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# EXTRACT

OF THE

Rev. Mr. JOHN WESLEY'S

# JOURNAL

From FEBRUARY 1. 1737-8.

To his Return from GERMANY.

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*For this Cause I obtain'd Mercy, that in me first JESUS-CHRIST might shew forth all Long-suffering, for a Pattern to them which should hereafter believe on Him to Life everlasting. 1 Tim. i. 16.*

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M. DCC. XL.

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T H E

P R E F A C E.

1. **T**HAT Men revile me and say all Manner of Evil against me, *that* I am become as it were a Monster unto many, *that the Zealous of almost every Denomination cry out,* Away with such a Fellow from the Earth: This gives me, with regard to myself, no Degree of Uneasiness. For I know the Scripture must be fulfill'd. If they have call'd the Master of the House Beelzebub, how much more them of his Household? But it does give me a Concern, with regard to those, who by this Artifice of the Devil, are prevented from hearing that Word, which is able to save their Souls.

2. For the sake of these, and indeed of all who desire to hear the Truth of those Things which have been so variously related, I have been induc'd to publish this farther Account: And I doubt not but it will even hence appear, to all candid and impartial Judges, That I have hitherto liv'd in all good Conscience toward God.

3. I shall

3. *I shall be easily excus'd by those who either love or seek the LORD JESUS in Sincerity, for speaking so largely of the Moravian Church, a City which ought to be set upon an Hill. Their Light hath been too too long hid under a Bushel: It is high Time it shou'd at length break forth, and so shine before Men, that others also may glorify their Father which is in Heaven.*

4. *If any shou'd ask, "But do you think even this Church is perfect, without Spot or Wrinkle or any such Thing?" I answer plainly, "No; tho' I trust it will be, when Patience has had its perfect Work." But neither do I think it right, to entertain the World with the Spots of GOD's Children.*

5. *It has been farther asked, "Whether I imagine GOD is to be found, only among Them?" I reply, "By no Means. I know there is a GOD in England, and we need not go to seek Him in strange Lands." I know that in our OWN He is very nigh unto all that call upon him: And therefore I think those unwise (so say no more) who run to inquire after Him in Holland or Germany.*

6. *When I went, the Case was widely different. GOD had not then made bare his Arm before us as he hath now done: In a Manner (I will be bold to say) which had not been known either in Holland or Germany, at that Time when He who ordereth all Things wisely, according to the Counsels of His own Will,*

*Will, was pleas'd by me to open the Inter-  
course between the English and the Moravian  
Church.*

7. *The particular Reason which oblig'd me  
to relate so much of the Conversation I had  
with those holy Men, is this. In September  
1738. when I return'd from Germany, I  
exhorted all I cou'd to follow after that great  
Salvation, which is thro' Faith in the Blood  
of CHRIST ; waiting for it, in all the Or-  
dinances of GOD, and in doing Good, as  
they had Opportunity, to all Men. And  
many found the Beginning of that Salvation,  
being justified freely, having Peace with  
GOD thro' CHRIST, rejoicing in Hope of  
the Glory of GOD, and having His Love  
shed abroad in their Hearts.*

8. *But about September 1739. while my  
Brother and I were absent, certain Men crept  
in among them unawares, greatly troubling  
and subverting their Souls : Telling them,  
“ They were in a Delusion, that they had de-  
“ ceived themselves, and had no true Faith.  
“ at all. For (said they) none has any Justi-  
“ fying Faith, who has ever any Doubt or  
“ Fear (which you know you have) or who  
“ has not a Clean Heart, which you know you  
“ have not : Nor will you ever have it, till  
“ you leave off using the Means of Grace (so  
“ call'd) till you leave off running to Church  
“ and Sacrament, and Praying and Singing  
“ and Reading either the Bible, or any other  
“ Book,*

“ Book. For you can’t use these Things  
 “ without trusting in them. Therefore, till  
 “ you leave them off, you can never have True  
 “ Faith; you can never till then trust in the  
 “ Blood of CHRIST.”

9. And This Doctrine from the Beginning to this Day has been taught, as the Doctrine of the Moravian Church. I think therefore it is my bounden Duty, to clear the Moravians from this Aspersions. And the more, because I am perhaps the only Person now in England, that both can and will do it. And I believe it is the peculiar Providence of GOD that I can: That two Years since the most eminent Members of that Church, shou’d so fully declare both their Experience and Judgment, touching the very Points now in Question.

10. The Sum of what has been asserted, as from Them, is this:

1. “ That a Man can’t have any Degree  
 “ of Justifying Faith, till he is wholly freed  
 “ from all Doubt and Fear, and till he has  
 “ (in the full, proper Sense) a New, a Clean  
 “ Heart.”

2. “ That a Man may not use the Ordina-  
 “ nances of GOD, the LORD’S SUPPER  
 “ in particular, before he has such a Faith as  
 “ excludes all Doubt and Fear, and implies a  
 “ New, a Clean Heart.”

In flat Opposition to this I assert,

1. “ That a Man may have a Degree of  
 “ Justifying Faith, before he is wholly freed  
 “ from

“ from all Doubt and Fear, and before he has,  
 “ in the full, proper Sense, a New, a Clean  
 “ Heart.”

2. “ That a Man may use the Ordinances  
 “ of GOD, the LORD’S SUPPER in parti-  
 “ cular, before he has such a Faith as ex-  
 “ cludes all Doubt and Fear, and implies a  
 “ New, a Clean Heart.”

I farther assert, “ This I learned (not only  
 “ from the English, but also) from the Mo-  
 “ ravian Church.”

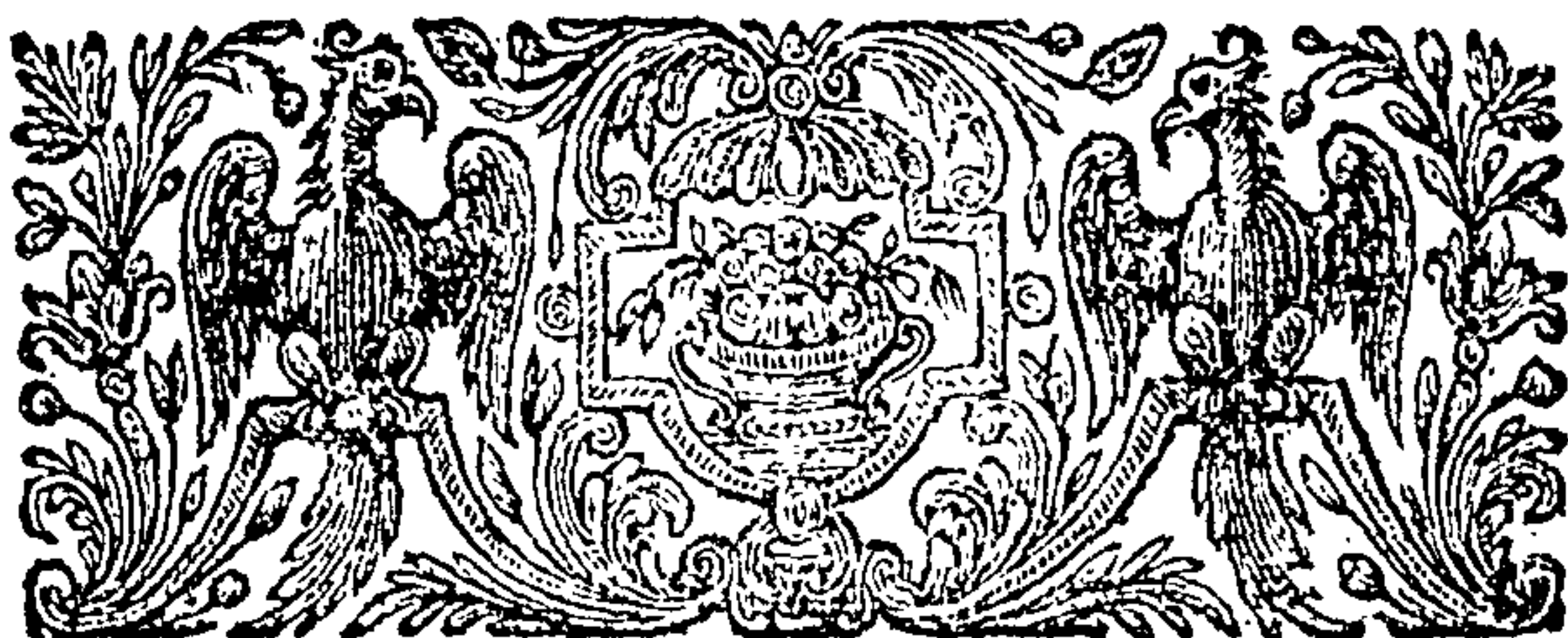
And I hereby openly and earnestly call upon  
 that Church (and upon Count Zinzendorf in  
 particular, who I trust is not asham’d or afraid  
 to avow any Part of the Gospel of CHRIST)  
 to correct me and explain themselves, if I  
 have misunderstood or misrepresented them.

London, Sept.  
 29, 1740.

JOHN WESLEY.

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T O U R.



# JOURNAL

From *Feb. 1, 1737*<sup>7</sup>/<sub>8</sub>, to *Sept. 16, 1738.*



EDNESDAY, *Feb. 1.* After reading Prayers and explaining a Portion of Scripture, to a large Company at the Inn, I left *Deal*, and came in the Evening to *Faversham*.

I here read Prayers and explain'd the 2d Lesson, to a few of those who were call'd Christians, but were indeed more savage in their Behaviour than the wildest *Indians* I have yet met with.

*Frid. 3.* I came to Mr. *Delamotte's* at *Blendon*, where I expected a cold Reception. But God had prepar'd the Way before me: And I no sooner mention'd my Name, than I was welcom'd in such a Manner, as constrain'd me to say, *Surely God is in this Place, and I knew it not! Blessed be ye of the LORD!*



LORD! *Ye have shewn more Kindness in the latter End than at the Beginning.*

In the Evening I came once more to *London*, whence I had been absent two Years and near four Months.

Many Reasons I have to bless GOD, tho' the Design I went upon did not take effect, for my having been carried into that strange Land, contrary to all my preceding Resolutions. Hereby I trust he hath in some Measure *humbled me and proved me, and shewn me what was in my Heart.* Hereby I have been taught, *To beware of Men.* Hereby I am come to know assuredly, That if *in all our Ways we acknowledge GOD*, he will where Reason fails, *direct our Paths*, by Lot or by the other Means which he knoweth. Hereby I am deliver'd from the Fear of the Sea, which I had both dreaded and abhor'd from my Youth.

Hereby GOD has given me to know many of his Servants, particularly those of the Church of *Hernbuth*. Hereby my Passage is open'd to the Writings of Holy Men in the *German, Spanish and Italian* Tongues. I hope too some Good may come to others hereby. All in *Georgia* have heard the Word of GOD. Some have believ'd, and begun to run well: A few Steps have been taken towards publishing the Glad Tidings both to the *African and American* Heathens. Many Children have learn'd *How they ought to serve GOD*, and to be useful to their Neighbour. And those whom it most concerns have an Opportunity of knowing the true State of their infant Colony, and laying a firmer Foundation of Peace and Happiness to many Generations.

Sat. 4. I told my Friends some of the Reasons, which a little hasten'd my Return to *England*. They all agreed, it wou'd be proper to relate them to the Trustees of *Georgia*.

Accordingly the next Morning I waited on Mr. *Oglethorpe*, but had not Time to speak on that Head. In the Afternoon I was desir'd to preach at *St. John the Evangelist's*. I did so on those strong Words, *If any Man be in Christ, he is a new Creature.* I was  
after-

afterwards inform'd, *Many of the Best in the Parish were so offended, that I was not to preach there any more.*

*Mond. 6.* I visited many of my old Friends, as well as most of my Relations. I find the Time is not yet come when I am to be *bated of all Men.* O may I be prepar'd for that Day!

*Tuesd. 7.* (A Day much to be remember'd) at the House of Mr. *Weinantz*, a Dutch Merchant, I met *Peter Böhler*, *Schulius*, *Richter* and *Wensel Neiser*, just then landed from *Germany*. Finding they had no Acquaintance in *England*, I offer'd to procure them a Lodging, and did so, near Mr. *Hutton's*, where I then was. And from this Time I did not willingly lose any Opportunity of conversing with them, while I stay'd in *London*.

*Wedn. 8.* I went to Mr. *Oglethorpe* again, but had no Opportunity of speaking as I design'd. Afterwards I waited on the Board of Trustees, and gave them a short but plain Account of the State of the Colony: An Account, I fear, not a little differing from those, which they had frequently receiv'd before.

*Sund. 12.* I preach'd at *St. Andrews Holborn*, on "*Tho' I give all my Goods to feed the Poor, and tho' I give my Body to be burn'd, and have not Charity, it profiteth me nothing.*" O hard Sayings! Who can bear them? Here too (it seems) I am to preach no more.

*Wedn. 15.* I waited on the Trustees again, and gave them in Writing the Substance of what I had said at the last Board. Whatsoever farther Questions they ask'd concerning the State of the Province, I likewise answer'd to the best of my Knowledge.

*Frid. 17.* I set out for *Oxford* with *Peter Böhler*, where we were kindly receiv'd by Mr. *Sarney*, the only one now remaining here, of many who at our embarking for *America*, were used to take sweet Counsel together, and rejoice in bearing the Reproach of *Christ*.

*Sat.*

Sat. 18. We went to *Stanton-Harcourt* to Mr. *Gambold*, and found my old Friend recover'd from his *Mystick* Delusion, and convinc'd that *St. Paul* was a better Writer than either *Tauler* or *Jacob Behmen*.— The next Day I preach'd once more at the Castle (in *Oxford*) to a numerous and serious Congregation.

All this Time I convers'd much with *Peter Böhler*, but I understood him not: And least of all when he said, "*Mi frater, mi frater, excoquenda est ista tua Philosophia.*" (My Brother, my Brother, That Philosophy of yours must be purged away.)

Mond. 20. I return'd to *London*. On *Tuesday* I preach'd at *Great St. Helen's*, on, *If any Man will come after me, let him deny himself, and take up his Cross daily and follow me.*

Wedn. 22. I was with the Trustees again, to whom I then gave a short Account (and afterwards deliver'd it to them in Writing) of the Reasons why I left *Georgia*.

Sund. 26. I preach'd at Six at *St. Lawrence's*; at Ten, in *St. Katherine's Creed-Church*; and in the Afternoon, at *St. John's Wapping*. I believe it pleas'd God to bless the first Sermon most, because it gave most Offence; being indeed an open Defiance of that Mystery of Iniquity which the World calls *Prudence*: Grounded on those Words of *St. Paul* to the *Galatians*; *As many as desire to make a fair Show in the Flesh, they constrain you to be circumcised, only lest they should suffer Persecution for the Cross of Christ.*

Mond. 27. I took Coach for *Salisbury*, and had several Opportunities of conversing seriously with my Fellow-Travellers. But endeavouring to mend the Wisdom of God by the worldly Wisdom of pre-facing Serious with Light Conversation, and afterwards following that Advice of the *Mysticks*, *Leave them to themselves*, all I had said was written on the Sand. *Lord, lay not this Sin to my Charge!*

Tued. 28. I saw my Mother once more. The next Day I prepar'd for my Journey to my Brother at *Tiverton*. But on *Thursday* Morning, *March 2d*, a Message That my Brother Charles was dying at *Oxford*,

*ford*, obliged me to set out for that Place immediately. Calling at an odd House in the Afternoon, I found several Persons there, who seemed Well-wishers to Religion, to whom therefore I spake plainly; as I did in the Evening, both to the Servants and Strangers at my Inn.

