tract.*  
*Quis dives salvo.*

But good old St. *Macarius* is full and plain.  
 “ When *Adam* (says he, *Homil.* 28.) had trans-  
 “ gressed, and submitted to the Spirit of this  
 “ World, then he saw no more either the true  
 “ *Father* in Heaven, or that good and useful *Mo-*  
 “ *ther* the *Holy Ghost*’s Grace, or that sweet and de-  
 “ sirable *Brother*, our Lord.”

Dr. *Luther* adopts the Opinion of the Fathers  
 concerning the Holy Ghost, and says, That He  
 “ instructs, teaches and comforts us, as the *Mother*  
 “ does her Child ; and adds, *This is the right De-*  
 “ *fnition and Manifestation of the Holy Ghost.*”  
*Tom.* vii. fol. 88—90. *Ed. Jen.* Again, “ Who-  
 “ soever is a Child of Righteousness, he has that  
 “ honourable *Mother* the Holy Ghost ; of Her he  
 “ can boast and rejoice.” *Haus-Postil.* *Tom.* I.  
*fol.* 140.

“ The Holy Ghost, says Professor *Frank*, di-  
 “ rected St. *Paul* to paint him as the true Mother  
 “ of the Children of God.” And farther, “ Who  
 “ can deny, that these are the Effects of the  
 “ infinite Mother-Love of the Holy Ghost to-  
 “ wards those whom He has borne ?

30. The being *initiated into the Mystery of the*  
*Blood of Christ*, is a very good Word ; it is never-  
 theless true that I said not that *loco citato*, and that  
 the Translation is a downright Untruth.

Is it possible that a *German* can translate *her-*  
*kommen*, *coming out of the Midst of*, with *being*  
*initiated into*, which is a going *thither* ?

31. Tho’ I never said nor sung, nor shall ever  
 say

say or sing, those Words: “*God’s Side-Hole bear my Prayer;*” yet I am sure that *David* made a Prayer pretty much the same, \* and that *Isaiab*, Ch. li. and *St. Jobn*, Ch. xix. 35. invite all good People to join with *David*. *Sursum Corda!*

*Seiten-boele* in *German*, and *Side-hole* in *Englisch* are Expressions of a quite different Nature; as the Translation of *Leibes-boele* with *Hole*, is one of the usual Tricks in order to spoil Words, and to confound *ἀγνεία*, in *Englisch*, Purity, *Unschuld*, with *απαίσια*, Lewdness, *Unzucht*.

32. The Prophet *Hosbea*, ch. x. 11. and *Jeremiab*, ch. xxxi. 18. speak of *Calves*, (in the *Englisch* Translation, Heifers and Bullocks:) But the *Pig* and the *Ape* were never in the Dictionary of our Poetry. I take them to be Inventions made to raise a Laugh against honest People.

33. I know not, if among the thousands of Persons who bear our Name, and among the many others who love it, some or other have used that Appellation, † which sounds ridiculous in *Englisch*, tho’ not in *Greek*, *Bobemian*, nor *German*. I neither would use such Words, nor really believe that any but a Child has ever used them, on that Occasion. God is called in our easterly Hymns, (I mean those not made by *Moravians*) not only *Vatergen*, *Mutterlein*, little Father, little Mother, but also in some, *Goettlein*, little God.

Supposing such a Word as *Pappa* had once been used, addressing the heavenly Father, in a Verse made for Children; is it not much the same as the *Syriac* or *Chaldaic* Word, *Abba*, which the

\* I will say unto God, *My Rock*, why hast thou forgotten me? *Pfal.* xlii. 9.

† The Word *Papagen* to God, in blessing a dying Person.

Holy

Holy Spirit himself cries in our Hearts? And that other affectionate Phrase so familiar to Children, *Mamma* (*μάμμη* in Greek is a Grand or venerable Mother) were it any Thing wicked for them to apply it to another divine Person?

Is not τὸ ἀρνίον, so frequent in the New Testament, always a Diminutive, *little Lamb*?

34. The Saviour was never called *Mutter* (Mother) by the Brethren. But it is *Lutheran* Divinity, that He is so, and Father too; and is not to be contradicted.

35. The *Birds in the Cross's Air*, are very renowned throughout the Bible. Perhaps the same our Saviour speaks of, when he tells us, that *where the Corpse is, there will assemble the Birds*,\* Matt. xxiv. 28. But as I desired my Brethren to drop that Expression, because it gave Offence, they were so good as to comply with my Desire.

36. Speaking by *Prosopopoeia* to Angels, Saints, Devils, and inanimate Things, is *German Church-Poetry*.

37. Tho' this had no Affinity to Image Worship, tho' Nobody revered all these Objects, nevertheless, Occasion serving, I must speak something of Images and Worship. At this Time *Idolatry* is of a very different Kind. An Author, who admires and offers Incense to his own Wit, is an Idolater of a far worse Kind, than that Simpleton who reveres the Representation of God manifested in Flesh. The first adores that nasty Beast of Selfishness; and therefore, instead of ridiculing the

\* "Let it appear we are so, for here is the *Body*," (says Bp. Andrews, expounding it of our Saviour, *Serm. 10. on the Nativ.*)

Simplicity of the other, let such a wild Iconoclast read *Habakuk* i. 16. and become rather sensible of his own Impiety.

38. I always think as to those, who exposed the *Lutheran* Way of singing, used for so many Centuries, to the Eyes of the present Offspring of *Noah's* wicked Boy, who was turned out of his Father's House for his false Wit; I say, I am sure that all that Sort of People who occasioned Reflections on that *adorable Body* of our dearest *Saviour*, only to satisfy their ill-Nature and Fury against the Episcopal Church of the Brethren, and by absolutely ruining it's Character to get rid of it; it would have been better for them, to have been drowned,† before they did so.

39. The Style of a *German Hymn-Book*, how venerable soever the Quarter be from whence it comes, is so very peculiar to itself, as to be absolutely unfit to be laid before the *English* World. Not only some Passages in these Hymns would render them obnoxious to the Censure of those who are unacquainted with that Idiom, but, as the present Way of teaching in *England* differs so vastly from that of *Luther*, (which my *English* Brethren tell me, was the old *English* Way too) so it would be unhand-some not to alter the *Moravian* Style considerably, in order to insinuate *Moravian Truth*. And this altering of the Stile has been one of my Endeavours in *England* these seven Years; for I always blushed at some Translations made from the *German* Hymns and Sermons; about that therefore I have little more to say to *English* Opponents, but "Learners" must not be too much discouraged and alarmed.

† With a Mill-stone about their Neck, is our Saviour's Expression.



If a Divine of *Silesian*, or *Lusatian* Congregations tells you, that the Stile of our Hymns is not the same with the common *Lutheran* Way of singing in their Provinces, He would not fail to shew himself a Knave.

I put Yesterday into the Hands of a Friend a Collection of *German* Hymns, where *not one of ours* is to be found. I collected it out of a *Lutheran* Church-Hymn-Book of the first Rate, not only in order to convince him of the Truth of my Assertion, but also to make him acquainted with those Principles.

I divided the Book into six Parts,

- (1) Principles.
- (2) Genius ; of two different Kinds.
- (3) *Nairvities*, or Livelinesses.
- (4) Poetry.
- (5) Foreign and mixed Songs.
- (6) Mistakes and Nonsense, perhaps Errors, which tho' turned out of the Pulpit, are tolerated and continued in the Chorus.

I could fairly, in the Judgment of every Man, lay before the Reader a Specimen of what I speak of : But the Scorn and Raillery which would come upon the *Lutheran* Sanctuaries, will perhaps hinder me from ever clearing myself of certain Charges by a Method which would render common Matters of Faith the Sport of wicked People of all Ranks. Let my Antagonists therein have the last Word.

The Brethren's Church is a Motherly Sister to them all, who will not only give up her Phrases, (save but her Faith) but burn her own Fingers, rather than that the Face of her younger Sister should be burnt.

40. I will tell you my Mind about the Saints : Their Adoration, [Reverencing of them,] in the old oriental Way, has nothing erroneous.

The

The Adoration of the Saints in the Way of *Pagan* Deification, has never been the Doctrine of the *Roman* Church.

The Reality of that gross Mistake, happened to be greater in some of the *Greek* Churches, than in the *Latin*.

The Invocation, in the same Manner as we desire of a Bishop, tho' a sinful Man, to be blessed by him, seems very unnaturally to be disputed to the Saints in Heaven.