With Regard to my own Behaviour, I now renewed and wrote down my former Resolutions.

1. To use absolute Openness and Unreserve, with all I should converse with.

2. To labour after continual Seriousness, not willingly indulging myself, in any the least Levity of Behaviour, or in Laughter, no, not for a Moment.

3. To speak no Word which does not tend to the Glory of God, in particular, not a Tittle of worldly Things. Others may, nay must, But what is that to thee? And

4. To take no Pleasure which does not tend to the Glory of God; thanking God every Moment for all I do take, and therefore rejecting every Sort and Degree of it which I see! I cannot so thank him *in and for*.

*Sat. 4.* I found my Brother at *Oxford*, recovering from his Pleurisy; and with him *Peter Böbler*: By whom (in the Hand of the Great God) I was on *Sunday* the 5<sup>th</sup> clearly convinced of Unbelief, of the Want of *that Faith whereby alone we are saved*.

Immediately it struck into my Mind “Leave off Preaching. How can you preach to others, who have not Faith yourself?” I ask’d *Böbler*, whether he thought, I should leave it off, or not? He answer’d, “By no Means.” I ask’d, “But what can I preach?” He said, “Preach Faith, till you have it, and then, *because* you have it, you will preach Faith.”

Accordingly, *Monday 6.* I began preaching this new Doctrine, tho’ my Soul started back from the Work. The first Person to whom I offered *Salvation by Faith alone*, was a Prisoner under Sentence of Death. His Name was *Clifford*. *Peter Böbler* had many Times desired me to speak to him be-

fore. But I could not prevail on my self so to do; being still (as I had been many Years) a zealous Asserter of *the Impossibility of a Death-bed Repentance.*

*Frid. 10. Peter Böhler* return'd to *London.* *Tues. 15.* I set out for *Manchester*, with *Mr. Kinchin*, Fellow of *Corpus Christi*, and *Mr. Fox*, late a Prisoner in the *City-Prison*. Between 5 and 6, we call'd at *Chappel on the Heath*, where lived a poor Man, sometime Prisoner in the *Castle of Oxford*. He was not at Home; but his Wife came to us, to whom *Mr. Kinchin* spoke a few Words, which so melted her Heart, that she burst out into Tears, and we went on rejoicing and praising God.

About 8, It being rainy and very dark, we lost our Way; but before 9 came to *Shipston*, having rode over, I know not how, a narrow Foot-bridge, which lay across a deep Ditch near the Town. After Supper I read Prayers to the People of the Inn, and explain'd the 2d Lesson; I hope, not in vain.

The next Day we dined at *Birmingham*, and soon after we left it, were reprov'd for our Negligence there (in letting those who attended us go, without either Exhortation or Instruction) by a severe Shower of Hail. At *Hedgeford*, about 5, we endeavoured to be more faithful; and all who heard seem'd serious and affected.

In the Evening we came to *Stafford*. The Mistress of the House joined with us in Family-Prayer. The next Morning, one of the Servants appeared deeply affected, as did the Hostler before we went. Soon after Breakfast, stepping into the Stable, I spake a few Words to those who were there. A Stranger who heard me, said, *Sir, I wish I was to travel with you.* And when I went into the House followed me, and began abruptly, *Sir, I believe you are a good Man, and I come to tell you a little of my Life.* The Tears flood in his Eyes all the Time he spoke; and we hoped not a Word which was said to him was lost.

At *Newcastle*, whither we came about ten, some to whom we spake at our Inn, were very attentive;

tive; but a gay young Woman that waited on us, quite unconcerned: However we spoke on. When we went away, she fix'd her Eyes, and neither mov'd nor said one Word, but appeared as much astonish'd as if she had seen one risen from the Dead.

Coming to *Holms-Chappel* about three, we were surprized at being shewn into a Room, where a Cloth and Plates were laid; soon after, two Men came in to Dinner. Mr. *Kinchin* told them, "If they pleas'd, That Gentleman would ask a Blessing for them." They stared, and *as it were* consented; but sat still while I did it, one of them with his Hat on. We began to speak on turning to God, and went on, tho' they appeared utterly regardless. After a while their Countenances changed, and one of them stole off his Hat, and laying it down behind him said, "All we said was true; but he had been a grievous Sinner, and not consider'd it as he ought: But he was resolv'd, with God's help, now to turn to him in earnest." We exhorted him and his Companion, who now likewise drank in every Word, To cry mightily to God, that *he would send them Help from his Holy Place.*

Being faint in the Evening, I call'd at *Aiteringham*, and there light upon a *Quaker*, well skill'd in, and therefore (as I soon found) sufficiently fond of Controversy. After an Hour spent therein (perhaps not in vain) I advis'd him, "To dispute as little as possible, but rather to follow after Holiness, and walk humbly with his God."

Late at Night we reached *Manchester*. Friday the 17th, we spent intirely with Mr. *Clayton*, by whom and the rest of our Friends here, we were much refreshed and strengthen'd. Mr. *Hoole*, the Rector of *St. Ann's Church* being taken ill the next Day, on Sunday 19, Mr. *Kinchin* and I officiated at *Salford-Chappel* in the Morning, by which Means Mr. *Clayton* was at Liberty to perform the Service at *St. Ann's*: And in the Afternoon, I preached there on those Words of *St. Paul*, *If any Man be in Christ, he is a new Creature.*

Early in the Morning we left *Manchester*, taking with us Mr. *Kinchin's* Brother for whom we came) to be enter'd at *Oxford*. We were fully determin'd to lose no Opportunity of awakening, instructing, or exhorting, any whom we might meet with in our Journey. At *Knutsford*, where we first stop'd, all we spake to, thankfully received the Word of Exhortation. But at *Talk in-the-bill*, where we dined, she with whom we were, was so much of a Gentlewoman, that for near an Hour our Labour seem'd to be in vain. However we spoke on. Upon a sudden, she look'd as one just awaked out of Sleep. Every Word sunk into her Heart. Nor have I seen so intire a Change both in the Eyes, Face and Manner of speaking, of any one in so short a Time.

About 5, Mr. *Kinchin* riding by a Man and Woman double-hors'd, the Man said, " Sir, you ought to thank God it is a fair Day; for if it rain'd, you would be sadly dirty, with your little Horse." Mr. *Kinchin* answer'd, " True: And we ought to thank God for our Life and Health, and Food and Rayment, and all Things." He then rode on, Mr. *Fox* following, the Man said, " Sir, my Mistress would be glad to have some more talk with that Gentleman." We stay'd, and when they came up, began to search one another's Hearts. They came to us again in the Evening, at our Inn at *Stone*, when I explain'd both to them and many of their Acquaintance who were come together, that great Truth, " *Godliness bath the Promise both of this Life, and of that which is to come.*"

*Tues. 21.* Between 9 and 10 we came to *Hedgeford*. Just then, one was giving an Account of a young Woman, who had drop'd down dead there the Day before. This gave us a fair Occasion to exhort all that were present, *so to number their own Days, that they might apply their Hearts unto Wisdom.*

In the Afternoon one overtook us, whom we soon found more inclined to speak than to hear. However we spoke, and spared not. In the Evening

ing we overtook a young Man, a Quaker, who afterwards came to us, to our Inn at *Henley*, whither he sent for the rest of his Family, to join with us in Prayer: To which I added, as usual, the Exposition of the 2d Lesson. Our other Companion went with us a Mile or two in the Morning, and then not only spoke less than the Day before; but took in good Part a serious Caution against Talkativeness and Vanity.

An Hour after we were overtook by an elderly Gentleman, who said, "He was going to enter his Son at *Oxford*." We ask'd, "At what College?" He said, "He didn't know: Having no Acquaintance there on whose Recommendation he could depend." After some Conversation, he express'd a deep Sense of the good Providence of God, and told us, "He knew God had cast us in his Way, in answer to his Prayer." In the Evening we reach'd *Oxford*, rejoicing in our having receiv'd so many fresh Instances of that great Truth, *In all thy Ways acknowledge Him, and he shall direct thy Paths.*

*Thursd. 23.* I met *Peter Böbler* again, who now amazed me more and more, by the Account he gave of the Fruits of Living Faith, the Holiness and Happiness which he affirm'd to attend it. The next Morning I began the *Greek Testament* again, resolving to abide by *the Law and the Testimony*, and being confident, that God would hereby shew me, *whether this Doctrine was of God?*

*Sund. 26.* I preach'd at *Whitam* on the new Creature, and went in the Evening to a Society in *Oxford*, where (as my Manger then was at all Societies): after using a Collect or two and the Lord's Prayer, I expounded a Chapter in the New Testament, and concluded with three or four more Collects and a Psalm.

*Mond. 27.* Mr. *Kinchin* went with me to the Castle, where, after reading Prayers and preaching, on *It is appointed for all Men once to die*, we pray'd with the condemn'd Man, first in several Forms of Prayer, and then in such Words as were given us in that



Hour. He kneel'd down in much Heaviness and Confusion, having *no Rest in his Bones, by Reason of his Sins.* After a Space he rose up, and eagerly said, *I am now ready to die. I know Christ has taken away my Sins, and there's no more Condemnation for me.* The same composed Chearfulness he shewed, when he was carried to Execution: And in his last Moments he was the same, enjoying a perfect Peace, in Confidence that he was *accepted in the Beloved.*

Sat. April 1. Being at Mr. Fox's Society, my Soul was so full that I cou'd not confine my self to the Forms of Prayer, which we were accustomed to use there. Neither do I purpose to be confined to them any more; but to pray indifferently, with a Form or without, as I may find suitable to particular Occasions.

Sund. 2. Being Easter-Day, I preach'd in our College-Chappel, on *The Hour cometh and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live.* I preached in the Afternoon first at the Castle, and then at Carfax on the same Words. I see the Promise. But it is afar off.

Believing it would be better for me to wait for the Accomplishment of it in Silence and Retirement, on Mond. 3. I complied with Mr. Kinchin's Desire, and went to him at Dummer, in Hampsh:ire. But I was not suffered to stay here long; being earnestly prest to come up to London, if it were only for a few Days. Thither therefore I return'd, on Tuesd. 18th.

Sat. 21. I met Peter Böhler once more. I had now no Objection to what he said of the Nature of Faith, viz. That it is (to use the Words of our Church) *A sure Trust and Confidence which a Man hath in God, that thro' the Merits of Christ his Sins are forgiven, and he reconciled to the Favour of God.* Neither could I deny either the Happiness or Holiness which he described, as Fruits of this living Faith. *The Spirit itself beareth Witness with our Spirit that we are the Children of God: And, He that believeth hath the Witness in himself,* fully convinced me

me of the former: As, *Whatsoever is born of God, doth not commit Sin; and Whosoever believeth, is born of God*, did of the latter. But I could not comprehend what he spoke of an *instantaneous Work*. I could not understand, how this Faith should be given in a Moment; How a Man could *at once* be thus turn'd from Darkness to Light, from Sin and Misery to Righteousness and Joy in the Holy Ghost. I searched the Scriptures again, touching this very Thing, particularly the *Acts of the Apostles*: But, to my utter Astonishment, found scarce any Instances there of other than *instantaneous Conversions*; scarce any other so slow as that of *St. Paul*, who was three Days in the Pangs of the new Birth. I had but *One Retreat* left; *viz.* "Thus, I grant God wrought in the *first Ages* of Christianity: But the *Times* are changed. What Reason have I to believe, he works in the same Manner now?"

But on *Sund. 22*. I was beat out of this Retreat too, by the concurring Evidence of several living Witnesses, who testified God *had thus wrought in Themselves*; giving them in a Moment, such a Faith in the Blood of his Son, as translated them out of Darkness into Light, out of Sin and Fear into Holiness and Happiness. Here ended my disputing. I could now only cry out, "Lord, help thou my Unbelief!"

I ask'd *P. Böhler* again, "Whether I ought not to refrain from teaching others?" He said, "No; Do not hide in the Earth the Talent God hath given you." Accordingly on *Tues. 25*, I spoke clearly and fully at *Blendon* to *Mr. Delamotte's* Family, of the Nature and Fruits of Faith. *Mr. Broughton* and my Brother were there. *Mr. Broughton's* great Objection was, *He could never think, that I had not Faith, who had done and suffered such Things*. My Brother was very angry, and told me *I did not know what Mischiefs I had done by talking thus*. And indeed it did please God, then to kindle a Fire, which I trust shall never be extinguish'd.

On *Wedn.* 21. The Day fix'd for my Return to *Oxford*, I once more waited on the Trustees for *Georgia*: But being straiten'd for Time, was oblig'd to leave the Papers for them, which I had design'd to give into their own Hands. One of these was the Instrument whereby they had appointed me Minister of *Savannah*; which, having no more place in those Parts, I thought it not right to keep any longer.

*P. Böbler* walk'd with me a few Miles, and exhorted me, not to stop short of the Grace of God. At *Gerrards Cross* I plainly declared to those whom God gave into my Hands, *The Faith as it is in Jesus*: As I did the next Day to a young Man I overtook on the Road, and in the Evening to our Friends at *Oxford*. A strange Doctrine, which some, who did not care to contradict, yet knew not what to make of; but one or two, who were thro'ly bruis'd by Sin, willingly heard, and receiv'd it gladly.

In the Day or two following, I was much confirm'd in *the Truth that is after Godliness*, by hearing the Experiences of Mr. *Hutchins* (of *Pembroke College*) and Mrs *Fox*: Two living Witnesses, that God can (at least, if He does not always) give that Faith whereof cometh Salvation in a Moment, as Lightning falling from Heaven.

*Mond. May 1.* The Return of my Brother's Illness oblig'd me again to hasten to *London*. In the Evening I found him at *James Hutton's*, better, as to his Health, than I expected; but strongly averse from what he call'd *The New Faith*.

This Evening our little Society began, which afterwards met in *Fetterlane*. Our fundamental Rules were as follows.

In Obedience to the Command of God by St. *James*, and by the Advice of *Peter Böbler*, it is agreed by us,

1. That we will meet together once a Week to confess our Faults one to another, and pray one for another, that we may be healed:

2. That

2. That the Persons so meeting be divided into several *Bands*, or little Companies, none of them consisting of fewer than five or more than ten Persons.

3. That every one in Order speak as freely, plainly and concisely as he can, the real State of his Heart, with his several Temptations and Deliverances, since the last Time of meeting.

4. That all the Bands have a Conference at eight every *Wednesday* Evening, begun and ended with Singing and Prayer.

5. That any who desire to be admitted into this Society be ask'd, What are your Reasons for desiring this? Will you be entirely open, using no kind of Reserve? Have you any Objection to any of our Orders? (which may then be read.)

7. That when any new Member is proposed, every one present speak clearly and freely whatever Objection he has to him:

8. That those against whom no reasonable Objection appears, be in order for their Trial, form'd into one, or more distinct Bands, and some Person agreed on to assist them.

9. That after two Months Trial, if no Objection then appear, they be admitted into the Society.

10. That every fourth *Saturday* be observed, as a Day of general Intercession.

11. That on the *Sunday* seven-night following, be a general Love-feast, from 7 till 10 in the Evening.

12. That no particular Member be allow'd to act in any thing, contrary to any Order of the Society: And that if any Persons, after being thrice admonish'd, do not conform thereto, they be not any longer esteem'd as Members.

*Wedn.* 3. My Brother had a long and particular Conversation with *Peter Bibler*. And it now pleas'd God to open his Eyes; so that he also saw clearly, what was the Nature of that one, True Living Faith, whereby alone, *thro' Grace we are sav'd*.

*Thursd.*

*Thursd. 4.* Peter Böbler left London, in Order to imbark for *Carolina*. O what a Work hath God begun, since his coming into *England*. Such an one as shall never come to an End, till Heaven and Earth pass away.

*Friday and Saturday*, I was at *Blendon*. They now believ'd our Report. O may the Arm of the Lord be speedily revealed unto them.

*Sund. 7.* I preach'd at *St. Lawrence's* in the Morning; and afterwards at *St. Katherine's Creed-Church*. I was enabled to speak strong Words at both; and was therefore the less surpriz'd at being inform'd, I was not to preach any more in either of those Churches.

*Tuesd. 9.* I preach'd at *Great St. Hellens*, to a very numerous Congregation, on *He that spared not his own Son, but delivered him up for us all, how shall he not with him also Freely give us all Things?* My Heart was now so enlarg'd, to declare the Love of God, to all that were oppress'd by the Devil, that I did not wonder in the least, when I was afterwards told, "Sir, you must preach here no more".

*Wedn. 10.* Mr. Stonehouse Vicar of *Islington*, was convinced of the Truth as it is in Jesus. From this Time till *Sat. 13.* I was sorrowful and very heavy; being neither able to read nor meditate, nor sing, nor pray, nor do any Thing. Yet I was a little refresh'd by Peter Böbler's Letter, which I insert in his own Words.

*Charissime & suavissime Frater,*

**I**Ntensissimo amore te diligo, multum tui recordans in itinere meo, optando & precando ut quam primum viscera misericordiae crucifixi Jesu Christi, Tui gratia jam ante 6000 Annos commota, menti tuae appareant: Ut gustare & tunc videre possis, quam vehementer te Filius DEI amaverit & hucusque amet, & ut sic confidere possis in eo omni tempore, vitamque ejus in Te & in carne tua sentire.

Cave

Cave Tibi a peccato Incredulitatis, & si nondum viciisti illud, fac ut proximo die illud vincas, per Sanguinem Jesu Christi. Ne differ, quæso, credere Tuum in Jesum Christum; sed potius promissionum ejus quæ pertinent ad miserandos peccatores, coram facie ejus benigna sic mentionem fac, ut non aliter possit quam præstare tibi, quod multis aliis præstitit. O quam multus, quàm magnus, quam ineffabilis, quam inexhaustus, est illius Amor! Ille certe jam-jam paratus est ad auxilium, & nihil potest illum offendere nisi incredulitas nostra. Crede igitur. Fratrem tuum Carolum & Hall, nomine meo saluta multum; & admonete vos invicem ad credendum, & tunc ad ambulandum coram facie Domini *ἀκριβῶς* & ad pugnandum contra Diabolum & Mundum *νομιμῶς* & ad crucifigendum & conculcandum peccatum omne sub pedibus nostris, quantum nobis datum est per gratiam secundi Adami, cujus vita excedit mortem prioris Adami, & cujus gratia antecellit Corruptionem & Damnationem prioris Adami.

Dominus tibi benedicat. Permane in Fide, Amore, Doctrina, Communionem Sanctorum, & breviter, in omni quod habemus in novo Fœdere, Ego sum & maneo

Tuus indignus Frater

*Peter Böhler;*

*In Agris Southamptonianis*

*Die 8vo Maii, 1738.*

**I** Love you greatly, and think much of you in my Journey, wishing and praying that the tender Mercies of *Jesu Christ* the crucified, whose Bowels were moved toward you more than six thousand Years ago, may be manifested to your Soul: That you may taste and then see, how exceedingly the Son of God has loved you, and loves you still, and that so you may continually trust in him, and feel his Life in yourself. Beware of the Sin of Unbelief; and if you have not conquered it yet,

yet, see that you conquer it this very Day, thro' the Blood of *Jesus Christ*. Delay not, I beseech you, to believe in *your Jesus Christ*; but so put him in mind of his Promises to poor Sinners, that he may not be able to refrain from doing for you, what he hath done for so many others. O how great, how inexpressible, how unexhausted is his Love! Surely he is now ready to help; and nothing can offend him but our Unbelief.—

The Lord bless you! Abide in Faith, Love, Teaching, the Communion of Saints; and bricfly, in all which we have in the New Testament. I am

Your unworthy Brother

*Peter Böhler.*

*Sund. 14.* I preached in the Morning at *St. Ann's Aidersgate*; and in the Afternoon at the *Savoy Chapel*, Free Salvation by Faith in the Blood of *Christ*. I was quickly apprized, That at *St. Ann's* likewise, I am to preach no more.

So true did I find the Words of a Friend, wrote to my Brother about this Time.

I have seen upon this Occasion, more than ever I could have imagined, how intolerable the Doctrine of Faith is to the Mind of Man; and how peculiarly intolerable to *Religious Men*. One may say the most unchristian Things, even down to Deism; the most Enthusiastick Things, so they proceed but upon mental Raptures, Lights and Unions; the most severe Things, even the whole Rigour of Ascetick Mortification: And all this will be forgiven. But if you speak of Faith in such a Manner as makes *Christ* a Saviour to the utmost, a most universal Help and Refuge; in such a Manner as takes away glorying, but adds Happiness to wretched Man; as discovers a greater Pollution in the best of us, than we could before acknowledge; but brings a greater Deliverance from it than we could before expect: If any one offers to talk at this rate, he shall be heard with the same

same Abhorrence, as if he was going to rob Mankind of their Salvation, their Mediator, or their Hopes of Forgiveness. I am persuaded that a *Montanist* or a *Novatian*, who from the Height of his Purity should look down with Contempt upon poor Sinners, and exclude them from all Mercy, would not be thought such an Overthrower of the Gospel, as he who should learn from the Author of it, to be a Friend of Publicans and Sinners, and to sit down upon the Level with them, as soon as they begin to repent.

“ But this is not to be wondered at. For all  
 “ *Religious* People have such a Quantity of Right-  
 “ teousness, acquired by much painful Exercise, and  
 “ form’d at last into current Habits; which is their  
 “ Wealth, both for this World and the next. Now  
 “ all other Schemes of Religion, are either so com-  
 “ plaisant, as to tell them, they are very rich,  
 “ and have enough to triumph in: Or else only  
 “ a little rough, but friendly in the main, by tel-  
 “ ling them, their Riches are not yet sufficient,  
 “ but by such Arts of Self denial, and mental Re-  
 “ finement, they may enlarge the Stock. But the  
 “ Doctrine of Faith is a downright Robber. It  
 “ takes away all this Wealth, and only tells us,  
 “ it is deposited for us with some Body else, upon  
 “ whose Bounty we must live like mere Beg-  
 “ gars. Indeed they that are truly Beggars, vile  
 “ and filthy Sinners till very lately, may stoop to  
 “ live in this dependent Condition: It suits them  
 “ well enough. But they who have long distin-  
 “ guished themselves from the Herd of vicious  
 “ Wretches, or have even gone beyond *Moral*  
 “ Men; for them to be told, that they are either  
 “ not so well, or but the same needy, impotent,  
 “ insignificant Vessels of Mercy, with the others:  
 “ This is more shocking to Reason, than *Transub-*  
 “ stantiation. For Reason had rather resign its Pre-  
 “ tensions to judge what is Bread or Flesh, than  
 “ have this Honour wrested from it, to be the  
 “ Architect of Virtue and Righteousness. But



“ where am I running? My Design was only to  
 “ give you warning, that wherever you go, *this*  
 “ Foolishness of preaching will alienate Hearts from  
 “ you, and open Mouths against you.”

*Frid. 19.* My Brother had a second Return of his Pleurisy. A few of us spent *Saturday* Night in Prayer. The next Day, being *Whitsunday*, after hearing *Dr. Heylin* preach a truly Christian Sermon (on, *They were all filled with the Holy Ghost*: And so, said he, may all you be, if it is not your own Fault) and assisting him at the Holy Communion (his Curate being taken ill in the Church) I receiv'd the surprizing News, that my Brother had found Rest to his Soul. His bodily Strength return'd also from that Hour. *Who is so great a God as our God?*

I preach'd at *St. John's Wapping* at 3, and at *St. Bennetts, Paul's Wharf*, in the Evening. At these Churches likewise I am to preach no more. At *St. Antholin's* I preach'd, for the last Time, on the *Thursday* following.

*Monday, Tuesday* and *Wednesday*, I had continual Sorrow and Heaviness in my Heart; Something of which I described, in the broken Manner I was able, in the following Letter to a Friend.

“ O why is it, that so great, so wise, so holy  
 “ a God, will use such an Instrument as me!  
 “ Lord, *let the Dead bury their Dead!* But wilt thou  
 “ send the Dead to raise the Dead? Yea, thou send-  
 “ est whom thou *wilt* send, and shewest Mercy by  
 “ whom thou *wilt* shew Mercy! Amen! Be it  
 “ then according to thy Will! If thou speak the  
 “ Word, *Judas* shall cast out Devils.

“ I feel what you say (though not enough) for  
 “ I am under the same Condemnation. I see, that  
 “ the whole Law of God is Holy and Just and  
 “ Good. I know every Thought, every Temper  
 “ of my Soul, ought to bear God's Image and  
 “ Supercription. But how am I fallen from the  
 “ Glory of God! I feel, that *I am sold under Sin*. I  
 “ know, that I too deserve nothing but Wrath,  
 “ being

" being full of all Abominations: And having no  
 " good thing in me, to atone for them, or to re-  
 " move the Wrath of God. All my Works, my  
 " Righteousness, my Prayers, need an Attonement  
 " for themselves. So that my Mouth is stop'd.  
 " I have nothing to plead. God is Holy, I am  
 " unholy. God is a consuming Fire. I am al-  
 " together a Sinner, meet to be consumed.

" Yet I hear a Voice (and is it not the Voice  
 " of God?) saying, *Believe and thou shalt be saved.*  
 " *He that believeth, is passed from Death unto Life.*  
 " *God so loved the World, that he gave his only*  
 " *begotten Son, that whosoever believeth on him,*  
 " *should not perish, but have everlasting Life.*

" O let no one deceive us by vain Words, as  
 " if we had already attain'd this Faith! For us  
 " Fruits we shall know. Do we already feel Peace  
 " with God, and Joy in the Holy Ghost? Does his  
 " Spirit bear Witness with our Spirit, that we are the  
 " Children of God? Alas, with mine he does not.  
 " Nor; I fear with yours. O thou Saviour of  
 " Men, save us from trusting in any Thing but  
 " Thee! Draw us after Thee! Let us be emptied  
 " of ourselves, and then fill us with Peace and Joy  
 " in believing, and let nothing separate us from  
 " thy Love, in Time or in Eternity!"

What occur'd on *Weihn.* 24, I think best to re-  
 late at large, after premising what may make it  
 the better understood. Let him that cannot re-  
 ceive it, ask of the Father of Lights, that he  
 wou'd give more Light both to him and me.

1. I believe, till I was about ten Years old,  
 I had not sinn'd away that *Washing of the Holy*  
*Ghost* which was given me in Baptism, having been  
 strictly educated and carefully taught, that I could  
 only be saved by *universal Obedience, by keeping all*  
*the Commandments of God*; in the Meaning of  
 which I was diligently instructed. And those In-  
 structions, so far as they respected outward Duties  
 and Sins, I gladly received, and often thought of.  
 But all that was said to me of inward Obedience,

or Holiness, I neither understood nor remember'd. So that I was indeed as ignorant of the true Meaning of the Law, as I was of the Gospel of *Christ*.

2. The next 6 or 7 Years were spent at School: Where outward Restraints being removed, I was much more negligent than before even of outward Duties, and almost continually guilty of outward Sins, which I knew to be such, tho' they were not scandalous in the Eye of the World. However I still read the Scriptures, and said my Prayers, Morning and Evening. And what I now hoped to be saved by, was, 1. *Not being so bad as other Peo<sup>ple</sup>*. 2. *Having still a Kindness for Religion*. And 3. *Reading the Bible, and going to Church, and saying my Prayers*.

3. Being removed to the University, for five Years, I still said my Prayers both in Publick and Private, and read with the Scriptures several other Books of Religion, especially Comments on the New Testament. Yet I had not all the while so much as a Notion of inward Holiness; nay, went on habitually and (for the most Part) very contentedly, in some or other known Sin: Indeed with some Intermissions and short Struggles, especially before and after the Holy Communion, which I was obliged to receive thrice a Year. I cannot well tell, what I hoped to be saved by now, when I was continually sinning against the little Light I had: unless by those transient Fits of what many Divines taught me to call *Repentance*.

4. When I was about 22, my Father prest me to enter into Holy Orders. At the same Time the Providence of God directing me to *Kempis's Christian Pattern*, I began to see, that true Religion was seated in the Heart, and that God's Law extended to all our Thoughts as well as Words and Actions. I was however very angry at *Kempis*, for being *too strict*, tho' I read him only in Dean *Stanhope's* Translation. Yet I had frequently much sensible Comfort in reading him, such as I was an utter  
S tranger

Stranger to before: And meeting likewise with a religious Friend, which I had never had till now, I began to alter the whole form of my Conversation, and to set in earnest upon a *New Life*. I set apart an Hour or two a Day for religious Retirement. I communicated every Week. I watch'd against all Sins, whether in Word or Deed. I began to aim at and pray for inward Holiness. So that now, *doing so much, and living so good a Life*, I doubted not but I was a good Christian.

5. Removing soon after to another College, I executed a Resolution, which I was before convinced was of the utmost Importance, shaking off at once all my trifling Acquaintance. I began to see more and more the Value of Time. I applied myself closer to Study. I watch'd more carefully against actual Sins; I advised others to be Religious, according to that Scheme of Religion, by which I model'd my own Life. But meeting now with *Mr. Law's Christian Perfection and Serious Call*, (altho' I was much offended at many Parts of both, yet) they convinced me more than ever, of the exceeding Height and Breadth and Depth of the Law of God. The Light shew'd in so mightily upon my Soul, that every Thing appeared in a new View. I cried to God for Help, and resolv'd not to prolong the Time of obeying him as I had never done before. And by my continued *Endeavour to keep his whole Law*, Inward and Outward, *to the utmost of my Power*, I was persuaded, that I should be accepted of him, and that I was even then in a State of Salvation.