Why should not a faithful Bishop of *London* be a more powerful Protector of his Church, when in the Saviour's Company, than in the Time of his present Conversation, be it ever so holy?

When it is said, that the Sins of the People are such, that if the *three Men* should intreat the Lord, he would not pardon them; what is that but to say, that if the Sins were not so great, they would be heard?

So the renowned Text of *Abraham*, who is said to *know nothing* of his People, says no more, than that *Abraham* is in a Despondency about them, and having nothing to say in their Behalf, and being spent with useless Intercession, had renounced them at that Time.

If you think, however, that I was for introducing a Litany to the Saints; you are mistaken.

But why not, after all that Apology?

I will tell you: Our Saviour *incourages not* very much the *Veneration* of the Saints.

A good Woman said of his blessed Mother, conformable to the Words of *Gabriel* and of herself: "Blessed be the Womb that bare thee, and the Paps that thou hast sucked." But he answers her very coolly, and almost questioning the Matter. At another Time he declared his Disciples and other of their Kind to be his Mothers, and Sisters, and Brothers.

And as for the *Invocation*; when we are so pre-emptorily recommended to, and accepted by His Father, nursed daily by the Holy Ghost, and never forsaken by himself; because he has almost sworn, that he will not forsake us, *Heb. xiii.* surely He will not.

I would have considered the simple Invocation of a Saint of one's Acquaintance, as a *Rapture* of a Heart poor in Spirit, humbled, or broken.

Nevertheless, tho' I would have the best Construction put upon such a Deed *in abstracto*, (yea encourage it in regard to those, who are with us upon the Way, because it promotes Christian Unity;) I must necessarily discourage it in respect to the perfected Ones: And I must do so because they, being *perfect*, may clash with our *only good One*; which cannot be the Case with us poor Sinners, with any Appearance of Reason.

41. The Authors of some of our *Hymns* were very serious when they wrote them, and their Meaning was sometimes much approved of by me; but as their Stile was not for every Country, so fearing, if I approved of them, and permitted them to be put into one of our acknowledged Hymn-Books, it would then give Occasion not only for the *Dutch*, *English* and *French* People to translate them, but also for the *Livonians*, *Esthonians*, and the *Vandals*, and our different savage Languages to do the same, and thereby heighten the Oddness of the Expressions; I forbid the compiling of a Hymn-Book of the Brethren absolutely, till we were better acquainted with foreign Idioms.

In the mean Time I myself caused a little Essay for a Hymn-Book to be printed,\* which could serve my People for a Sketch, how I would myself

\* *Hirten-lieder.* Germantown, by *Sauer*, 1741.

treat that Matter for the future. But two Years ago, when I had finished my Course thro' the Principles of the *English* Divinity and its Expression ; (and I studied the Western Diction under two great Masters) Then I caused the Copy of a compleat Hymn-Book of our Church to be laid before the Commissioners appointed by the General Synod, in order to have it rejected or approved. And as that must have been the first Hymn-Book of the Brethren since 1570 ; so I wonder how it is possible for any one to produce Songs, taken out of the *Moravian* Cantional, and lay them before the World, in order to prove the Unsoundness and Absurdity of the present *Moravian* Singing, being so well assured that no Book of that Kind *acknowledged by the Moravians, and authorised by their Synod*, ever existed in our Times.

42. That the *holy Wounds of Jesus* consecrate the Christian for the chaste Performance of the conjugal Duty, as well as for all other Actions, is a primitive Thought of *Ignatius*.

The Prayer, upon which the Adversaries reflect, is said to have been composed by an honest Peasant, who was very serious when he made it \*.

43. As I cannot help supposing, that all what is said, and consequently lyed, relating to the Matrimonial Matters of the *Moravians*, has been said or lied, in order to prove, not that we are holy Fanaticks, but *lewd Hypocrites* ;

So my Answer to that Article, is a flat *Denial*.

The Matrimonial Matters of the settled *Moravians* (for our united Brethren, the World over, never had any Regulations from us about Matrimony) were from the Beginning calculated for a

\* It would have been as well, if it had not been printed ; but then somebody else might have handed it about privately, and made it much worse, and built sad Stuff upon it.

real Chastity, an exact Decency and Privacy, an honest Liberty, a noble Behaviour, reciprocal Respect to the Parties, and an unalterable conjugal Harmony

The wisest, tho' sometimes misapplied, Policy of every Christian Nation, has been excelled, tho' never refined upon, but perhaps applied by the *Moravians* with more Prudence and Opportunity.

The *Streiter-Eben*; the inward Degrees of Perfection; the Worship; the Sanction of the Act by the Presence of Church-Elders; the confirming \* of Matrimonies already consummated, in order to render them more perfect; these are all downright Lies with respect to those *Moravians* whom I know.

44. As we are now about Matrimony, I will speak some few Words on that Topic.

Matrimony is the highest of all human Stations, the Fountain-head of all Degrees and of all Orders whatsoever among Men.

The first Man was the first King; the first Woman was his Queen, and all the Earth besides was subject to them.

Our Saviour has not lessen'd the Honour of Matrimony, to be sure: however, one must be very cautious, how to mix his thrice-sacred Person with the external Part of that noble Corporation.

45. Our Saviour became *One Flesh* with us, in order to make us *one Spirit with him*.

He himself, that true and only Life of ours, became the Example of his Brethren in all Manner of good Deeds, which become a private Man, and even condescended in fact to Handicraft; but never

\* I am order'd to promise fifty Pound Reward to any body, who can prove, that any Marriage has been *made void*, in the common Sense of the Word, by Officers belonging to any Troops among the *Unitas Fratrum*, upon any Account whatsoever.

J. HUTTON.  
meddled

meddled with Government, (for our Saviour in his Conversation never taught his Disciples *Prudentiam regendi*, but that of obeying Superiors.) That was also his Case about Marriage; He never married. So no married Couple can presume to learn such an Act formally by Him, tho' ever so decent and holy, tho' the Act of begetting Children is the noblest of all Effects which can be performed by mortal Men; and therefore, ought not to fill their Imagination with impossible Matters.

Matrimony, as it is, is not fit for an angelick State, much less for that of the Assembly of the Righteous made perfect.

46. The matrimonial Customs some of the *Moravian* Church retain, \* are, as it is already said in *the Rationale*, somewhat *odd*; not because they are in themselves against the Law or the good Manners of any Nation; for they are strictly the same as Custom has introduced them in all the civilised Nations of the World, and in some Cases, ordered by Law; they are in some Measure much *more* calculated for Chastity, Modesty, Decency, Convenience, Bed-Chamber-Privacy, (nor are they committed to the Elders as such, but to Elders sworn, as it were, to those Matters, as are in the World the Men — and Women-Midwives) than in any other Nation: But

\* Mr. *Hutton* had written a particular Dissertation of the Marriage-Bed. All what had been laid to the Charge of the *Germans*, which the *English* in Union with them are entirely ignorant of, was taken Notice of there.

But when the Ordinary of the Brethren saw that Treatise, he declared positively, that he would not have those Pearls thrown before the Swine; that all what could be of any Use to the reasonable Public, would be said by himself.

That if such weighty Matters should be more useful, it must be then, when the System spoken of appeared; that however, it must be done by *arguing*, not *painting*.

In short, he would not have that Matter treated of any more, in his Books at least; and as this is his own Performance, so we were obliged to conform ourselves to his Sentiment.

they

they are odd, because they are used or renewed in order to prevent Mischiefs in the Tye of Marriages; when others commonly serve only to invalidate them.

What is said here, is the same they have proved to be Fact, when called upon by the proper Persons, and before the Commissioners of the Princes, who examined those Matters.

47. As for the *daily Worship* of the married pitch'd upon: The bringing it in, in that Sense, is a most nonsensical Scandal;

The *daily Worship* spoken of, being notoriously no other but what every Man, being the Priest of his own House, performs with his own *Family-Congregation*, (if in the Presence of Elders, it must be by mere Accident, but) before and with his Children and Servants.

That is the true and only Interpretation to be given to the Place alledged.

It is very true that our married People *worship one another's Soul and Body*; but making the *twain*, of which S. Paul speaks so plainly and so respectfully, a daily Worship of the *Moravians*, is murdering common Sense.

48. The Stanza's mentioned in Mr. *Gambold's* Preface to the *Peremtory bedenken* of Anno 1751, as never seen by me, tho' charged on me; were truly such as I had never seen; and in order to render that Assertion still more intelligible, let me add to it, that I saw in the very controversial Books published in *England*, Songs and Verses confidently charged on me, which I saw *then* the first Time in my Life.

49. Hundreds of Verses, as I hear, were used by *a certain Set of People*\* (whom I tolerated neither  
more

\* There was a Set of People at one time among us, who wrote Verses in such a Strain, as if they had been in Heaven already, before all that was human and sinful was done away and rectified; and supposed the Ordinary was not advanced far  
enough

more nor less than I am tolerated by others who are not of my Mind) in Publick or in Private, which I never saw nor can possibly have seen, tho' I sometimes have heard of them. The Authors would have burnt them (if there had been no other Way) to keep them from my Eyes.

50. As the Synod nor I never could nor would permit a publick Hymn-book to be printed or used till 1752. so were many Hymns *used by some*, which I neither did compose nor approve, yea, which I disapproved.

Had I prevented their being used, I should have, in my Opinion, done more lasting Hurt than real Good thereby; and therefore, I did not so much as endeavour it, because I was sure, I should be able to set all Matters right in due Time, preserve the Wheat, and gather up the Tares. †

51. The *Teachers* among us must take Heed how they speak in Public, in order to keep strictly (even in respect of Diction, *Illustrations*, &c.) to that truly venerable *Universality* of Christ, his Apostles, and the Fathers of that Century.

They would be censured by us, if they did otherwise. I for my own Part forbear to alledge in the Pulpit any Text, which a Man of Sense, proving himself to be such, can contradict. They speak naturally and familiarly upon other Matters in their

enough in the heavenly Life, to be able to comprehend their Heights and Depths; and who had the most extravagant Expressions at their Tongue's End. I shall not enter into more Particulars about People, who are come to sober Seriousness, and are not proud of their heretical Faults any longer, but are become as amiable and lovely, as true Repentance makes every Man; and, I might add, gives him an additional Lustre.

† Nay and get Tares (if I may so say) as much more valuable than the Wheat, as repenting Sinners bring more Joy to God than ninety-nine just Persons who need no Repentance.



private Meetings ; but it must be always agreeable to their Pulpit Tenets, and never *contradictory*.

52. Our Teachers should be very glad, if they could make themselves understood \* *by every body*, which must be always the Drift of speaking and writing to People. *Si non vis intelligi, non debes legi.*

53. The Brethren must take Care, that their *Interpretation given of Scripture be never contrary to common Sense*: because Bible-Divinity is the *right Reason*.

54. A Brother, as soon as he perceives that a Phrase, under Pretence to explain Matters, embarrasses them, or is likely to countenance an Error ; then it is to be believed, if he can have another, he will not use that.

A Brother will shun these Words: **Seitenhoele, Ehebett**, these seven Years, as delightful as they were to us in reference to *Isa. li.* and the *Canticles*. He will also seldom name our Saviour *the Son of God*.

Why? because the former, having been so sadly misrepresented, must not be used in Defiance ; which would trifle away the Blessing, and give a Handle to heighten the *Metaphora*, and to lessen the Meaning.

And because the latter, *post motas Lites*, cannot be so securely used as before. The Equivocation is manifest: as every Christian is a Son of God, so it makes the Person so called *par Excellence*, perhaps the first of Men, or rather an *Amphibion* of God and Man, which is a gross Mistake. The *Son of God* is a theosophical Expression ; but *Jesus Christ, the God over all*, is simple Divinity.

\* His Books were never designed for those, to whom any thing therein is obscure.

55. The Brethren, when called upon to answer by proper Persons, never refused it. \*

We give no body vile Names for being our Adversaries.

We never bestow the Title of Libels on Books supported by any Proofs but such as are libellous, or by Affidavits of Outlaws, which were never produced in Court till the Parties against whom they were made were absent.

56. The Brethren may not know half so much, as their Fellow-Christians. Why? Because they are of a *living* Body, which cannot turn the Book, until it gets Permission for it; which cannot read without Eye-Salve; which cannot understand, if the Meaning is not explained to them; which cannot hear nor perceive, if the Ear and Heart is not opened. And nothing of all that, is in the Power of any of their Teachers or Bishops to give them.

A Layman may know Things, of which a Bishop knows nothing.

But if he preaches it, before the Bishop gives Leave, he is either boasting without Cause, or that Spirit of Prophecy, not being subject to the Prophet, will not be believed by any advised Body.

\* If the Brethren ever *denied* what had indeed been in *explicit Terms set forth and really written in their Writings*, that would have been downright *Lying*; a Sin as idle as wicked, because their denying of Tenets which were actually known to be theirs, tho' but by a few People, would be a sure Way to make all Men their Enemies soon.

But it is on the other Side monstrous, to search, among a thousand explicit Confessions of Truths dearer to them than their own Life, for twenty-five obscure Passages liable to *Misrepresentation*. The insisting upon which Paragraphs, Words, Phrases, only in order to maintain and prove one's self perfect in all Words, *i. e.* infallible, would be Folly in us, tho' it is the common Case with all those learned Ridiculers and pretended Abominators of Infallibility. Truly a *Moravian* Brother is not Fanciful enough, to disturb the Church for a Word more or less.

57. A Brother may err, because he is a Man, but he cannot well become a Heretic ;

(1.) Because he is never delighted in Errors.

(2.) Because he never delivers, what he has not regular Leave to tell.

(3.) Because he is never opposed haughtily, nonsensically, or by false Allegations.

(4.) Because knowing more than his Brethren, is a Thing which makes none of us rejoice, but tremble.

58. If *one of our Labourers* has said, *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* ; he ought to have been accused to his own Congregation for a Dealer in nonsensical Witticism, or unbecoming Myfticism, and, if found guilty of such like Expressions, forbid preaching.

59. *Blasphemies uttered against the Bible* are, in the Mouth of a very Unbeliever, of the unfairest and worst Kind of ill-natured Stuff. It ought to be punished in the Mouth of a Coxcomb, and be pitied from the Mouth of a melancholic Fool.

60. I truly believe *that there were Persons among us, who said (tho' not boasted) that they read the Bible now the first Time in their Lives.*

61. The *selling a Bible, or giving it away*, may be good or bad, according as it is done.

62. I believe really, that *Incense was burnt for St. Paul.*

It has never been burnt for *Me*, but for our *Internunciatus* to the Greek Church in 1740, and, I hope, it was meant as no Idolatry, but Civility. \*

I have

\* As the Perfume in *Lutheran and Moravian Churches* is used to dissipate and correct the bad Air, occasion'd by the Croud of People, it may not be so well understood in Countries where Churches

63. I have from my Infancy seen, in my Country, and the neighbouring one, *Decorations of Altars with Wax-Tapers and Crosses upon them used in Lutheran Assemblies.*

*I never introduced such Ceremonies, but suffered them in my Territory.*

The *Brethren's Chapel* is to be seen every Sunday.

My domestic Chapel is very plain; no Image is to be seen there, nor such Decorations.

Moreover, there is hitherto not so much as a Communion-Table, nor a Font, both being always prepared only when Occasion offers.

64. I never affirm'd that my Brethren *are the holy Angels, coming with the Saviour in his Glory.* But that some of them will be among those *Saints, who accompany* our Saviour to his Judgment: Who will deny that? not I.

65. I hope *those of our Brethren who were Jews, will be of the 144,000 mentioned in the first Verse of the 14th Chapter of Revelations, but no others, most probably.* I was not the Author of that Hymn. Though the Words themselves were very humble, *Unter euch bin ich zu bloede, unwerth, ohne widerrede, &c.* What Ostentation is there to be seen? \*

Churches are seldom so crowded, or spacious enough to contain Multitudes without Inconvenience. In Gentlemen's Houses it is done to air a large Room where there is no Fire. And where I have travelled in many Parts of *Germany*, it is frequently used in the commonest Inns, especially in those Parts where the Ordinary was born and bred; and is one of the slyest Accusations to found something idolatrous upon against a *German*, that I have met with.

Mr. *Wh.* is the first Man who published it, the Author of the *Moravians compared, &c.* the first who found a Parallel to it in *Pagan and Gnostic Idolatry.* Let no body in 1755 presume to claim the Honour of the Accusation and Parallel, these two Gentlemen claim it.

\* Whoever reads the Hymn indeed, cannot say with Honesty that he finds the Herrnhuthers called the hundred and forty-four thousand. But their Accuser is a protected Man.