6. In 1730. I began visiting the Prisons, assisting the Poor and Sick in Town, and doing what other good I could by my Presence or my little Fortune to the Bodies and Souls of all Men. To this End I abidg'd myself of all Superfluities, and many that are call'd, Necessaries of Life. I soon became a *By-Word* for so doing, and I rejoiced that *my Name was cast out as Evil*. The next Springs I began observing the *Wednesday and Friday Fasts*,

commonly observ'd in the antient Church; tasting no Food till three in the Afternoon. And now I knew not how to go any further. I diligently streve against all Sin. I omitted no Sort of Self-denial which I thought lawful: I carefully used, both in publick and in private, all the Means of Grace at all Opportunities. I omitted no Occasion of doing Good. I for that Reason suffered Evil. And all this I knew to be nothing, unless as it was directed toward inward Holiness. Accordingly this, the Image of God, was what I aim'd at in all, by doing his Will, not my own. Yet when after continuing some Years in this Course, I apprehended myself to be near Death, I could not find that all this gave me any Comfort, nor any Assurance of Acceptance with God. At this I was then not a little surpriz'd; not imagining I had been all this Time building on the Sand, nor considering that *Other Foundation can no Man lay, than that which is laid by God, even Christ Jesus.*

7. Soon after a contemplative Man convinced me still more than I was convinced before, that Outward Works are nothing, being alone: And in several Conversations instructed me, how to persue Inward Holiness, or a Union of the Soul with God. But even of his Instructions (tho' I then received them as the Words of God) I cannot but now observe, 1. That he spoke so incautiously against *trusting in Outward Works*, that he discouraged me from *doing* them at all. 2. That he recommended (as it were, to supply what was wanting in them) *mental Prayer*, and the like Exercises, as the most effectual Means of purifying the Soul, and uniting it with God. Now these were, in Truth, as much *my own Works* as visiting the Sick or cloathing the Naked, and the *Union with God* thus persued, was as really *my own Righteousness*, as any I had before persued, under another Name.

8. In this *refined* Way of trusting to my own Works and my own Righteousness (so zealously inculcated by the *Mystick Writers*, whom I declare

in my cool Judgment, and in the Presence of the most High God, I believe to be one Great Antichrist) I drag'd on heavily, finding no Comfort or Help therein, till the Time of my leaving *England*. On Shipboard however I was again active in outward Works: Where it pleased God of his free Mercy, to give me 26 of the *Moravian* Brethren for Companions, who endeavoured to shew me a more excellent Way. But I understood it not at first. I was too learned and too wise. So that it seemed Foolishness unto me. And I continued preaching and following after and trusting in that Righteousness, whereby no Flesh can be justified.

9. All the Time I was at *Savannah* I was thus *beating the Air*. Being ignorant of the Righteousness of *Christ*, which by a living Faith in Him bringeth Salvation to every one that believeth, I sought to establish my own Righteousness, and so labour'd in the Fire all my Days. I was now, properly *under the Law*; I knew that the Law of God was *Spiritual*: I consented to it, that it was Good. Yea, I delighted in it, after the inner Man. Yet was I *carnal, sold under Sin*. Every Day was I constrain'd to cry out, *What I do, I allow not; for what I would I do not, but what I hate, that I do. To will is indeed present with me; but how to perform that which is good, I find not. For the Good which I would, I do not; but the Evil which I would not, that I do. I find a Law, that when I would do Good, Evil is present with me: Even the Law in my Members warring against the Law of my Mind, and still bringing me into Captivity to the Law of Sin.*

10. In this vile, abject State of Bondage to Sin, I was indeed fighting continually, but not conquering. Before, I had willingly served Sin; now it was unwillingly, but still I serv'd it. I fell and rose and fell again. Sometimes I was overcome, and in Heaviness. Sometimes I overcame, and was in Joy. For as in the former State, I had some Foretastes of the Terrors of the Law, so had I in this, of the Comforts of the Gospel. During this whole

whole Struggle between Nature and Grace (which had now continued above ten Years) I had many remarkable Returns to Prayer, especially when I was in Trouble: I had many sensible Comforts, which are indeed no other than short Anticipations of the Life of Faith. But I was still *under the Law*, not *under Grace* (the State most who are called Christians are content to live and die in) For I was only *striving with*, not *Freed from Sin*: Neither had I *The Witness of the Spirit with my Spirit*. And indeed could not; for I sought it not by Faith, (*but as it were*) by the *Works of the Law*.

11. In my Return to *England*, *January 1738*, being in imminent Danger of Death, and very uneasy on that Account, I was strongly convinced, that the Cause of that Uneasiness was Unbelief, and that the gaining a true, living Faith, was the *One Thing needful* for me. But still I fixt not this Faith on its right Object: I meant only Faith in God, not Faith in or thro' *Christ*. Again, I knew not that I was *wholly void of this Faith*; but only thought, *I had not enough of it*. So that when *Peter Biber*, whom God prepared for me as soon as I came to *London*, affirm'd of true Faith in *Christ* (which is but one) that it had those two Fruits inseparably attending it, "Dominion over Sin, and constant Peace from a Sense of Forgiveness," I was quite amazed, and looked upon it as a New Gospel. If this was so, it was clear, I had not Faith. But I was not willing to be convinced of this. Therefore I disputed with all my might, and laboured to prove, that Faith might be where these were not: Especially, where that Sense of Forgiveness was not: For all the Scriptures relating to this, I had been long since taught to construe away, and to call all *Presbyterians* who spoke otherwise. Besides, I well saw, no one could (in the Nature of Things) have such Sense of Forgiveness, and not *feel* it. But I felt it not. If then there was no Faith without this, all my Pretensions to Faith drop'd at once.

12. When

12. When I met *Peter Böbler* again, he readily consented, to put the Dispute upon the Issue which I desired, *viz.* Scripture and Experience. I first consulted the Scripture. But when I set aside the Glosses of Men, and simply considered the Words of God, comparing them together, and endeavouring to illustrate the obscure by the plainer Passages, I found they all made against me, and was forced to retreat to my last Hold, “ That  
 “ Experience would never agree with the *literal*  
 “ *Interpretation* of those Scriptures. Nor could  
 “ I therefore allow it to be the True, till I found  
 “ some living Witnesses of it.” He replied, “ He  
 “ could shew me such at any Time; If I de-  
 “ fired it, the next Day.” And accordingly the next Day, he came again with three others, all of whom testified of their own personal Experience, that a true living Faith in *Christ*, is inseparable from a Sense of Pardon for all Past, and Freedom from all Present Sins. They added with one Mouth, that this Faith was the Gift, the free Gift of God, and that he would surely bestow it upon every Soul, who earnestly and perseveringly sought it. I was now thro’ly convinced. And, by the Grace of God, I resolved to seek it unto the End, 1. By absolutely renouncing all Dependence, in Whole or in Part, upon *my own* Works or Righteousness, on which I had scally grounded my Hope of Salvation, tho’ I knew it not, from my Youth up. 2. By adding to the constant Use of all the other Means of Grace, continual Prayer for this very Thing, Justifying, Saving Faith, a full Reliance on the Blood of *Christ* shed for *me*; a Trust in Him, as *my Christ*, as *my sole* Justification, Sanctification and Redemption.

13. I continued thus to seek it (tho’ with strange Indifference, Dulness and Coldness, and unusually frequent Relapses into Sin) till *Wednesday May 24.* I think it was about five this Morning, that I opened my Testament on those Words. *Τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγελματὰ δέδωρηται, ἵνα γέννηθε θείας κοινεῖνοι φύσεως.* There are given unto us exceeding great  
 great



gent and precious Promises, even that ye should be Partakers of the divine Nature. 2 Pet. i. 4. Just as I went out, I open'd it again on those Words, *Thou art not far from the Kingdom of God.* In the Afternoon I was ask'd to go to St. Paul's. The Anthem was, *Out of the Deep have I call'd unto thee, O Lord: Lord, bear my Voice. O let thine Ears consider well the Voice of my Complaint. If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? But there is Mercy with thee; therefore thou shalt be feared. O Israel, trust in the Lord: For with the Lord there is Mercy, and with him is plenteous Redemption. And he shall redeem Israel from all his Sins.*

14. In the Evening I went very unwillingly to a Society in *Aldersgate Street*, where one was reading *Luther's Preface to the Epistle to the Romans.* About a Quarter before nine, while he was describing the Change which God works in the Heart thro' Faith in *Christ*, I felt my Heart strangely warm'd. I felt I did trust in *Christ*, *Christ* alone for Salvation: And an Assurance was given me, That He had taken away *my Sins*, even *mine*, and saved me from the Law of Sin and Death.

15. I began to pray with all my Might for those who had in a more especial Manner despitefully used me and persecuted me. I then testified openly to all there, what I now first felt in my Heart. But it was not long before the Enemy suggested, "This cannot be Faith; for where is thy Joy?" Then was I taught, that *Peace and Victory over Sin, are essential to Faith in the Captain of our Salvation: But, that as to the Transports of Joy that usually attend the Beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the Counsels of his Will.*

16. After my return home, I was much buffeted with Temptations: But cried out, and they fled away. They returned again and again: I as often lifted up my Eyes, and he sent me Help from his  
Holy

*Holy Place.* And herein I found the Difference between this and my former State chiefly consisted. I was striving, yea fighting with all my Might under the Law, as well as under Grace. But then I was sometimes, if not often, conquer'd; now, I was always Conqueror.

17. *Thus. May 25.* The Moment I awaked, "*Jesu Master,*" was in my Heart and in my Mouth: And I found all my Strength lay, in keeping my Eye fixt upon him and my Soul waiting on him continually. Being again at *St. Pauls* in the Afternoon, I could taste the Good Word of God in the Anthem, which began, *My Song shall be always of the Loving Kindness of the Lord: With my Mouth will I ever be shewing forth thy Truth from one Generation to another.*" Yet the Enemy injected a Fear, "If Thou dost believe, why is there not a more sensible Change? I answer'd, (yet not I) "That I know not. But this I know, I have *Now Peace with God: And I Sin not to Day,* and *Jesus my Master* has forbid me to take Thought for the *Morrow.*"

18. "But is not *any Sort of Fear*" (continued "the Tempter) a Proof that thou dost not believe?" I desired my Master to answer for me; and opened his Book upon those Words of *St. Paul, Without were Fightings, within were Fears.* Then infer'd I well may Fears be, within *me*; but I must go on, and tread them under my Feet.

*Friday, May 26.* My Soul continued in Peace, but yet in Heaviness, because of manifold Temptations. I ask'd Mr. *Telchig* the *Moravian*, What to do? He said; you must not fight with them, as you did before, but flee from them, the Moment they appear, and take shelter in the Wounds of *Jesus.* The same I learned also from the Afternoon Anthem which was, *My Soul truly waiteth stil upon God; for of him cometh my Salvation. He verily is my Strength and my Salvation; he is my Defence, so that I shall not greatly fall. O put your Trust in him*  
*always,*

always, ye People; pour out your Hearts before him; for God is our Hope.

Sat. 27. Believing one Reason of my Want of Joy, was Want of Time for Prayer, I resolved to do no Business till I went to Church in the Morning, but to continue pouring out my Heart before him. And this Day my Spirit was enlarged; so that tho' I was now also assaulted by many Temptations, I was more than Conqueror, gaining more Power thereby to trust and to rejoice in God my Saviour.

Sunday 28. I waked in Peace, but not in Joy. In the same even quiet State I was till the Evening, when I was roughly attack'd in a large Company as an Enthusiast, a Seducer, and a Setter forth of new Doctrines. By the Blessing of God I was not moved to Anger, but after a calm and short Reply went away: Tho' not with so tender a Concern as was due to those, who were seeking Death in the Error of their Life.

This Day I preached in the Morning at St. George's Bloomsbury, on *This is the Victory that overcometh the World, even our Faith*; and in the Afternoon at the Chappel in Long-Acre, on God's justifying the Ungodly; the last time (I understand) I am to preach at either. *Not as I will, but as thou wilt!*

Mond. 29. I set out for Dummer with Mr. Wolf, one of the first-fruits of Peter Böbler's Ministry in England. I was much strengthen'd by the Grace of God in Him: Yet was his State so far above mine, that I was often tempted to doubt, whether we had one Faith? But, without much reasoning about it, I held here; "Tho' his be strong and mine weak, yet that God hath given *some* Degree of Faith even to me, I know by its Fruits. For I have constant Peace; not one uneasy Thought. And I have freedom from Sin: Not one unholy Desire.

Yet on Wednesday did I grieve the Spirit of God, not only by not watching unto Prayer, but likewise by speaking with Sharpness instead of tender Love;  
of

of one that was not found in the Faith. Immediately God hid his Face and I was troubled; and in this Heaviness I continued till the next Morning, *June 1.* When it pleased God, while I was exhorting another, to give Comfort to *my* Soul, and (after I had spent some Time in Prayer) to direct me to those gracious Words, *Having therefore Boldness, to enter into the holiest by the Blood of Jesus.—Let us draw near with a true Heart, in full Assurance of Faith. Let us hold fast the Profession of our Faith without wavering; (for he is faithful that promised) and let us consider one another, to provoke unto Love and to Good Works.*

*Sat. June 3.* I was so strongly assaulted by one of my old Enemies, that I had scarce Strength to open my Lips, or even to look up for Help. But after I had prayed, faintly, as I cou'd, the Temptation vanish'd away.

*Sund. 4.* Was indeed a Feast-day. For from the Time of my rising till past one in the Afternoon, I was praying, reading the Scriptures, singing Praise, or calling Sinners to Repentance. All these Days I scarce remember to have open'd the Testament, but upon some great and precious Promise. And I saw more than ever, that the Gospel is in Truth, but one great Promise, from the Beginning of it to the End.

*Tuesd. 6.* I had still more Comfort and Peace and Joy: On which I fear I began to presume. For in the Evening I received a Letter from Oxford, which threw me into much Perplexity. It was asserted therein, “ That no Doubting could  
“ consist with the least Degree of true Faith:  
“ That whoever at any Time felt any Doubt  
“ or Fear, was not *Weak in Faith*, but had *no*  
“ *Faith* at all: And that none hath any Faith, till  
“ the Law of the Spirit of Life has made him  
“ *wholly* free from the Law of Sin and Death.”

Begging of God to direct me, I open'd my Testament on 1 Cor. iii. ver. 1. &c. where St. Paul speaks of those whom he terms *Babes in Christ*, who

were not able to bear strong Meat, nay (in a Sense) Carnal; to whom nevertheless he says, *Ye are God's Building, ye are the Temple of God.* Surely then these Men had *some Degree* of Faith; tho' it is plain, their Faith was but *weak*.

After some Hours spent in the Scripture and Prayer, I was much comforted. Yet I felt a Kind of Soreness in my Heart, so that I found my Wound was not fully heal'd. O God, save Thou me, and all that are *weak in the Faith*, from *doubtful Disputations!*

*Wednesday, June 7.* I determin'd, if God should permit, to retire for a short Time into *Germany*. I had fully purpos'd before I left *Georgia* so to do, if it should please God to bring me back to *Europe*. And I now clearly saw the Time was come. My weak Mind could not bear to be thus sawn asunder. And I hoped the conversing with those Holy Men, who were themselves living Witnesses of the full Power of Faith, and yet able to bear with those that are Weak, wou'd be a Means, under God, of so stablishing my Soul, that I might go on *from Faith to Faith, and from Strength to Strength.*

*Thursday 8.* I went to *Salisbury* to take leave of my Mother. The next Day I left *Sarum*, and on *Saturday* came to *Stanton-harcourt*. Having preach'd Faith in *Christ* there on *Sunday 11*, I went on to *Oxford*; and thence on *Monday* to *London*, where I found Mr. *Ingham* just setting out. We went on board the next Day, *Tuesd. 13*, and fell down to *Gravesend* that Night. About four in the Afternoon on *Wednesday* we lost Sight of *England*. We reach'd the *Maese* at eight on *Thursday* Morning, and in an Hour and a half landed at *Rotterdam*.

We were eight in all, five *English* and three  *Germans*. Dr. *Koker*, a Physician of *Rotterdam*, was so kind, when we set forward in the Afternoon, as to walk an Hour with us on our Way. I never before saw any such Road as this. For many Miles together, it is rais'd for some Yards above the Level, and paved with a small Sort of Brick, as smooth  
and

and clean as the Mall at St. James's. The Walk's Trees stand in even Rows on either Side: So that no Walk in a Gentleman's Garden is pleasanter. About seven we came to *Goudart*, where we were a little surpriz'd, at meeting with a Treatment which is not heard of in *England*. Several Inns utterly refused to entertain us; so that it was with Difficulty we at last found one, where they did us the Favour to take our Money for some Meat and Drink, and the Use of two or three bad Beds. They prest us much in the Morning to see their Church, but were displeas'd at our pulling off our Hats when we went in; telling us, "We must not do so; It was not the Custom there." It is a large old Building, of the *Gotbick* Kind, resembling some of our *English* Cathedrals. There is much History-painting in the Windows, which, they told us, is greatly admired. About Eight we left *Goudart*, and in a little more than six Hours reached *Yffelstein*.

Here we were at Baron *Wattevils*, as at Home. We found with him a few *German* Brethren and Sisters, and seven or eight of our *English* Acquaintance, who had settled here some Time before. They lodged just without the Town, in three or four little Houses, till one should be built that would contain them all. *Saturday* 17. was their Intercession-day. In the Morning, some of our *English* Brethren desired me to administer the Lord's Supper: The rest of the Day we spent with all the Brethren and Sisters, in hearing the wonderful Work which God is beginning to work over all the Earth, and in making our Requests known unto him, and giving him Thanks for the Mightiness of his Kingdom.

At six in the Morning we took Boat. The beautiful Gardens lie on both Sides of the River, for great Part of the Way to *Amsterdam*, whither we came about five in the Evening. The exact Neatness of all the Buildings here, the nice Cleanness of the Streets (which, we were inform'd, were all

wash'd twice a Week) and the Canals which run thro' all the main Streets, with Rows of Trees on either Side, make this the pleasantest City which I have ever seen. Here we were entertain'd with truly Christian Hospitality, by Mr. *Decknatel*, a Minister of the *Mennonists*, who suffered us to want nothing while we stay'd here, which was till the *Thursday* following. Dr. *Barkhausen* (a Physician, a *Muscovite* by Nation) who had been with Mr. *Decknatel* for some time, shewed us likewise all possible Kindness. Remember them, O Lord, for Good!

*Monday* 17. I was at one of the Societies, which lasted an Hour and an half. About sixty Persons were present. The Singing was in *Low-dutch*, (Mr. *Decknatel* having translated into *Low-dutch* Part of the *Herrnhuth* Hymn-book) but the Words were so very near the *German*, that any who understood the Original, might understand the Translation. The expounding was in *High-dutch*. I was at another of the Societies on *Tuesday*, where were present about the same Number. On *Wednesday*, one of our Company found a Sheep that had been lost: His Sister, who had lived here for some time with one whom she loved too well, as he did her. But they were now both resolved, by the Grace of God (which they accordingly executed without Delay) To pluck out the right Eye, and cast it from them.

*Thursday* 22. We took boat at eight in the Evening, and landing at four in the Morning, walk'd on to *Uutfast*, which we left about two, having now another Boy added to our Number. A little before eight we came to *Beurn*, a small, ill built City, belonging to the Prince of *Orange*. Setting out early in the Morning, we came to *Nimwegen*, the last Town in *Holland*, about two in the Afternoon: And leaving it at four, came before eight to an Inn, two Hours short of *Cleve*.

*Sunday* 25. After spending an Hour in Singing and Prayer, we walk'd till near Noon, before we could meet with any Refreshment. The Road would have appear'd exceeding pleasant, being broad

broad and strait, with tall Trees on either Side, had not Weariness and Rain prevented. We hoped to reach *Reinberg* in the Evening, but could not; being obliged to stop two Hours short of it, at a little House, where many good *Lutherans* were concluding the Lord's Day (as is usual among them) with fiddling and dancing!

*Monday 26.* We breakfasted at *Reinberg*, left it at half an Hour past ten, and at four came to *Urding*. Being much tired, we rested here, so that it was near ten at Night before we came to *Neus*. Having but a few Hours Walk from hence to *Cölen*, we went thither easily, and came at five the next Evening, into the ugliest, dirtiest City, I ever yet saw with my Eyes.

*Wednes. 28.* We went to the Cathedral, which is mere Heaps upon Heaps; a huge, misshapen Thing, which has no more of Symmetry, than of Neatness belonging to it. I was a little surpriz'd to observe, that neither in this, nor in any other of the *Romish* Churches where I have been, is there properly speaking, any such Thing as joint Worship: But one prays at one Shrine or Altar, and another at another, without any Regard to, or Communication with one another. As we came out of the Church, a Procession began on the other Side of the Church-Yard. One of our Company scrupling to pull off his Hat, a zealous Catholick presently cried out, *Knock down the Lutheran Dog.* But we prevented any Contest, by retiring into the Church.

Walking on the Side of the *Rhine* in the Afternoon, I saw, to my great Surprize (for I have always thought before, no *Romanist* of any Fashion believ'd any Thing of the Story) a fresh Painting, done last Year at the publick Expence, on the Outside of the City Wall, *in Memory of the bringing in the Heads of the three Kings* (says the *Latin* Inscription) thro' the Gate adjoining: Which indeed, in Reverence (it seems) to them, has been stop'd up ever since.



At four we took boat, when I could not but observe the Decency of the *Papists*, above us who are call'd *Reform'd*. As soon as ever we were seated, (and so every Morning after) they all pull'd off their Hats, and each us'd by himself, a short Prayer for our prosperous Journey. And this Justice I must do to the very Boatmen (who upon the *Rhine* are generally wicked even to a Proverb) I never heard one of them take the Name of God in vain, or saw any one laugh, when any Thing of Religion was mention'd. So that I believe the Glory of *Sporting with sacred Things*, is peculiar to the *English Nation*!

We were four Nights on the Water, by Reason of the Swiftncss of the Stream, up which the Boat was drawn by Horses. The high Mountains on each Side of the River, rising almost perpendicular, and yet covered with Vines to the very Top, gave us many agreeable Prospects: A religious House, or old Castle, every now and then appearing on the Brow of one of them. On *Sunday Evening, July 2*, we came to *Mentz*; and *Monday the 3d*, at half an Hour past ten, to *Frankfort*.

Faint and weary as we were, we could have no Admittance here, having brought no Passes with us, which indeed we never imagined would have been required, in a Time of settled general Peace. After waiting an Hour at the Gates, we procur'd a Messenger, whom we sent to Mr. *Böhler* (*Peter Böhler's* Father) who immediately came, procur'd us Entrance into the City, and entertained us in the most friendly Manner. We set out early in the Morning on *Tuesday the 4th*, and about one came to *Marienborn*. But I was so ill, that after talking a little with Count *Zinzendorf*, I was forced to lie down the rest of the Day.

The Family at *Marienborn* consists of about ninety Persons, gathered out of many Nations. They live for the present in a large House hired by the Count, which is capable of receiving a far greater Number; but are building one, about three (*English*)  
Miles

Miles off, on the Top of a fruitful Hill. O how pleasant a Thing it is, Brethren to dwell together in Unity!

*Thursday 6.* The Count carried me with him to the Count of Solmes, where I observed with Pleasure the German Frugality. Three of the young Countesses (tho' grown up) were drest in Linnen; the Count and his Son in plain Cloth. At Dinner, the next Day, a Glass of Wine and a Glass of Water were set by every one, and if either was emptied, a Second. They all conversed freely and unaffectedly. At ten at Night we took Coach again, and in the Morning reached *Marienborn*.

I lodged with one of the Brethren at *Eckershausen*, an *English* Mile from *Marienborn*; where I usually spent the Day, chiefly in conversing with those who could speak either *Latin* or *English*; not being able (for Want of more Practice) to speak *German* readily. And here I continually met with what I sought for, *viz.* Living Proofs of the Power of Faith: Persons saved from inward as well as outward Sin, by the Love of God shed abroad in their Hearts; and from all Doubt and Fear, by the aviding Witness of the Holy Ghost given unto them.

*Sunday 9.* The Count preached in the old Castle at *Rinneberg*, (about three *English* Miles from *Marienborn*) where is also a small Company of those who seek the Lord *Jesus* in Sincerity. *Wednesday 12,* was one of the Conferences for Strangers; where one of *Frankfort* proposing the Question, Can a Man be justified, and not know it? The Count spoke largely upon it, to this Effect.

1. Justification is, the Forgiveness of Sins.
2. The Moment a Man flies to *Christ* he is justified,
3. And has Peace with God, but not always Joy:
4. Nor perhaps may he know he is justified, till long after.
5. For the Assurance of it, is distinct from Justification itself.
6. But others may know he is justified by his Power over Sin, by his Seriousness, his Love of the

the Brethren, and his *Hunger and Thirst after Righteousness, which alone proves spiritual Life to be begun.*

7. To be justified is the same Thing as to be born of God.

8. When a Man is awaken'd, he is begotten of God; and his Fear and Sorrow and Sense of the Wrath of God, are the Pangs of the new Birth.

I then recollected what *Peter Böhler* had often said upon this Head, which was to this Effect.

1. When a Man has living Faith in *Christ*, then is he justified :

2. This is always given in a Moment,

3. And in that Moment he has Peace with God ;

4. Which he cannot have, without knowing that he has it :

5. And being born of God, he sinneth not :

6. Which Deliverance from Sin he cannot have, without knowing that he has it.

*Saturday 15* was the Intercession Day, when many Strangers were present from different Parts. On *Monday 17.* having stay'd here ten Days longer than I intended (my first Design being only to rest one or two Days) I propos'd setting out for *Hernhuth*; but *Mr. Ingham* desiring me to stay a little longer, I stay'd till *Wednesday 19.* when *Mr. Hauptman* (a Native of *Dresden*) *Mr. Brown* and I set out together.

We breakfasted at *Geb'lenhausen*, an old, unhand-some Town, dined at *Offenau*, (where is a strange Instance of Moderation, a Church used every *Sunday* both by the *Papists* and the *Lutherans* alternately) and notwithstanding some sharp Showers of Rain, in the Evening reach'd *Sirenaus*. *Thursday 20,* we dined at *Braunsal*, and passing thro' *Fulda* in the Afternoon (where the Duke has a pleasant Palace) travell'd thro' a delightful Country of Hills and Vales, and in the Evening came to *Rickersch*. The next Night (after having had the most beautiful Prospect which

I think

I think I ever saw, from the Top of a high Hill, commanding a vast Extent of various Land on every Side) we, with some Difficulty, and many Words, procured a poor Accommodation at an Inn in *Marktsul*. Saturday 22. having past thro' *Eisenach* in the Morning, we came thro' a more level open Country, to *Saxe Gotha* in the Afternoon, a neat, pleasant City, in which the Prince's Palacc is indeed a fine Building. We stopp'd an Hour here with a friendly Man, and in the Evening came to *Ditleben*; and thence in the Morning to *Erfurt*, where we were kindly entertained by Mr. *Reinhart*, to whom we were directed by some of the Brethren at *Marienborn*. In the Afternoon we came to *Weymar*, where we had more Difficulty to get thro' the City than is usual, even in *Germany*: Being not only detain'd a considerable Time at the Gate, but also carried before I know not what Great Man (I believe, the Duke) in the Square: Who after many other Questions, ask'd, What we were going so far as *Hernbuth* for? I answer'd, "To see the Place where the Christians live." He look'd hard, and let us go.

*Monday* 24. we came early to *Jena*, which lies at the Bottom of several high, steep, barren Hills. The Students here are distinguished from the Townsmen by their Swords. They do not live together in Colleges (nor indeed any of in the *German* Universities) as we do in *Oxford* and *Cambridge*; but are scattered up and down the Town, in Lodging or Boarding Houses. Those of them to whom we were recommended, behaved as Brethren indeed. O may brotherly Kindness, and every good Word and Work, abound among them more and more!

At *Jena* the Stone Pillars begin, set up by the Elector of *Saxony*, and marking out every Quarter of a *German* Mile, to the End of his Electorate. Every Mile is a large Pillar, with the Names of the neighbouring Towns, and their Distances inscribed. It were much to be wish'd, that the same Care were taken in *England*, and indeed in all Countries.

We

We left *Jena* early on *Tuesday*, reach'd *Weisenfels* in the Evening, and *Merseberg* on *Wednesday* Morning. Having a Desire to see *Halle* (two German Miles off) we set out after Breakfast, and came thither at two in the Afternoon. But we could not be admitted into the Town, when we came. The King of *Prussia's* Tall-Men, who kept the Gates, sent us backward and forward, from one Gate to another, for near two Hours. I then thought of sending in a Note to Professor *Francke*, the Son of that *August Herman Francke*, whose Name is indeed as precious Ointment. O may I follow him, as He did Christ! And by *Manifestation of the Truth* commend myself to every *Man's Conscience in the Sight of God!*

He was not in Town. However, we were at length admitted into the Orphan-House, that amazing Proof, that *all things are still possible to him that believeth*. There is now a large yearly Revenue for its Support; beside what is continually brought in by the Printing-Office, the Books sold there, and the Apothecary's Shop, which is furnished with all Sorts of Medicines. The Building reaches backward from the Front in two Wings, for I believe, a hundred and fifty Yards. The Lodging-Chambers for the Children, their Dining-Room, their Chappel, and all the adjoining Apartments, are so conveniently contrived, and so exactly clean, as I have never seen any before. Six hundred and fifty Children (we were informed) are wholly maintained there, and three Thousand (if I mistake not) taught. Surely, such a Thing neither we nor our Fathers have known, as this great Thing which God hath done here!

*Thursday 27.* We return'd to *Merseberg*, and at five in the Evening came to the Gates of *Leipsig*. After we had sent in our Pass, and waited an Hour and an half, we were suffered to go to a bad Inn in the Town.

*Friday 28.* We found out Mr. *Marschall*, and the other Gentlemen of the University, to whom we were directed. They were not wanting in any good Office while we stayed, and in the Afternoon went with us an Hour forward in our Journey. After

After a pleasant Walk on *Saturday*, on *Sunday* 30, about seven in the Morning, we came to *Meissen*. In *Meissen-Castle* the *German* China-Ware is made, which is full as dear as that imported from the *Indies*; and as finely shaped, and beautifully coloured, as any I have ever seen. After Breakfast we went to Church. I was greatly surprized at all I saw there: At the Costliness of Apparel in many, and the Gaudiness of it, in more; at the huge Fur Caps worn by the Women, of the same Shape with a *Turkish* Turband; which generally had one or more Ribbands hanging down to a great length behind. The Minister's Habit was adorned with Gold and Scarlet, and a vast Cross, both behind and before. Most of the Congregation sat, (the Men generally with their Hats on, at the Prayers as well as Sermon) and all of them stayed, during the Holy Communion, tho' but very few received. Alas, alas! What a *Reform'd* Country is This!