66. *I expect not to be judged at the last Day, because I live in the Faith of the Son of God, who loved me and gave himself for me.*

Paul says, "if we judge ourselves, we shall not be judged."

He says farther, His Brethren shall "judge the Angels," and rebukes them, for not being able to judge one another.

But all what I believe about that, is only in Obedience to the Word of Jesus, *whosoever believes in me, shall not be judged, & κρίνεται, Job. iii. 18.*

67. I never said, that one Soul of the *Wicked will be saved in the Day of Judgment.*

The *Wicked will then depart into everlasting Punishment*; and the Devils will not then be *saved*, when the wicked are bid to dwell with them.

68. But what's all this Noise about the *last Day*?

A venerable Brother, has, it seems, been abused for reminding his Flock of those private Days of Judgment, which *Jonab* in *Nineve* prevented; which our Saviour threatens perverse Nations positively with; and which *Alexandria, Jerusalem, Constantinople, Veneta* on the *Baltic, Plurs* in *Switzerland*, and a hundred more, are sad Monuments of. My Lord performed the Duty of a Christian, a Man of Honour, and a Bishop.

I will not now account for the last Day, or be bid to expatiate upon the *Universal Judgment*. Let us, my Brethren and Friends, take Care that we may not *spare* in any *particular Destruction*.

69. I Will say no more; there is no right *status Controversiæ* to be had; and the Parallel-makers will not help us to any.

70. For

70. For, considering what Abundance of crude Things have been uttered in a Course of eighteen Centuries, is it any Wonder, that whosoever will take the Trouble, may, in one Heretic or other, light upon a Passage resembling in Appearance another Passage in a very orthodox Book? Especially if we call to Mind, that the Hereticks borrowed most of their Hints from orthodox Writers, only wresting them afterward to their own Purposes. Such a Kind of Syllogism :

*Thou teachest, that there is One only God :*

*But this the Jew also teaches,*

*Or, this the Socinian teaches too,*

*Or, this seems likewise to be the Opinion of Cicero in his De Natura Deorum :*

ERGO, Thou art a Jew, Socinian, and Heathen — Has been often used before now : But in our Days, the thinking World have pretty unanimously exploded that Way of Argument.

71. But to descend more to Particulars : Is it possible for us to know, what is expected of us to defend as Truth, or shun as Error, until some Divine (if such as were not at all mingled in the Broil, would do it, it might be best) will please to give us first a direct and categorical Answer, and such as exhibits the *Sense of their Church*, to the following Questions, that are of Importance in Christian Divinity?

Is it we, or is it the Divines themselves that quarrel with us, who have found out so many various Readings, and so many *Dubia vexata* in the Scriptures, which they afterwards could not so completely give a Solution of? Why then do they rest the divine Signature and Pre eminence of the Scripture upon the Nicety of the Expressions, the minute Harmony of the Narrations, the Style, the Chronological, Mathematical, and Astro-

Astronomical Side of the Matter, and the logical Chain of Argument ?

Is it not better, that the Brethrens Church at least, (and perhaps many Millions besides of Peasants, Handicrafts-Men, Women, and some Students too that are but middling Genius's) singly seek God their Saviour in the Scripture, and keep and weigh in their Hearts what they find concerning Him ? Will they not by this Method, certainly experience the divine Character of the Bible, even with regard to all those other Passages by Degrees, which the Holy Spirit will clear up to them ?

Can such Persons, when asked what the Bible is ? give a better Answer, than, “ *It is that, which was written for my Instruction, that I might innumerable Times comfort and revive myself with those beautiful Doctrines and Examples ; since I may confidently expect from my good God every good Thing that I there read of ?*”

May we not many Times with great Safety define negatively, that a Place of Scripture cannot mean so or so, even when we are not able to say positively what is the Meaning ?

Is it true, or not, that the Lord Jesus is that Deity which the Nations feel after, and ignorantly worship ; and his Name that tremendous one, before which *every Knee must bow, of Things in Heaven, on Earth, and under the Earth ?*

Is not He the very Cause of Causes, and therefore by all Christendom alledged as the Ground of all their Petitions ?

Is it not moreover in itself a weak Way of Thinking, granting that the *Father* were to have some Pre-

Prerogative before the Son and the Holy Ghost, to suppose, that this must necessarily consist in his being the *Workman of this Universe?*

Is not, on the other Hand, the Father infinitely ~~more~~ honour'd by this Confession: That the Maker of all Things, the Sire of Time and Eternity, was begotten out of his paternal Bosom, and that the Holy Ghost proceedeth from him?

From the Beginning of the World till now, has the ~~Father~~ ever been worshipp'd in a more majestic Manner, than He is in that Allocution of the Brethren's Church in her Liturgy :

<i>Heiliger Vater Gott,</i>	O Holy Father God!
<i>Das Gotts der Zebaoth,</i>	Of th' God of Sabaoth,
<i>(Der auch aller Welt Gott)</i>	(The whole World's God
	avow'd)
<i>Und seiner Christen Gott!</i>	And of his Christians,
	God!

In the whole Christian Church, is any higher or more respectful Declaration towards the Father to be met with?

When Men make an Arrangement of the Persons in the divine Essence, with the least Intention, by such *first, second, third*, to establish any real Precedence —

Also when they arbitrarily ascribe some Work or Operation to one Person separate from the others, with an Imagination, that this Person shall hereby be rendered superior to some other in the same Essence: Is not this downright Herefy?

Is it an entirely correct Way of speaking, to say,  
 “ I believe in God the Father, who made me ;  
 “ in God the Son, who redeemed me ; in God  
 “ the Holy Ghost, who sanctifieth me.” \*

\* It is truly against the First Article of the *Augsburg* Confession, and the *Athanasian* Creed.



Would it not be more orthodox, barely to express it thus? "I believe in God the Father, Son and Holy Ghost, my Creator, Redeemer, and Sanctifier?"

Might not the Father be as well stiled, in *this* Sense, Redeemer and Sanctifier, as Creator; and is He not so stiled in the New Testament?

And by the same Rule that he is said to have *created all Things* BY JESUS CHRIST, might He not be said equally to be the *Redeemer* of all Things *by* the same?

Will therefore our Saviour not be our Redeemer  
*κατ' ἐξοχὴν?*

Does not sacred Writ expressly attribute to the Holy Ghost likewise, both the Work of Creation and Reconciliation?

On Account of the former, has He not been called by the Primitive Church *Spiritus Creator*.

But as soon as Holy Scripture will express the Matter centrally and compendiously, is it not positively said of Christ, *Thou, Lord, in the Beginning hast laid the Foundation of the Earth?*

And is not the same said to be *our Maker*, who is the *Husband* of Souls? And the Son of Man, is He not asserted to be the *Everlasting Father*, the Father of Ages and Worlds?

In short: Is not Jesus Christ the proper and direct Maker of all Heavens, and of all Things that exist, visible and invisible?

Has not the same Jesus Christ afterwards redeemed us from Sin with *his own Blood*?

Did he not also sacrifice himself for our Sakes, to the End that we *might be sanctified through the Truth*?

Is

Is the Notion of, *God of God, Light of Light, &c.* (yet so truly coeternal, that it was added, *non erat, ubi non erat*) a bare Invention of ours? or whence is that Language derived?

Is it true or not, that every Christian, so called, let him know, talk, and, in his Way, believe ever so much concerning God, is, so long as he has not yet learnt to call Jesus the *Jehovah*, accounted by the Holy Spirit not only for a Deist or *Unitarian*, (which is at present a very fashionable Name, tho' it will also suit a *Turk*) but for a downright *Atheist*?

Would not our Saviour's Word bear us out, if we should say, that the Holy Ghost *taketh of his* (Christ's) whatsoever he imparts to us; and that all the Connexion the Holy Trinity vouchsafes to have with our Hearts, is an Oeconomy condescended to out of Love and Regard to the Son?

Is it true or not, that the Holy Ghost preaches of nothing to the World, but *Jesus*; that the Sin He reproveth the World for, is the *Not-believing on Him*?

Is it true, that the first Part of the Father's Commandment (or first Table of his Law) is purely this, that we *believe in the Name of His Son*? And that all the Worship that is paid the Son, is, in the Result, *to the Glory of God the Father*?

Do not all the Old-Testament Books treat of Him? For has any Patriarch in old Times understood a distinct divine Person, by the Word *Spirit of God*?

Could the Promulgation of One who was *His* Father, or could the Knowledge of his Spirit, in the Nature of Things, possibly precede the Manifestation of God in the Flesh?

Would not any Man, who had been the Bringer of such News, rather have been treated ~~tho~~ as an Impostor?

(So they would have urged *Isa. xlv. 5. &c.* in those Times.)

Is not Jesus Christ the only demonstrable Object and Subject of the Old Testament? (Divines certainly are always at Liberty to seek and find Traces of a Trinity even in the Old Testament, but they will hardly be able to convince *Jews, Deists and Unitarians* therewith.)

Does not the Scripture indeed plainly say, that the Son, who is in the Bosom of the Father, hath alone *declared* a Trinity?

Does not our Saviour insist, that *He* was the first who had made known his Father's Name, and that as a special Mystery for his Disciples?

Does not the Lord Jesus give this Account of himself and his heavenly Father, that he who seeth Him, may even say, *he hath seen the Father*: and does not the Holy Ghost rest essentially upon Him?

Must not a Man first come unto Jesus, before he can with any Right or Success make Pretensions to the Father? Is any one admitted even to the least Acquaintance with the Father of Jesus, before Jesus himself has introduced him thereto?

Does not Jesus Christ alone perfect all, who shall be perfected in Time and Eternity? Is He not both the original Author of our Life, and continually also the Life of his Creatures: our Redeemer, and still-progressive Redemption: our Sanctifier, and ever-continuing Sanctification?

And if we enquire after a Reason, why the Saviour would not reveal his Father to the Understanding

standing of Mankind, till He himself had first got Possession of their Heart, may not this be one, that He, as the Discerner of the Thoughts, knew very well, that the Light of Nature could not possibly lead the human Mind any farther than to its *Maker*, the Author of its Being :

And therefore if a Man, who had not yet been admitted to that new Scene of Love, his Creator's Dying for him, should hear a Rumour of his Creator's having a Father, it would only unreasonably shock him ?

Is not the whole Pretext of adhering to the Father, so long as a Man has not yet received, nor is willing to receive Jesus as his God, a vain Imagination ?\*

Can any sensible Man ever imagine, that Paternity, or the Title of *Father* in the Godhead, stirs up any carnal Idea ?

Can any one think of a more natural and suitable Appellation for that Divine Person, by whom we are *born anew*, than to call that Person our *Mother* ?

Would it not mean-while be a most horrid Thought, to infer that the Holy Ghost, who proceeds from the Father, and therefore is inevitably his near *Companion* and *Consort*, (the Words are such as human Speech affords, and no *Gender* is thereby indicated) lives with him after some fleshy Manner ?

Can any but a Satan put it into a rational Man's Head, that the Holy Spirit, because He brooded

\* The *Lutherans* Divines of *Wittenberg*, being once consulted about that Case, delivered it as their Opinion :

“ That the God, whom a Man fancies himself possessed of, separate and out of Jesus, is not only a Phantom of the Brain, but an accursed Dung-Idol.”

over

over the Creation to vivify it, and overshadowed the Virgin *Mary* to quicken that sinless Child in her Womb, is therefore really like a Woman, or a Female among Animals ?

And what milder Censure would it deserve, should any one dream, that there is any Thing fleshly in the heavenly Father's begetting, or the Holy Spirit's bearing, our inward Man ?

Is any Imagination, but such as is disposed like that of a Dog or Swine, capable of mingling the now-ruling Ideas of a carnal Cohabitation, with those Scripture-Expressions (pertaining to our very Christian Faith) which set forth Christ as the *Bridegroom* and future *Husband* of all faithful Souls ?

As there are several Comparisons used in Scripture, for instance, the heavenly Father compared to a King, who makes a Wedding for his Son and future Daughter-in-Law ; the Descent of the Holy Ghost compared to hovering Flames of Fire ; the holy Body of Jesus, compared to a common slaughter'd Animal ; the everlasting Marriage of Christ and his Church, compared to the bodily Wedlock of Christians : Is not, among all these, the last Comparison much the most honourable, and least inferior ?

Nevertheless, is it not obvious of itself, that all such Descriptions, tho' they command and procure holy and reverential Thoughts in the married Life of Christians, are not to be extended farther than the Similitude was meant ?

Tho' we dare by no Means transpose the Titles of the Father and the Holy Spirit, and call the former Mother, the latter Father ;

Yet may we not without Absurdity call the Saviour *Father*, as He also styles us *Children* ?

May

May we not moreover ascribe motherly Functions to Him, since He compares himself to the *Hole of the Pit, from whence we are digged*; to a Person in Travel, surrounded with Sorrow, but who will soon no more remember the Anguish, for Joy that a Man is born into the World; to a *Hen, gathering her Chickens under her Wings*; stiles himself also a Body (*John vii. 38, 39.*) out of which the Spirit should flow into all Believers, and of whose Breasts they should drink? In short! is not Jesus, and will He not continue in Time and Eternity, *All*, whatever good Thing we can name or think of?

Is it not true, that the whole Fulness of the Trinity *dwelleth in* Jesus Christ *bodily*, and that by a Compact or Decree?

Wherefore do the *Lutherans* omit the so called *second* Commandment in their Catechism? Does not the proper Reason of the Prohibition in that Commandment, not to *make* any Likeness, namely because *as yet* Mankind had really *seen no* Likeness, cease at present, since now that God, in whom all was concentrated, has appeared visibly in the Flesh?

Did *Paul* commit any Offence against this Commandment, when he *evidently set forth*, and *painted* to the Life, *Christ crucified* before the Eyes of the People, till the same Features were formed in their very Heart? (*Gal. iii. 1. iv. 19.*)

Is not the very corporal Delineation of the Saviour, in the several Circumstances of his Life and Sufferings, a truly edifying Thing for Christians? Or is one necessarily a better Christian, for being a hot Iconoclast?

And supposing we indeed saw a Man looking at a Picture of this Kind with Emotion of Heart,  
and

and preferring it before all Effigies or Statues of the dearest Persons to him in this World; would that be more strange or fantastic, than to have and value a Picture of his Friend?

Besides, can there possibly, while the Soul is yet in the Body, be any Act of Meditation upon some true and holy Matter or Object, such as in fact has once been visible, without some Degree of what we may call *painting* of it in the Mind? And is it not the greatest Absurdity in the World, to condemn all Images which present themselves thus inwardly thro' the imaginative Faculty?

Can, when *Heb. ii. 17.* is attended to, our blessed Saviour be *taken down* too much, (as some are pleased to phrase it) or too mean Cases be supposed of Him in his State of Humiliation, that are but incident to human Nature, and not sinful?

Suppose, in describing our Saviour's human Life, even the *ἀφειδῶν* had once been mentioned; is not that a Word which He himself did not disdain to take in his Mouth, *Matth. xv. 17.* and is not the proper Effect of it, as applied here, a deep Sense of Gratitude for the divine Condescension to such poor Clay as ours?

Is not rather the Refining upon, and making something merely abstracted and spiritual out of the Circumstances of Christ's Life and Passion, an old Artifice of the Devil, having this abominable Tendency, to abolish the Cross of Christ by degrees out of the Christian System?

Is it not also an impious Boldness, by such Criticisms, to expose the noblest Hymns, that are of long standing in the Christian Church; and in effect to pronounce many Children of God, who have

have rested in Honour for whole Centuries, Enthusiasts?

Had not Types of the *BLOOD of JESUS CHRIST*, a thousand Years before, a great Effect on the destroying Angel, on Diseases, and even for the Consecration of Persons and Things? And would it not be great Absurdity, to suppose less of the Antitype, than the Type?

Are not our sinful Members truly mortified and deadened by the Body of Jesus? And is not the drinking of his Blood, the Means of preserving the new Man alive?

Are not Angels and Men to perceive the Seal of God on the Foreheads of the Faithful? And have not Children of God looked, themselves, sometimes like Angels?

Has not the bare Touch of Jesus and his Apostles cured People bodily? May not the Faith and Gifts of one Person influence, and rest upon, another? Were not the primitive Ordinations performed in this Supposition?

Is not the whole World our Saviour's Empire? Is not Christendom, by Right, his peculiar Possession and *Theocracy*?

Is not therefore every Christian Society more or less happy, in Proportion as it can discover within it more or fewer Footsteps of the reserved Rights and Exercise of this Theocracy?

Is not Jesus, in Course, the Father and Senior of all the Children of God?