At Two in the Afternoon we came to *Dresden*, the chief City of *Saxony*. Here also we were carried for above two Hours from one Magistrate or Officer to another, with the usual impertinent Solemnity, before we were suffered to go to our Inn. I greatly wonder that common Sense and common Humanity (for these doubtless subsist in *Germany* as well as *England*) do not put an End to this senseless, inhuman Usage of Strangers, which we met with at almost every *German* City, tho' more particularly at *Frankfort*, *Weymar*, *Halle*, *Leipsig*, and *Dresden*. I know nothing that can reasonably be said in its Defence, in a Time of full Peace, being a shameful Breach of all the common even heathen Laws of Hospitality. If it be a Custom, so much the worse; the more is the Pity, and the more the Shame.

In the Evening we saw the Palace the late Elector was building, when God call'd him away. The Stone-work he had very near finished, and some of the Apartments within. It is a beautiful and magnificent Design; but all is now swiftly running to Ruin. The new Church on the outside resembles a Theater. It is eight Square, built of fine Free-Stone.

We were desired also to take Notice of the great Bridge, which joins the new with the old Town; of the large, brass Crucifix upon it, generally admired for the Workmanship; and the late King *Augustus's* Statue on Horse-back, which is at a small Distance from it. Alas! Where will all these Things appear, when *the Earth and the Works thereof shall be burnt up?*

Between five and six the next Evening (having left Mr. *Hauptman* with his Relations in *Dresden*) we came to *Neustadt*, but could not procure any Lodging in the City. After walking half an Hour, we came to another little Town, and found a sort of an Inn there; but they told us plainly, *we should have no Lodging with them; for they did not like our Looks.*

About eight we were received at a little House in another Village, where God gave us sweet Rest.

*Tuesday, August 1.* At Three in the Afternoon, I came to *Hernbuth*, about thirty *English* Miles from *Dresden*. It lies in *Upper Lusatia*, on the Border of *Bohemia*, and contains about an hundred Houses, built on a rising Ground, with evergreen Woods on two Sides, Gardens and Corn-fields on the others, and high Hills at a small Distance. It has one long Street, thro' which the great Road from *Zittau* to *Löbau* goes. Fronting the Middle of this Street is the Orphan-House; in the lower Part of which is the Apothecary's Shop, in the upper, the Chappel, capable of containing six or seven hundred People. Another Row of Houses runs at a small Distance from either End of the Orphan-House, which accordingly divides the rest of the Town (beside the long Street) into two Squares. At the East End of it is the Count's House, a small, plain Building, like the rest; having a large Garden behind it well laid out, not for Show, but for the Use of the Community.

We had a convenient Lodging assigned us in the House appointed for Strangers; And I had now abundant Opportunity, of observing whether what I had heard was enlarged by the Relators, or was neither more nor less than the naked Truth.

I re-

I rejoiced to find Mr. *Hermisdorf* here, whom I had so often convers'd with in *Georgia*. And there was nothing in his Power which he did not do, to make our Stay here useful and agreeable. About eight we went to the publick Service, at which they frequently use other Instruments with their Organ. They began (as usual) with Singing. Then followed the Expounding, closed by a second Hymn: Prayer followed this; and then a few Verses of a third Hymn: which concluded the Service.

*Wednesday 2.* At four in the Afttrnoon, was a Love-feast of the married Men, taking their Food with Gladness and Singleness of Heart, and with the Voice of Praise and Thanksgiving.

*Thursday 3.* (and so every Day at eleven) I was at the Bible-Conference, wherein Mr. *Müller* (late Master of a great School in *Zittau*, till he left all to follow *Christ*) and several others, read together, as usual, a Portion of Scripture in the Original. At five was the Conference for Strangers, when several Questions concerning Justification were resolv'd. This Evening *Christian David* came hither. O may God make him a Messenger of glad Tidings.

On *Friday* and *Saturday* (and so every Day in the following Week) I had much Conversation with the most experienc'd of the Brethren, concerning the great Work which God had wrought in their Souls, purifying them by Faith: And with *Martin Dober*, and the other Teachers and Elders of the Church, concerning the Discipline used therein.

*Sunday 6.* We went to Church at *Bertholdsdorf*, a Lutheran Village about an *English* Mile from *Herrnhuth*. Two large Candles stood lighted upon the Altar: the last Supper was painted behind it: The Pulpit was placed over it, and over that, a brass Image of *Christ* on the Cross.

The Minister had on a Sort of pudding-Sleeve Gown, which covered him all round. At nine began a long Voluntary on the Organ, closed with a Hymn, which was sung by all the People sitting



(in which Posture, as is the *German* Custom, they sung all that followed.) Then the Minister walked up to the Altar, bow'd; sung these *Latin* Words, *Gloria in excelsis Deo*; bow'd again and went away. This was followed by another Hymn, sung as before, to the Organ by all the People. Then the Minister went to the Altar again, bow'd, sung a Prayer, read the Epistle, and went away. After a third Hymn was sung, he went a third Time to the Altar, sung a Verse (to which all the People sung a Response) read the third Chapter to the *Romans*, and went away. The People having then sung the Creed in Rhyme, he came and read the Gospel, all standing. Another Hymn follow'd, which being ended, the Minister in the Pulpit used a long extemporary Prayer, and afterwards preach'd an Hour and a Quarter on a Verse of the Gospel. Then he read a long Intercession and general Thanksgiving, which before twelve concluded the Service.

After the Evening Service at *Hornbuth* was ended, all the unmarried Men (as is their weekly Custom) walk'd quite round the Town, singing Praise with Instruments of Musick; and then on a small Hill, at a little Distance from it, casting themselves into a Ring, joined in Prayer. Thence they returned into the Great Square, and a little after Eleven, commended each other to God.

*Tuesday* 8. A Child was buried. The burying Ground (called by them *Gottes Acker*, i. e. God's Ground) lies a few hundred Yards out of the Town, under the Side of a little Wood. There are distinct Squares in it for married Men and unmarried; for married and for unmarried Women; for male and Female Children, and for Widows. The Corpse was carried from the Chappel, the Children walking first: Next the *Orphan-father* (so they call him who has the chief Care of the Orphan-house) with the Minister of *Bertboldsdorf*; then four Children bearing the Corpse, and after them, *Martin Dober* and the Father of the Child. Then followed the Men,  
and

and last the Women and Girls. They all sung as they went. Being come into the Square where the Male Children are buried, the Men stood on two Sides of it, the Boys on the third, the Women and the Girls on the fourth. There they sung again: After which the Minister used (I think, read) a short Prayer, and concluded with that Blessing, “*Unto God's gracious Mercy and Protection I com- mit you.*”

Seeing the Father (a plain Man, a Tavior by Trade) looking at the Grave, I ask'd, “How do you find yourself?” He said, “Praised be the Lord, never better. He has taken the Soul of my Child to himself. I have seen, according to my Desire, his Body committed to Holy Ground. And I know that when it is rais'd again, both he and I shall be ever with the Lord.”

Several Evenings this Week I was with one or other of the private Bands. On *Wednesday* and *Thursday* I had an Opportunity of talking with *Michael Linner*, the eldest of the Church, and largely with *Christian David*, who, under God, was the first Planter of it.

Four Times also I enjoy'd the Blessing of hearing him preach, during the few Days I spent here: And every Time, he chose the very Subject which I should have desired, had I spoken to him before. Thrice he described the State of those who are *Weak in Faith*, who are justified, but have not yet a new, clean Heart; who have receiv'd Forgiveness thro' the Blood of *Christ*, but have not receiv'd the Indwelling of the Holy Ghost. This State he explain'd once, from *Blessed are the Poor in Spirit; for theirs is the Kingdom of Heaven*; when he shewed at large from various Scriptures, that many are Children of God and Heirs of the Promises, long before their Hearts are soften'd by Holy *Mourning*, before they are comforted by the abiding Witness of the Spirit, melting their Souls into all Gentleness and *Meekness*; and much more, before they are renew'd in all that *Righteousness*, which they hungered

and thirsted after, before they are *Pure in Heart* from all Self and Sin, and *merciful* as their Father which is in Heaven is merciful.

A second Time he pointed out this State from those Words. *Who shall deliver me from the Body of this Death!* I thank God Jesus Christ our Lord. There is therefore now no *Condemnation* to them which are in Christ Jesus. Hence also he at large both proved the Existence, and shewed the Nature of that intermediate State, which most experience between that Bondage which is described in the 7th Chapter of the Epistle to the *Romans*, and the full glorious Liberty of the Children of God, described in the Eighth and in many other Parts of Scripture.

This he yet again explained from the Scriptures which describe the State the Apostles were in, from our Lord's Death (and indeed for some Time before) till the Descent of the Holy Ghost at the Day of Pentecost. They were then *clean*, as Christ himself had born them Witness, *by the Word which he had spoken unto them*. They then *had Faith*, otherwise he could not have prayed for them, that their *Faith might not fail*. Yet they were not properly converted; they were not *deliver'd from* the Spirit of Fear; they had not *New Hearts*; neither had they received *The Gift of the Holy Ghost*.

The fourth Sermon which he preach'd, concerning the Ground of our Faith, made such an Impression upon me, that when I went home, I could not but write down the Substance of it, which was as follows:

“ The Word of Reconciliation which the Apostles preached, as the Foundation of all they taught, was, that *we are reconciled to God, not by our own Works, nor by our own Righteousness, but wholly and solely by the Blood of Christ*.

“ But you will say, must I not grieve and  
 “ mourn for my Sins? Must I not humble myself  
 “ before God? Is not this just and Right? And  
 “ must I not first do this before I can expect God

“ to

to be reconciled to me? I answer, it is Just and Right. You must be humbled before God. You must have a broken and a contrite Heart. But then observe. This is not your own Work. Do you grieve, that you are a Sinner? This is the Work of the Holy Ghost. Are you Contrite? Are you humbled before God? Do you indeed mourn, and is your Heart broken within you? All this worketh the self-same Spirit."

"Observe again, this is not the Foundation. It is not this by which you are justified. This is not the Righteousness, this is no Part of the Righteousness by which you are reconciled unto God. You grieve for your Sins. You are deeply humbled. Your Heart is broken. Well. But all this is nothing to your Justification. The Remission of your Sins is not owing to this Cause, either in Whole or in Part. Your Humiliation and Contrition has no Influence on that. It has no Connexion with it. Nay, observe farther, that it *may* hinder your Justification, that is, if you build any Thing upon it; if you think, I must be *so or so* contrite. I must grieve *more*, before I can be justified." Understand this well. To think you must be *more* contrite, *more* humbled; *more* griev'd, *more* sensible of the Weight of Sin, before you can be justified; is, to lay your Contrition, your Grief, your Humiliation for the Foundation of your being justified; at least, for a Part of the Foundation. Therefore it hinders your Justification; and a Hindrance it is which must be removed, before you can lay the right Foundation. The right Foundation is, not *your* Contrition (tho' that is not *your own*) not *your* Righteousness, nothing of *your own*: Nothing that is wrought *in you* by the Holy Ghost; but it is something *without you*, *viz.* the Righteousness and the Blood of Christ.

"For this is the Word, *To him that believeth on God that justifieth the Ungodly, his Faith is counted for Righteousness.* See ye not, that the Foundation is nothing *in us*? There is no Connexion between

“God and the Ungodly. There is no Tie to unite them. They are altogether separate from each other. They have nothing in common. There is nothing less or more in the Ungodly, to join them to God. Works, Righteousness, Contrition? No. Ungodliness only. This then do, if you will lay a right Foundation. Go streight to *Christ* with all your Ungodliness. Tell him, Thou, whose Eyes are as a Flame of Fire searching my Heart, seeft that I am Ungodly. I plead nothing else. I do not say, I am humble or contrite; but I am Ungodly. Therefore bring me to him that justifieth the Ungodly. Let thy Blood be the Propitiation for me. For there is nothing in me, but Ungodliness.”

“Here is a Mystery. Here the wise Men of the World are lost, are taken in their own Craftiness. This the learned of the World cannot comprehend. It is Foolishness unto them: Sin is the only Thing which divides Men from God. Sin (let him that heareth understand) is the only Thing which unites them to God, *i. e.* the only Thing which moves the Lamb of God to have Compassion upon, and by his Blood, to give them Access to the Father.”

“This is the *Word of Reconciliation* which we preach. This is the Foundation which never can be moved. By Faith we are built upon this Foundation: And this Faith also is the Gift of God. It is his free Gift, which he now and ever giveth to every one that is willing to receive it. And when they have receiv'd this Gift of God, then their Hearts will melt for Sorrow that they have offended him. But this Gift of God lives in the Heart, not the Head. The Faith of the Head, learned from Men or Books, is nothing worth. It brings neither Remission of Sins, nor Peace with God. Labour then to believe with your whole Heart. So shall you have Redemption thro' the Blood of *Christ*. So shall you be cleans'd from all Sin. So shall ye

go on from Strength to Strength, being renewed Day by Day in Righteousness and all true Holiness."

*Saturday* 12. was the Intercession Day, when many Strangers were present, some of whom came twenty or thirty Miles. I cou'd gladly have spent my Life here; but my Master calling me to labour in another Part of his Vineyard, on *Monday* 13. I was constrained to take my leave of this happy Place; *Martin Dober*, and a few others of the Brethren, walking with us about an Hour. O when shall THIS Christianity cover the Earth, as the *Waters cover the Sea*.

To hear, in what manner *God out of Darkness commanded this Light to shine*, must be agreeable to all those in every Nation, who can testify from their own Experience, *The Gracious Lord hath so done his marvellous Acts, that they ought to be had in Remembrance*. I shall therefore here subjoin the Substance of several Conversations, which I had at *Hernhuth*, chiefly on this Subject. And may many be incited hereby to give Praise unto him that sitteth upon the Throne, and unto the Lamb for ever and ever!

It was on *August* 10th (Old Stile) that I had an Opportunity of spending some Hours with *Christian David*. He is a Carpenter by Trade, more than Middle-aged, tho' I believe not fifty yet. Most of his Words I understood well; if at any Time I did not, one of the Brethren who went with me, explain'd them in *Latin*. The Substance of what he spoke, I immediately after wrote down; which was as follows.

“ When I was young, I was much troubled at hearing some affirm, that the *Pope* was *Antichrist*. I read the *Lutheran* Books writ against the *Papists*, and the *Popish* Books writ against the *Lutherans*. I easily saw, that the *Papists* were in the Wrong; but not that the *Lutherans* were in the Right. I could not understand what they meant, by being justified by Faith, by Faith alone, by Faith without Works. Neither

“ Neither did I like their talking so much of *Christ*. Then I began to think, How can *Christ* be the Son of God? But the more I reason’d with myself upon it, the more confused I was, till at last I loath’d the very Name of *Christ*. I could not bear to mention it. I hated the Sound of it; and would never willingly have either read or heard it. In this Temper I left *Moravia*, and wandered thro’ many Countries, seeking Rest, but finding none.

In these Wanderings, I fell among some *Jesus*. Their Objections against the New Testament, threw me into fresh Doubts. At last I set myself to read over the Old Testament, and see if the Prophecies therein contain’d were fulfill’d. I was soon convinced, they were. And thus much I gain’d, A fixt Belief, that *Jesus* was the *Christ*.