Is not the Lamb the Head of the four and twenty Elders round the Throne?

Is He not the Minister and *Liturgus* of the true Tabernacle under the New Testament?

Is He not the Arch-Penitentiary in His Father's



- Audit-Chamber, in whose Breast all pardoning Power lies ?
- Is He not the Apostle of our Religion, and the High-priest of our Church ?
- Is He not the Negotiator between the Father and us, whenever we are to have a gracious Visit ?
- Is it not He, who shall once on His Day present to the Holy Trinity, the whole Church with these Words : *Behold, I and the Children which Thou hast given me ?*
- Will not our Saviour's coming to Judgment be the most solemn Act or Scene that was seen ?
- But will there not also be an Advent of his ὁ πρόπιον, after the same Manner, as He was seen to go into Heaven ?
- Now at his Ascension was there the least Noise or Solemnity remark'd by the Apostles ?
- Is it true, that the Lord Jesus has not been here already since that Time ?
- Since his Ascension, at least four or five Apparitions of his are recorded in the Bible : But did they ever imply, or tend to, any enthusiastical worldly Monarchy of the Saints ?
- Does any one assert, that by the *Lamb's Bride*, the *Moravian Church* is meant, not to say *exceptive*, but even *emphaticè* ?
- Can it be said of those just and righteous ones, *Matth. xxv. 34.* that they do not come at all into Judgment ?
- But of Believers (whom in *Matthew* our Saviour distinguishes by the Name of His Brethren :) is not this said ? εἰς κρίσιν ἔκ ἔρχονται.
- Is He not in the meanwhile *with us all the Days* ?
- Is He not in the Midst of us when we are gathered together in his Name ?

Now,

Now, shall young Children, for Instance, be taught to think and speak metaphysically of Him, and his Relation to us; or rather childlikely and familiarly?

Is there any thing foolish or enthusiastical in it, if they were to invoke the Saviour's Assistance in every even the smallest Thing, which they are doing in Obedience?

Is it not on the other Hand certain, that every Thing prescribed a Child by it's Parents and Governors, and every Thing which any Christian Man does in general, must bear to be conferred about with our Saviour, or else it is Sin, and not of Faith?

Was it not the Lord Jesus, Creator of Heaven and Earth, who also made Man at the Beginning?

And was not the same Lord Jesus designed to be the true and only Bridegroom of the human Nature which he formed?

Did not the human Soul thro' the Fall become an *Adulteress*, in that she not only sinned in general against God, but in particular prov'd unfaithful to her Bridegroom and Husband, who had made her?

Is it true, or is it not true, that God the Maker of the World, and that Child, who lay on Straw in a Manger, is but *One Christ*?

Is it true or not, that *Immanuel* was indeed a Boy or Male-Child, and was circumcised in his holy Sex-ascertaining Member?

Has not the Church universal appointed a solemn Festival in Honour of this holy Act? And do not all Christians, from the least to the greatest, as well all married People, as all Children in their growing Years, derive it from the Merit of Christ's Circumcision, that their Members need

no more serve Sin, but may become Members of Christ?

Must not this holy Meditation keep the full-grown Youth chaste, and teach them Reverence for their own Bodies; teach the Married to keep the Marriage-Bed undefiled; teach Persons who attend Children, to consider their Charge with Respect, and render the least light or indecent Usage of the Children like Coals of Fire upon their Conscience?

A Man therefore who exposes the holy Manhood of Jesus to the Laughter of the World, under whatever Pretence, and would suggest (as some of our Adversaries abroad have done) any possible Association of Ideas between it and *Phallus* and *Priapus*, and the like Obscenities; is he not guilty of Blasphemy, such as formerly would have been punish'd with the Loss of the Tongue or right Hand?

Can a Believer do any better, than to commend his Soul to his faithful Creator, Redeemer and Sanctifier, Jesus Christ?

Is it true, that none of us lives unto himself, and none of us dies unto himself, but to our Lord Christ?

Is He the Master, to whom we stand or fall, wake or sleep? in whose Name we eat or drink?

And if we marry, do that also in the Lord?

Does not the Church of *England* assert, that, “the  
 “ State of Matrimony is an honourable Estate,  
 “ instituted by God in the Time of Man’s Inno-  
 “ cency; that it is consecrated to such an excel-  
 “ lent Mystery, that in it is signified and repre-  
 “ sented the Spiritual Marriage and Unity betwixt  
 “ Christ and his Church, &c.”

Must

Must not, among Christians, even the Seed or seminal *Stamina* also, (with earnest Prayers) be sanctified thro' the Blood of Jesus, as much as any other Faculty; since only thro' this Blood, the Children of Believers, whom *Paul* will not have accounted unholy, can be hallow'd?

Are there not sworn Midwives in all civilized Countries? and are not such-like Offices of Charity always consider'd with Gratitude and Respect. Must not any one, who should make a Talk of, or crack Jest upon, the Assistances lent at Child-bearing, suckling, and other Occasions of the married Life, be hiss'd at by sober People as a Monster; as one, who by casting Ridicule on the most serious and Christian Direction of the Circumstances of the married State, concurs (tho' perhaps unawares) with the high Taste of this Age, which is, to laugh at the Matrimonial Noose, and to like Sodomy, and other Liberties, better?

Was a Law given for the righteous Man? Was not that Method of reducing moral Rules of the Heart into outward Commands and Prohibitions, a Thing that came in after?

Can the preaching of the Law work any Thing else but Wrath?

Is it true or not, that Christ is the End of the Law? and that the Gospel was given for this End also, to effect true and substantial Holiness and Life?

Is it not the very best Method for *procuring* Obedience to the Moral Law, in its most spiritual Extent, to bring Men to believe in Jesus, and fill them with Gratitude towards his Propitiation?

When

When the Apostle speaks of *striving against Sin* (since he speaks a little before of the spoiling of Goods, and in the same Place, of bodily Martyrdom,) can this be interpreted of any *inward* Struggle, or Contest of the Heart within itself? Rather, without Need of any such diffident and wavering Struggle, ought not Sin and the Lusts of the Flesh to be *now* boldly arrested, and always directly *crucified*, as Men deal with a condemned Malefactor, in consequence of the powerful Sufferings and Death of Jesus?

Is it when we are under Grace, or when we are under the Law, that Sin *reigns in our mortal Bodies*, and stirs up Lusts?

Is not the Dominion of Sin at an End, as soon as we are in Christ, under Grace, and under the Leading of the Holy Spirit?

When one confesses his Sins to his Brother, cannot that other pray for him, that he may be healed?

But if one will confess, and yet conceals what he should principally confess, is he not a Deceiver, and somewhat in the Case of *Ananias and Sapphira*?

He that is authoriz'd by the Saviour to forgive Sins, doth it not follow that he also retain them, yea sometimes deliver to Satan?

72. It seems, that my publishing of all *the Results of our Synods* we ever had till the Year 1749 (which we laid down before the Church of *England* in 1750) had not been sufficient to convince People, that

(1) We hold it unlawful to *break the Tie* between Parents and Children. And,

(2. That

(2.) That we hold it, *on no Occasion*, right to do evil, that Good may come of it; \* and that we, with *St. Paul*, always deem that Doctrine to be a damnable one.

73. Permit me, therefore, to repeat to you a little more of our Principles; at least, of those, which are each of them capable to kill ten Errors, and to lay waste an hundred false Accusations.

These are common Maxims among the Brethren, and even such, which could be deemed a customary Right, *ein Herkommen*.

(1.) We bear with every one, who is not convinced; but after Conviction expect a Conversation *ἀξίαν τῆς μετανοίας*, or to part with one another as soon as possible.

(2.) We avoid by all Means to become suspected to the Magistrate, with any Appearance of Reality.

(3.) We pay a scrupulous Regard to the established Clergy of all Christendom, and honour the Zeal of every one in his Way.

(4.) We never weaken Religion by shewing the Baseness of professed Divines; not even by bare exposing their Arguing, if it proves quite infamous.

(5.) We hate Mutiny and Party-Zeal. We perform the Duty of a Citizen with a singular Chearfulness, and are truly afraid to give any People in the World the least Suspicion of our inroaching upon their Rights, interfering with their Commerce, occupying their Spots of Ground, or increasing their Poor.

(6.) We contribute willingly to any good Purpose, but never share in any Benefit, arisen from such Contributions.

\* I suppose it to be a Surmise of some pious Man, who happened to meet with another as pious as himself, who fell together into *the Sin* they surmised the Ordinary was guilty of.

(7.) Altho'

(7.) Altho' moſt of us purchaſed the Liberty of their Conſcience with the Loſs of their All; nevertheless they never had any Charity beſtowed upon them by their Fellow-Proteſtants, nor aſked any.

(8.) When we are deſired to make Eſtabliſhments here and there, it is always at our own Expence; and if Loans are offered to us in order to facilitate the Matter, we repay it with all Speed.

(9.) We paid hitherto the Debts of all our Brethren, if duly informed.

(10.) We are ſo well known to our Neighbours, that all our clearing ourſelves of Accuſations appears to them quite needleſs, and out of Character with us. \*

(11.) We never apologiſe, but by Order of the Powers, or an equipollent Advice.

74. I humbly think; (if one will needs ſuppoſe the oddeſt Contradiſtions to be really our Caſe,) that it would be beſt for the Public, to take it always for granted concerning any even *written Pieces* of ours, which ſeem contrary to the known Tenor of our public Preaching, that they are only owing to the private Efforts of ſome little Genius, who aimed at flying very high; and therefore, deſpiſing ſuch Pieces, to take the true Meaſure and Notion of us from our *Preaching*.

75. Again, People ſhould rather be encouraged to follow thoſe *Virtues* of ours, which are ſeen in hundreds of Inſtances, (wherein we fulfil the beſt Advices of your *Engliſh* Preachers) than to go about to ſcandalize the Public with enumerating thoſe ſecret and *unſeen Vices* and Abominations, the Exiſtence of which no body can be very well ſure of.

\* Had we been very forward in anſwering the Charges againſt us in this Country, we ſhould have loſt our Credit inſtead of eſtabliſhing it.

For thousands of worthy People have been traduced in like Manner by their Enemies, without living long enough to see themselves cleared, tho' their Innocence has been invincibly proved by the best Authors, perhaps a hundred Years after.

Which Turn and Upshot of the Affair, might certainly be expected sooner in our Case, would but the supreme Magistrates be pleased to cause the authentic Minutes of their *legal Inquisitions* for these thirty Years into our regulated Congregations, and the Reports given *ad acta* by the Commissaries (who were generally chosen from among our declared Adversaries) to be printed and published.

76. I can scarce ever have written a *Letter* to that Court in Question, *in Conjunction* with my Brethren: We wrote then always separately, because we differ'd too much in the Matter of settling Discipline and Jurisdiction.

77. So, Things which were not designed to be made public, were made so *without my being able to binder it.*

Their having been *published by me* would not have altered the *Nature of them*; but the Phrases, and the wished for Faults would not have been found there, nor the many Mistakes and Nonsenses have crept in, *if I had published them of my own Accord.*

78. An unhappy Disobedience preached to the Brethren by their Fellow-Christians, and unhappily brought about when their Friend was among the Heathen, had cost them four Places, a Million of Crowns, and their Character in the World.

I am sure that many of the Brethren in reading these Lines, will sigh and groan, and perhaps cry out, that when they were obedient to their Friend,

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(which



(which was but Bible and Reason) they were a happy People, nursed by their Friend, increasing daily, and very much respected even by the World.

79. In the introducing of my *Argumenta Regum* \*, are as many Blunders as Lines.

(1) We had no Difference with the King of *Denmark* on any Account. He was our gracious Protector in four Settlements we had under his Sceptre.

(2) We had no Difference with Him in *Denmark*.

(3) As that Letter was written in 1747, it was five Years after we had retired from that King's *German Dominions*.

(4) But, as I found some other Lords of this Earth would be as eager after certain Matters, which might cause some little Altercations, as the Ministers of that Country were; it was spoken of other Princes, and in order to avoid such Arguments, and not to bring them on the Carpet.

80. I have no Jurisdiction at all in any Part of the World, neither spiritual nor temporal; one of our Tenets being, that a Christian Bishop ought to have none, and that the least Shadow of a Business so foreign to his Character, far from being of any Use to a true Clergyman, must quench his Spirit.

Moreover, from the very Moment of my becoming a Teacher, having quitted all my temporal Rights, Titles and Chattels so fully, that I have

\* What strange infamous Doings are these! Not only to publish private Letters of a Man living, without his Consent, and in order to ruin effectually Him and his People; but to falsify them! Was it for this such Writers are countenanced?

not

not reserved for myself a Penny of my Revenues, (being sure, that labouring with my own Hands, as I do Day and Night, I will always have more Store of Nourishment, than Time to take it; and as for Rayment, myself being above the Rule of Modes, it will also do very well :) I wish no more than to live in Love and Friendship with every Body; and nothing is more unwelcome to me, than to do a Thing unwelcome to any Body directly or indirectly.

81. But to tell you all; I was not always so: and nothing less then, when I, being very young, was finally resolved to be one of *His* Champions, who was my Redeemer, if even Christendom itself should cease; and seeing that the Temptation would be great for me, and mistrusting my natural Heartiness, I resolved to get rid of the World, of Friends, Acquaintances, Family-Connexions, Country, *Coute qu'il coute.*

I set out with that Resolution, when I, being but a Boy, entered the House of my Uncle, the then Grand-Master of the Ordnance at *Dresden*, who was very good to me.

I treated him very respectfully, but let him know, that I would act conformable to my Principles, at the hazard of his Displeasure.

So I acted every where; with all my Parents, Friends, Patrons; in my Travels; in the Midst of one of the most brilliant Courts of the World.

I was always the same Man. And so I went on,

And all that Time I was in a continual War with the Sin *about me*; so that my personal Description in a certain Rescript of 1736, is not very far from the Truth in that Particular.

*Tu contra audentior ito!* was said in a great Council to be the Motto of your Friend.

My last Action in that Way, was the *Answer* I wrote to a pretended Edict of the King of *Sweden*; which I published and caused to be distributed *ad ades* in *Ratisbon*, and which has been since the Basis of the Transactions of many Courts with the Brethren.

The happy Year 1736. was the Preparatory to another Behaviour.

I, seeing that I had now got the better of my Fear, made no more Difficulty to quit a Demeanor of twenty Years, so contrary to my Inclination.

Which, when I saw a great Prince of that Time, was already so settled, that it was not so extraordinary that He could not comprehend, that he was with the same Man he had heard of.

I made my general Confession to that Prince, and when he asked me: "Why I was so cruelly persecuted and misrepresented?" I told him plainly: "That I deserved it: because I had been upon very indifferent Terms with every Body, save the poor, and the scrupulous, and the despised, and the persecuted, and the miserable ones, who had always in me an assured Friend."

I told His Majesty, that the World having been tired with my odd Way, at length made me *Paroli*; and that now, when I fain would be kind to her, she would not accept of my Kindness.

82. Indeed, after having quitted Posts, Honours, Hopes and Fears, and embraced the State of Rest, I found myself at such an Ease, that I minded my Play-Things (*Pf. v. 11. Prov. viii. 30.*) more than my Books; which my new Colleagues, the Doctors, liked not better, than the World my former Seriousness.

But

But as Favorites of Princes care not much for others, if they please their Master: So I was content, to be permitted by Him to imitate now that Friendliness of His, and of his Father.

My Grief was incomprehensible, when I saw myself, by my new Office, forced at Times to be positive and severe.

My Joy is unutterable, which the bare Hope gives me, of laying my Staff at His Feet, before I see Him; and to become a simple Sheep, intitled to lose itself in the thickest of His Flock, unobserved, unnoticed, unseen, but happy, and resolved that the Fate of my Fellow-Sheep shall be mine.

Perhaps my Antagonists will curse even this Happiness;

But you, my Friends! and you good People of all Persuasions! wish your Fellow-Christian well, and pray to God to bless him, and make him a good Child.

*Lindsey-house,*  
*March 21, 1755.*

*L.*

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**POST-**

## P O S T S C R I P T.

**B**EFORE we proceed to the Third Part, I must caution my Reader about the following Circumstances.

In the first Place, we have at least IV *Tropus*'s or Branches, and Regulations accordingly different; beside that those Congregations which live together upon the Footing of a *Township* or *Manor*, and also the Pilgrims, have a Discipline different from them all. Consequently, one must not always say, *The Moravians*: For that is as if I should say, *The Englishmen*. It will also not serve, to say, *The Brethren*: for that is but the same as to say, *The Protestants*. Nor must I say on every Occasion, *The Herrnhuters*: for that is as if I should infer, Such is the City-Regulation in the Garrison of *York*, therefore it is also the Ship-Regulation on board the *Admiral of the Blue*.