But soon after a new Doubt arose, Are the New Testament Prophecies fulfill’d? This I next set myself to examine. I read them carefully over, and could not but see every Event answered the Prediction: So that the more I compared the one with the other, the more fully I was convinced, that *All Scripture was given by Inspiration of God*.

Yet still my Soul was not in Peace: Nor indeed did I expect it, till I should have openly renounced the Errors of *Popery*: Which accordingly I did at *Berlin*. I now also led a very strict Life. I read much, and pray’d much. I did all I could to conquer Sin; yet it profited not; I was still conquer’d by it. Neither found I any more Rest among the *Lutherans*, then I did before among the *Papists*.

At length, not knowing what to do, I lifted myself a Soldier. Now I thought I should have more Time to pray and read, having with me a New Testament, and a Hymn-Book. But in one Day both my Books were stole. This almost broke my Heart. Finding also in this Way of Life all the Inconveniencies which I thought to avoid by it, after six Months I returned to my Trade, and follow’d it two Years. Removing then to *Girritz* in *Saxony*,

“ *Saxony*, I fell into a dangerous Illness. I could not stir Hand nor Foot for twenty Weeks. Pastor *Sleder* came to me every Day. And from him it was, that the Gospel of *Christ* came first with Power to my Soul.

Here I found the Peace I had long sought in vain ; for I was assured *my* Sins were forgiven. Not indeed all at once, but by Degrees ; not in one Moment, nor in one Hour. For I could not immediately believe, that I *was* forgiven, because of the Mistake I was then in concerning Forgiveness. I saw not then, that the first Promise to the Children of God is, *Sin shall no more reign over you* ; but thought, I was to *feel it in me* no more, from the Time it was forgiven. Therefore, altho’ I had the Mastery over it, yet I often fear’d, it was not forgiven, because it still *stirred in me*, and at sometimes *thrust sore at me that I might fall*: Because tho’ it did not *reign*, it did *remain* in me ; and I was continually *tempted*, tho’ not *overcome*. This at that Time threw me into many Doubts : Not understanding, that the Devil *tempts*, properly speaking, only those whom he perceives to be escaping from him. He need not tempt his own. For they *lie in the wicked one* (as St. *John* observes) and do his Will with Greediness. But those whom *Christ* is setting free, he tempts Day and Night, to see if he can recover them to his Kingdom. Neither saw I then, that the *being justified*, is widely different from the having *The full Assurance of Faith*. I remember’d not, that our Lord told his *Apostles* before his Death, *Ye are clean* ; whereas it was not till many Days after it, that they were fully assured by the Holy Ghost then receiv’d, of their Reconciliation to God, thro’ his Blood. The Difference between these Fruits of the Spirit, was as yet hid from me ; so that I was hardly and slowly convinced I had the one, because I had not the other.

When I was recovered from my Illness, I resolved to return into *Moravia*, and preach *Christ* to my Relations there. Thence I came back to *Görlitz*,  
where



“ where I continued five Years, and there was a great awakening both in the Town and Country round about. In this Space I made two more Journeys into *Moravia*, where more and more came to hear me, many of whom promis'd to come to me, wherever I was, when a Door should be open'd for them.

After my Return from my third Journey, Count *Zinzendorf* sent to *Görlitz*, the Minister of *Bertholdsdorf* being dead, for Mr. *Rotbe* who was in a Gentleman's Family there, to be Minister of that Place. Mr. *Rotbe* told him of me, and he writ to me, to come to him, and when I came said, “ Let as many as will of your Friends come hither; I will give them Land to build on, and *Christ* will give the rest.” I went immediately into *Moravia* and told them, God had now found out a Place for us. Ten of them follow'd me then; ten more the next Year; one more in my following Journey. The *Papists* were now alarm'd, set a Price upon my Head, and level'd the House I had lodg'd in, even with the Ground. I made however eleven Journeys thither in all, and conducted as many as desired it to this Place, the Way to which was now so well known, that many more came of themselves.

Eighteen Years ago we built the first House. We chose to be near the great Road rather than at *Bertholdsdorf*: (for the Count gave us our Choice) hoping we might thereby find Opportunities of instructing some that travel'd by us. In two Years we were increas'd to 150; when I contracted an intimate acquaintance with a *Calvinist*, who after some Time brought me over to his Opinions touching Election and Reprobation: And by me were most of our Brethren likewise brought over to the same Opinions. About this Time we were in great Straits, wherewith many were much dejected. I endeavoured to comfort them, with the Sense of God's Love towards them. But they answer'd, “ Nay, it may be he hath no Love toward us; it may be we are not of the Election; but God hated

“ hated us from Eternity, and therefore he has suffer'd all these Things to come upon us.” The Count observing this, desired me to go to a neighbouring Minister, Pastor *Steinmetz*, and talk with him fully on that Head, “ Whether *Christ* died for all ?” I did so, and by Him God fully convinced me of that important Truth. And not long after, the Count desired we might all meet together, and consider these Things thro'ly. We met accordingly at his House, and parted, not for three Days. We open'd the Scriptures, and consider'd the Account which is given therein, of the whole Oeconomy of God with Man, from the Creation to the Consummation of all Things. And by the Blessing of God we came all to one Mind; particularly in that fundamental Point, that *He willeth all Men to be saved, and to come to the Knowledge of his Truth.*

Sometime after, the *Jesuits* told the Emperor, that the Count was gathering together all the *Moravians* and *Bohemians*, forming them into one Body, and making a new Religion. Commissioners were immediately sent to *Hernbuth*, to examine the Truth of this. The Substance of the final Answer return'd thro' them to the Emperor was as follows.

*An Extract of the publick Instrument signed at Hernhuth in August, 1729.*

1. **W**E believe the Church of the *Bohemian* and *Moravian* Brethren, from whom we are descended, to have been a holy and undefiled Church, as is own'd by *Luther* and all other Protestant Divines: Who own also that our Doctrine agrees with theirs. But our Discipline they have

2. But we do not rest on the Holiness of our Ancestors: It being our own continual Care, to shew that we are past from Death unto Life, by  
worshipping

worshipping God in Spirit and in Truth. Nor do we account any Man a Brother, unless he has either preserved inviolate the Covenant he made with God in Baptism, or, if he has broken it, been born again of God.

3. On the other Side, whosoever they are who being sprinkled by the Blood of *Christ*, are sanctified thro' Faith, we receive them as Brethren, altho' in some Points they may differ from us. Not that we can renounce or give up any Doctrine of God, contained in Holy Writ; the least Part of which is dearer unto us, than thousands of Gold and Silver.

4. Discipline we judge to be necessary in the highest Degree, for all those who have any Knowledge of divine Truth: And we can therefore in no wise forsake, that, which we have receiv'd from our Forefathers. Yet if it should ever be (which God forbid) that any of us should speak or act perverse Things, we could only say, with St. *John*, *They went forth from us, but were not of us: For if they had been of us, they would have continued with us.*

5. The publick Worship of God at *Bertboldsdorf*, which we have hitherto frequented, we are the less able now to forsake, because we have there an Assembly of true Believers, a Doctrine free from Error, and a Pastor who *having labour'd much in the Word, is worthy of double Honour.* Therefore we have no Cause to form any Congregation, separate from this: Especially seeing we both use that Liberty which *Christ* hath purchas'd for us; and so often experience the Power of the Doctrine which is taught there, and agree with the Evangelical Protestants (i. e. *Lutherans*) in all Truths of Importance. As for the controverted Points, which require a subtle Wit, we either are ignorant of them, or despise them.

6. The Name of Brethren and Sisters we do not reject, as being agreeable both to Scripture and to Christian Simplicity. But we do not ap-  
 prove

prove of being call'd by the Name of any Man: As knowing, we *have one Father, even Him which is in Heaven.*

In 1732. we were again required to give an Account of ourselves. This was then done, in the Manner following.

*An Extract of the Letter wrote by the Church of Hernhuth, to the President of Upper Lusatia; 24 Jan. 1732.*

1. **N**ONE can be ignorant of the Religion of our Ancestors, who have read the History of *John Huss*. Some of his Followers endeavour'd to repell Force by Force. The rest, having better learn'd *Christ*, obtain'd leave of *George Podibrad*, King of *Bohemia*, to retire and live apart. Retiring accordingly in the Year 1453, to a Place on the Borders of *Silesia* and *Moravia*, they lived in Peace, till the Time of *Luther* and *Calvin*, with both of whom, as with their Followers, they maintained a friendly Intercourse, especially when by the Providence of God, they were placed among those of either Opinion.

2. In the Year 1699, *David Ernest Jablonsky* Grandson to *Amos Comenius* the last Bishop of the *Moravians*, was consecrated Bishop of the united Brethren in *Moravia*, *Bohemia* and *Poland*, in a Synod regularly assembled. To him Count *Zinzendorf* signified, that several of the *Moravian Brethren*, having escaped from the Tyranny of the *Papists*, were so join'd to the *Lutherans*, whose Doctrine they approved, as nevertheless to retain their antient Discipline. His entire Approbation of this, Bishop *Jablonsky* testified to the Count in several Letters.

3. It must be acknowledg'd, that many of our Ancestors, about the Beginning of the Reformation, from Fear of Man, did not openly confess the Truth. And hence it was that the *Romish Pastors*

bore with them; being little concerned what their private Opinions were. But hence it also was, that continually using Diffimulation, and not walking in Simplicity, they were no longer fervent in Spirit, as of old Time, neither could they find any Peace to their Souls.

4. It was in the Year 1715. that a Soldier of the Emperor's, lately discharged came to *Sehl*, a Village of which the *Jesuits* are Lords, and began to talk with *Augustin Neusser*. and his Brother. He sharply reprov'd their Hypocrisy, in pretending to be *Romanists*, and dissembling the true Faith. Yet they *confer'd with Flesh and Blood*, till the Year 1722 when at length they forsook all, and retired into *Upper Lusatia*. They left their three Brothers behind them, who were soon after cast into Prison, and grievously persecuted by the *Papists*; so that as soon as ever a Door was open'd, they also left all, and follow'd their Brothers into *Lusatia*: The same did many others soon after, as finding no Safety, either for Body or Soul in their own Country: Whence about the same Time, *Michael* and *Martin Linner*, and the *Haberlands* were driven out, with their Families, after having suffered the Loss of all Things, for not conforming to the *Romish* Worship, and for receiving those they call'd *Heretics* into their Houses.

5. But the Brethren at *Kühnewald* were treated with still greater Severity. All their Books were taken away; they were compelled by the most exquisite Torments, to conform to the *Papish* Superstitions and Idolatries; and in the *Winter* were kept in, the most loathsome Prisons: Wherein *David Schnoier*, the *Nitschmans*, and many others, were constrain'd also to leave their Country, and all that they had. These are the plain Reasons of our leaving *Moravia*, of which your Excellency desired an Account from us."

In the mean Time we found a great Remifness of Behaviour had crept in among us. And indeed

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the same was to be found in most of those round about us, whether *Lutherans* or *Calvinists*, so insisting on Faith, as to forget, at least in Practice, both Holiness and good Works. Observing this terrible Abuse of preaching *Christ given for us*, we began to insist more than ever, on *Christ living in us*. All our Exhortations and Preaching turn'd on this; we spoke, we writ, of nothing else. Our constant Inquiries were, "Is *Christ form'd in you*? Have you a new Heart? Is your Soul renewed in the Image of God? Is the whole Body of Sin destroy'd in you? Are you fully assured, beyond all Doubt or Fear, that you are a Child of God? In what Manner and at what Moment did you receive that full Assurance? If a Man could not answer all these Questions, we judg'd he had no true Faith. Nor would we permit any to receive the Lord's Supper among us, till he cou'd.

In this Persuasion we were, when I went to *Greenland*, five Years ago. There I had a Correspondence by Letter with a *Danish* Minister, on the Head of Justification. And it pleased God to show me by him (tho' he was by no Means a Holy Man, but openly guilty of gross Sins) That we had now lean'd too much to this Hand, and were run into another Extreme: That *Christ in us* and *Christ for us*, ought indeed to be both insisted on; but first and principally *Christ for us*, as being the Ground of all. I now clearly saw, we ought not to insist on any Thing we *feel*, any more than any Thing we *do*, as if it were necessary previous to Justification, or the Remission of Sins. I saw, that least of all ought we so to insist on the full Assurance of Faith, or the Destruction of the Body of Sin, and the Extinction of all its Motions; as to exclude those who had not attain'd this from the Lord's Table, or to deny that they had any Faith at all. I plainly perceiv'd, this full Assurance was a distinct Gift from Justifying Faith, and often not given till long after it: And

that Justification does not imply, that Sin should not *stir* in us, but only that it should not *Conquer*.

And now first it was, that I had that full Assurance of my own Reconciliation to God, thro' *Christ*. For many Years I had had the Forgiveness of my Sins, and a Measure of the Peace of God; but I had not till now, that Witness of his Spirit, which shuts out all Doubt and Fear. In all my Trials I had always a Confidence in *Christ*, who had done so great Things for me. But it was a Confidence mixt with Fear: I was afraid, *I had not done enough*. There was always something dark in my Soul till now. But now the clear Light shined: And I saw that what I had hitherto so constantly insisted on, the *doing* so much and *feeling* so much, the long Repentance and Preparation for Believing, the bitter Sorrow for Sin, and that deep Contrition of Heart which is found in some, were by no Means essential to Justification. Yea, that wherever the free Grace of God is rightly preach'd, a Sinner in the full Career of his Sins, will probably receive it, and be justified by it, before one who insists on such previous Preparation.

At my return to *Hernhuth*, I found it difficult at first, to make my Brethren sensible of this, -or to persuade them not to insist on the Assurance of Faith, as a necessary Qualification for receiving the Lord's Supper. But from the Time they were convinced, which is now three Years since, we have all chiefly insisted on *Christ given for us*: This we urge as the principal Thing, which if we rightly believe, *Christ* will surely be *form'd in us*. And this preaching we have always found to be accompanied with Power, and to have the Blessing of God following it. By this, Believers receive a steady Purpose of Heart, and a more unshaken Resolution, to indure with a free and chearful Spirit whatsoever our Lord is pleas'd to lay upon them.

The same Day I was with *Michael Linner*, the eldest of the Church; the Sum of whose Conversation was this:

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“The Church of *Moravia* was once a glorious Church. But it is now covered with thick Dark-ness. It is about sixteen Years ago, that I began to seek for Light. I had a **New Testament** which I constantly read: Upon which I often said to my self, “This says, I ought to be Humble and Meek and Pure in Heart. How comes it that I am not so?” I went to the best Men I knew, and ask’d, “Is not this the Word of God? And if so, ought I not to be such as this requires, both in Heart and Life?” They answer’d, “The first Christians indeed were such; but it was impossible for us to be so perfect.” This Answer gave me no Satisfaction. I knew God cou’d not mock his Creatures, by requiring of them what he saw it was impossible for them to perform. I ask’d others, but had still the same Answer, which troubled me more and more.