Again, I must not argue from Individuals to the whole Branch, and say, such a one was a *Moravian*, and he has done this or that; therefore, *the Moravians* do so. For this would be just the same, as to say, Such an *Englishman* has drunk a treasonable Health, therefore *the English People* are disaffected to the Government.

In short, nothing is decisive, but either quite general Principles, or particular Rules of a Place with regard to that Place, its regulative Order; and when such a Thing is alledged, it must be seen whether it is spurious, or authentic; if the latter, it is decisive.

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As to what concerns Facts, or Misdemeanors, every punishable Thing is accordingly punished, in the very Person and Place where it is found; or the *Unitas* does not interest itself therein. But we shall always, as soon as we can, deliver Persons, intrusted to us, out of the Hands of such Executioners, who, under Pretence of opening a Vein for their Health, seem willing to cut thro' their main Artery; which abominable Sort of Officiousness is nothing new, since in the Times of the old Prophets, the Lord says, *I am very sore displeas'd with the Heathen that are at Ease; for I was but a little displeas'd, and they helped forward the Affliction.*

In regard to the Third Part of this Work, (which will indeed consist mostly in Vouchers and Quotations, but which, on many Heads, are better than fresh Answers,) I would beg that it may be read with Consideration and Attention.

There it will appear,

(1.) That the Ordinary of the Brethren does not in every Particular think altogether like his Brethren.

(2.) That we are not rejected and disowned so universally by the *Lutheran* Divines.

(3.) That our Principles are *Lutheran*.

(4.) That even the Brethren's Style in their Hymns hitherto, has been *Lutheran*.

(5.) The Reader will perhaps meet with a farther Explanation of some Facts. And will see

(6.) That the Brethren's Congregation has seven Years ago re-establish'd her Matters in better Order, than many may suppose.

**E I N E S.**

## Corrections and Emendations.

**PAGE 15.** l. 25. *read* (I mean such as were not — P. 25. l. 21. and the real Fathers of — P. 26. l. 33. — is plain Divinity. P. 27. l. 6. supported by any other Proofs but — l. 13. until it gets Permission *ἀνωθεν*, from above, for it. P. 30. l. 32. I will say no more about Tenets; — P. 34. l. 18. called by the Apostles and also by the Primitive — P. 35. l. 1. *read the Question thus.* The Notion of the *God of God, Light of Light, &c.* his being so truly co-eternal with his Father, that it was deemed a Blasphemy in old Times to use the Phrase, *erat ubi non erat*: Is this a bare Invention of ours, or whence is it derived? P. 38. l. 11. the forced-in Ideas of a carnal — P. 39. l. 30. Is not the corporal — P. 42. l. 12. that ever was seen. P. 44. l. 15. Association of Ideas in any Christian Mind between it and — l. 17. guilty, on the one Hand, of the most infamous Detraction, and on the other, of Blasph. — P. 45. l. 29. *for and Life, read of Life.* P. 48. l. 4. Fellow-Protestants upon that Account, — l. 23. little Genius among the Brethren, —

Also in the *First Part.* page 51. l. 34. *instead of Ember-Week, read Passion-Week.*

Thus far the Corrections, which the Author himself made in revising the Sheets. I must add thereto, with regard to the Article of the Sermon on the xith Sunday after Trinity 1746, (treated of, *page 8*) that it appears He had but a very indistinct Idea of the Charge. I have spoken with him since, and I must refer to what I said upon this Head in the *Additions to the First Part*; and must add, Either that Informer should have said *more*, or *less*, and should not have left with Mankind Half the Story. He knew certainly, his Account would infallibly cause horrid Ideas to be raised without Justice; whereas the Cause of Chastity and Virtue was not abandoned in that Sermon, but enforced strongly

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ly by the Addition of the Strength produced in its Favour out of the Holiness required in the New Testament. Now tho' that Informer could with equal Truth possibly swear that C. Z. used those Expressions, as any Heathen could swear *David* said, "There is no God;" yet what an Horror must not every candid Man have for *such* an Account of Things? The Ordinary has explained himself in *Περί εαυτῶν*, and in forty other Places perhaps, about the Commandments.

As soon as the third Part appears, which is ready for the Press, and will be published in proper Time, (especially if we see a Desire in the Public to look into and weigh our Matters and Doctrines) I hope every impartial and unprejudiced Reader will be satisfied, that there have been given sufficient Answers to the Charges which have hitherto appear'd against the Brethren; and then I hope, we shall not be perswaded to enter any more the Field of Controversy upon any Account whatsoever.

Those who have nothing else to do but to write, will write for ever. Much good may it do them! Those who have Pleasure in reading evil Stories of their Neighbour, will always read: Be it so then.

As one of our soberest and most serious Maxims is, to avoid making Profelytes to our Churches; the Writers against us, if they also help forward that good Design of ours, will do us a Service, in which they may succeed better than we, and will be a Means of keeping our little Boat from being overloaded. We shall sail the better.

The Truth of the Gospel will always be to be come at, so long as the Bible remains free to be read by the Vulgar; and the Honour of Christ will in some Measure be safe, till the *Atbanasian* Creed and the 39 Articles be turned out of Doors in *England*: And we shall be extremely glad, to see the Wish of the late Bishop *Gibson* fulfill'd, that



*the English Church may not be robbed of her best Souls by her Sister Church*; which will be best brought about, by the Clergy of the established Church taking Care constantly to preach Bible-Divinity. See the *Exposition*, Part I. § 124.

If the People of any Religion, or lesser Sect or Division of Christians take it upon Trust, that *their Priests Lips preserve Knowledge*, they may still be deceived by the Priests of all Religions. Since the Bible is open, the *Hearers* are blameable, if they hear, or are misled by, false Doctrine. In *England*, Providence has procured a Compendium of Doctrine in *the 39 Articles*; if a Hearer is too lazy to make himself Master of the plain and obvious Sense of those, or too indolent to compare the Sermons of his Teacher with those Articles, for the teaching of which he is fed and cloathed; such a Hearer may thank himself if he is *deceived*. But when Hearers have itching Ears, and chuse to hear smooth Things, and Things which suit their fleshly Reason; and have no longer any Taste or Liking for Bible-Truths, and cannot bear to hear much Fuss made about Mysteries of *God manifest in the Flesh*, of the *Propitiation and Offering of Christ*; but chuse rather that, which they fancy they can comprehend, the Beauties of moral Qualities, and the Fitness and Relation of Things to one another, and a well-sounding System of Ethics, instead of giving themselves the silly Pains to learn to believe *Christianity*; why then, I think, the Hearer who will be so taught, and the Teacher who will so teach, have not much Advantage over one another, but mutually mislead and are misled, deceive and are deceived. I wish these Times were over, and that the Hearers, of every Religion, were fond of the Bible and Protestant Truths; and every Teacher so fortunate, as himself to know and be able to teach them; especially every Church of *England* Teacher so morally honest, as either to teach accord-  
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ing to the Articles, or absolutely and honestly refuse to subscribe them. It would be, in my Opinion, better, that ten thousand Parishes were without Ministers, than that the Ministers should either like to teach contrary to the Articles and Homilies, or should comply with the vicious Taste of their Hearers so far, as to neglect those Doctrines which distinguish Christianity from the most refined and reasonable Heathenism, or those which distinguish true Protestantism from the best and most refined Popery, in the Way and Terms of Salvation.

If the Clergy, or other grave Persons did read the Homilies and Articles of Religion, and large Portions of the Scripture in the Churches, without any Comment, only for one Year; or if there were many Persons stirred up at once, to spread the 39 Articles of Religion up and down *England*, and read them, and cause them to be read and repeated; the Clergy would be much more encouraged to preach accordingly, by the Taste their Hearers would get for those Doctrines: Or the Subscription to the Articles would no longer be required, and God would not be mocked in that mean and infamous Manner He is, by every Man who takes Preferment, and teaches contrary, or believes differently from what He had declared openly his full Assent and Consent to. And then there would not be, with Reason, so just a Complaint to be made against the Hearers, that they basely submit to sit and hear other Doctrines, than what the Subscription of the Teacher had given them Reason to expect.

Let God and Man herein be honestly dealt by. Let those who have no Mind to have their Teachers *restrained*, contrive some Way to have Teachers who have not *subscribed*.

JAMES HUTTON.

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