About fourteen Years ago, I was more than ever convinced, that I was wholly different from what God required me to be. I consulted his Word again and again;—but it spoke nothing but Condemnation; till at last I cou’d not read, nor indeed do any thing else, having no Hope and no Spirit left in me. I had been in this State for several Days, when being musing by my self, those Words came strongly into my Mind, *God so loved the World, that he gave his only begotten Son, to the End that all who believe in him, should not perish but have everlasting Life.* I thought, “All? Then I am one. Then he is given for me. But I am a Sinner: And he came to save Sinners.” Immediately my Burden drop’d off, and my Heart was at rest.

But the full Assurance of Faith I had not yet; nor for the two Years I continued in *Moravia*. When I was driven out thence by the *Jesuits*; I retired hither, and was soon after receiv’d into the Church. And here after some Time it pleas’d our Lord to manifest himself more clearly to my Soul, and give me that full Sense of Acceptance in Him, which excludes all Doubt and Fear.



Indeed the leading of the Spirit is different in different Souls. His more usual Method, I believe is, to give in one and the same Moment the Forgiveness of Sins, and a full Assurance of that Forgiveness. Yet in many he works as he did in me: Giving first the Remission of Sins, and after some Weeks or Months or Years, the full Assurance of it.

This great Truth was farther confirm'd to me the next Day by the Conversation I had with *David Nitschman*, one of the Teachers or Pastors of the Church; who express himself to this Effect.

“ In my Childhood I was very serious; but as I grew up was so careless, that at eighteen Years old, I had even forgot to read. When I found this, I was startled. I soon learned again, and then spent much Time in Reading and Prayer. But I knew nothing of my Heart, till at about the Age of twenty six, I bought a Bible, and began to read the New Testament. The farther I read, the more I was condemned. I found a Law which I did not, could not keep. I had a Will to avoid all Sin: But the Power I had not. I continually strove; but was continually conquer'd. The Thing which I *would* I *did not*; but what I *wou'd* not have done, that I *did*. In this Bondage I was, when I fell into a Fit of Sickness; during my Recovery from which I felt a stronger Desire than ever, to avoid all Sin. At the same Time I felt the Power. And Sin no longer reigned over me.

But soon after I fell into grievous Temptations, which made me very uneasy. For tho' I yielded not to them, yet they returned again and again, as fast as they were conquered. Then it came into my Mind, “ I take all this Pains to serve God. What if there be no God? How do I know there is?” And on this I mused more and more, till I said in my Heart, “ There is no God?”

In this State I was when I came to *Hernbuth*, about fourteen Years ago. And every Day for a full Year, from Morning to Night, I groan'd under

der this Unbelief. Yet I prayed continually, unbelieving as I was; particularly one *Sunday*, when being in the Church of *Bertholdsdorf*, and quite weary of hearing so much of Him, whose very Being I did not believe, I vehemently said, "O God, if thou be a God, thou must manifest thy self, or I cannot believe it." In walking home I thought of an Expression of Pastor *Kothe's*, "Only *suppose* these Things are so: *Suppose* there be a God." I said to my self, "Well, I will, I *do* suppose it." Immediately I felt a strange Sweetness in my Soul, which increased every Moment till the next Morning: And from that Time, if all the Men upon Earth, and all the Devils in Hell had join'd in denying it, I cou'd not have doubted the Being of a God, no, not for one Moment. This first Sweetness lasted for six Weeks, without any Intermission.

I then fell into Doubts of another Kind. I believed in God; but not in *Christ*. I open'd my Heart to *Martin Döber*, who used many Arguments with me, but in vain. For above four Years, I found no rest, by Reason of this Unbelief: Till one Day, as I was sitting in my House, despairing of any Relief, those Words shot into me, *God was in Christ, reconciling the World to himself.*" I thought, "Then God and *Christ* are one." Immediately my Heart was fill'd with Joy; and much more at the Remembrance of these Words which I now felt I *did* believe, "*The Word was with God, and the Word was God. And the Word was made Flesh, and dwelt among us.*"

Yet in a few Days I was troubled again. I believed *Christ* was the Saviour of the World, But I could not call him *my* Saviour, neither did I believe, He wou'd save *me*. And one Day, as I was walking across the Square, that Text came strongly into my Mind, *The Unbelieving shall have their Part in the Lake which burneth with Fire and Brimstone.*" I returned home, terrified beyond Expression, and instantly began crying out to our Saviour, telling

telling him, " I deserved no less than Hell, and gave my self up, if it were his Will, to suffer what I had deserved." In a Moment I found a Gleam of Hope, that He *wou'd* have Mercy even on me.

But this in a short Time vanished away, and my Uneasiness returned again. Many endeavoured to persuade me that I had, but I knew I had not a right Faith in *Christ*. : For I had no Confidence in him; nor could I lay hold upon him as *my* Saviour. Indeed reading one Day (in *Arndt's* True Christianity) " That if all the Sins of all the Men upon Earth were joined in one Man, the Blood of *Christ* was sufficient to cleanse that Man from all Sin : " I felt for a Time Comfort and Peace : But it was but for a Time, and then I was overwhelm'd as before with Sadness and Unbelief. And I was oppress'd almost beyond my Strength, when \*  
a Year

\* N. B. i. e. In the Year 1737. Several Years before which he was elected one of the four publick Teachers of the Church; which Office he retains to this Day. Now which of the two Consequences will you chuse; (for one or the other is unavoidable) Either that a Man may preach the Gospel (yea, and with the Demonstration of the Spirit) who has no Faith: Or that a Man who has a Degree of true Faith, may yet have Doubts and Fears?

The Account given of him when in the Midst of these Doubts and Fears, in a Treatise wrote by one of the Brethren; and publish'd in the Year 1735, runs in the following Words:

" The Third of our Teachers is a Shoemaker, a Moravian, an Israelite indeed, in whom there is no Guile, who has a good Testimony of all the Brethren. This Man endeavours in the most pathetic Manner to inculcate true Sincerity and Uprightness of Heart: And acknowleages his own Misery and Corruption first; before he applies himself to others. He then endeavours to  
beat

a Year ago I went into this little Wood. At first I was tempted to break out into Impatience; but then I thought, our Saviour knows best; nor would he suffer this Trouble to continue so long, if he did not see it was good for me. I delivered myself wholly into his Hands, to dispose of according to his good Pleasure. In that Hour I saw, that all who believe in Him, are reconciled to God thro' his Blood, and was assured, that I was thereby reconciled, and numbred among the Children of God. And from that Hour, I have had no Doubt, or Fear, but all Peace and Joy in Believing."

Some of the Circumstances of this uncommon Relation, were made more clear to me, by the Account I receiv'd in the Afternoon from a Student at *Hernhuth*, *Albinus Theodorus Feder*.

"I (said he) for three Years fought against Sin with all my Might, by Fasting and Prayer and all the other Means of Grace. But notwithstanding all my Endeavours, I gain'd no Ground; Sin still prevail'd over me; till at last, not knowing what to do farther, I was on the very brink of Despair. Then it was that having no other Refuge left, I fled to my Saviour as one lost and undone, and that had no Hope, but in his Power and free Mercy. In that Moment I found my Heart at rest, in good Hope that my Sins were forgiven; of which I had a stronger Assurance six Weeks after, when I receiv'd the Lord's Supper here. But I dare not affirm, I am a Child of God; neither have I the

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*beat down all the false Rests and deceitful Supports in the Christian Warfare. He declares how one ought to come to Christ, (viz.) with an humble Spirit without Self-flattery, not being ashamed to confess our Sins; nor yet standing still or dwelling too long upon complaining of our Depravity and Misery; but taking Courage to venture on the Grace of God, in Christ Jesus; and calling upon him, in Tears and Prayers, till he avenge us of our Adversaries.*

Seal

“ Seal of the Spirit. Yet I go on quietly doing my Saviour’s Will, taking shelter in his Wounds, from all Trouble and Sin, and knowing he will perfect his Work in his own Time.”

*Martin Dober*, when I described my State to him, said, “ He had known very many Believers, who if ask’d the Question, would not have dared to affirm, that they were the Children of God. And he added, It is very common for Persons to receive Remission of Sins, or Justification thro’ Faith in the Blood of *Christ*, before they receive the full Assurance of Faith, which God many Times with-holds, till he has tried whether they will work together with him, in the Use of the first Gift. Nor is there any need (continued he, *Dober*) to incite any one to seek that Assurance by telling him, the Faith he has, is nothing. This will be more likely to drive him to Despair, than to encourage him to press forward. His single Business who has receiv’d the first Gift is, *credendo credere* & *in credendo perseverare* (to believe on, and to hold fast that whereunto he hath attain’d) To go on, doing his Lord’s Will, according to the Ability God hath already given; chearfully and faithfully to use what he has receiv’d, without Solicitude for the rest.”

In the Conversation I afterwards had with *Augustine Neusser* a Knife-smith, (another of the Pastors or Teachers of the Church, about sixty Years of Age) as also with his Brothers, *Wensel*, and *Hantz Neusser*, the Nature of true Faith and Salvation was yet farther explain’d to me.

*Augustine Neusser* spoke to this Effect.

“ By Experience I know, that we cannot be justified thro’ the Blood of *Christ*, till we feel that all our Righteousness and good Works avail nothing toward our Justification. Therefore what Men call a *Good Life*, is commonly the greatest of all Hindrances to their coming to *Christ*. For it will not let them see, that they are lost, undone Sinners;

ners; and if they see not this, they cannot come unto him.

Thus it was with me. I led a good Life from a Child. And this was the great Hindrance to my coming to *Christ*. For, abounding in good Works, and diligently using all the Means of Grace, I persuaded my self for thirteen or fourteen Years, that all was well, and I could not fail of Salvation. And yet, I cannot say, my Soul was at rest; even till the Time when God shewed me clearly, that my Heart was as corrupt, notwithstanding all my good Works, as that of an Adulterer or Murderer. Then my Self-dependence wither'd away. I wanted a Saviour, and fled naked to him. And in Him I found true Rest to my Soul, being fully assured, that all *my* Sins were forgiven. Yet I cannot tell the Hour or Day, when I first received that full Assurance. For it was not given me at first, neither at once; but grew up in me by Degrees. But from the Time it was confirmed in me, I have never lost it; having never since doubted, no, not for a Moment."

What *Wensel Neusser* said, was as follows.

"From a Child I had many Fits of Seriousness, and was often uneasy at my Sins: This Uneasiness was much increased about fifteen Years since by the preaching of *Christian David*. I thought the Way to get Ease was, to go and live among the *Lutherans*, whom I supposed to be all good Christians. But I soon found, they as well as the *Papists*, were carnal, Worldly-minded Men. About thirteen Years ago I came from among them to *Hernbuth*; But was still as uneasy as before: Which I do not wonder at now (tho' I did then;) for all this Time, tho' I saw clearly, I cou'd not be saved, but by the Death of *Christ*, yet I did not trust in that *only* for Salvation, but depended on my own Righteousness *also*, as the joint Condition of my Acceptance.

After

“ After I was settled here, seeing the great Diversity of Sects wherewith we were surrounded, I began to doubt, whether any Religion was true? For half a Year these Doubts perplext me greatly; and I was often just on the Point of casting off all Religion and returning to the World. The Fear of doing this threw me into a deeper Concern than ever I had been in before. Nor cou’d I find how to escape, for the more I struggled, the more I was intangled. I often reflected on my former Course of Life, as more desirable than this. And one Day, in the Bitterness of my Soul, besought our Blessed Saviour, “ At least to restore me to that State, which I was in before I left *Moravia*.” In that Moment, he manifested himself to me, so that I cou’d lay hold on him as my Saviour, and shew’d me, it is *only* the Blood of *Christ* which cleanseth us from all Sin. This was ten Years since, and from that Hour, I have not had one Doubt of my Acceptance. Yet I have not any Transports of Joy. Nor had I, when he thus revealed himself unto me. Only I well remember, that Manifestation of himself was like a cool, refreshing Wind, to one that is fainting away with sultry Heat. And ever since my Soul has been sweetly at rest, desiring no other Portion in Earth or Heaven.”

“ I was awaken’d (said *Hantz Neusse*;) by my Grandfather when a Child, and by him carefully instructed in the New Testament. I married young, and being from that Time weak and sickly, was the more earnest to work out my Salvation: And nineteen or twenty Years ago, I had a strong Confidence in our Saviour, and was continually warning others against trusting in themselves, in their own Righteousness or good Works. Yet I was not free from it my self. I did not trust in him *only* for Acceptance with God. And hence it was, that not building on the right Foundation, the Blood and Righteousness of *Christ* alone, I could not gain a full Victory over my Sins, but sometimes conquer’d them, and sometimes was conquer’d by them. And therefore

therefore I had not a full or constant Peace, tho' I was commonly easy, and hoping for Mercy.

Sixteen Years ago (on *Saturday* next) I came to my Brother *Augustin* at *Hernhuth*. There was then only one little House here. Here I continued eight Years in much the same State, thinking I trusted in *Christ* alone, but indeed trusting partly in his and partly in my own Righteousness. I was walking one Day in this little Wood, when God discover'd my Heart to me. I saw I had till that Hour trusted in my own Righteousness, and at the same Time, that I had no Righteousness at all, being altogether corrupt and abominable, and fit only for the Fire of Hell. At this Sight I fell into bitter Grief, and an horrible Dread overwhelm'd me, expecting nothing (as I saw I deserved nothing else) but to be swallow'd up in a Moment. In that Moment I beheld the Lamb of God, taking away my Sins. And from that Time I have had Redemption thro' his Blood, and full Assurance of it. I have that Peace in him which never fails, and which admits of no Doubt or Fear. Indeed I am but a little one in *Christ*; therefore I can receive as yet but little of him. But from his Fulness I have enough; and I praise him, and am satisfied."

In the three or four following Days I had an Opportunity of talking with *Zacharias Neusser* (Cousin to *Hantz*) *David Schneider*, *Christoph Demuth*, *Arvid Gradin* (now at *Constantinople*) and several others of the most experienc'd Brethren. I believe no Preface is needful to the Account they gave of God's Dealings with their Souls, which I doubt not will stir up many, thro' his Grace, to glorify their Father which is in Heaven.

"I was born (said *Zacharias Neusser*) on the Borders of *Moravia*, and was first awaken'd by my Cousin *Wensel*, who soon after carried me to hear Mr. *Steinmetz*, a *Lutheran* Minister, about thirty (*English*) Miles off. I was utterly astonish'd. The next Week I went again: After which, going to



him in private, I open'd my Heart, and told him all my Doubts, those especially concerning Popery. He offer'd to receive me into Communion with Him, which I gladly accepted of; and in a short Time after I receiv'd the Lord's Supper from his Hands. While I was receiving, I felt *Christ* had died for *me*. I knew I was reconciled to God. And all the Day I was overwhelm'd with Joy, having those Words continually on my Mind, *This Day is Salvation come to my House: I also am a Son of Abraham*. This Joy I had continually for a Year and a half, and my Heart was full of Love to *Christ*.

After this, I had Thoughts of leaving *Moravia*. I was convinced, it would be better for my Soul. Yet I would not do it, because I got more Money here than I could elsewhere. When I reflected on this, I said to my self, "This is mere Covetousness. But if I am Covetous, I am not a Child of God." Hence I fell into deep Perplexity, nor could I find any Way to escape out of it. In this Slavery and Misery I was for five Years; at the End of which I fell sick: In my Sickness my Heart was set at Liberty, and Peace returned to my Soul. I now prayed earnestly to God, to restore my Health, that I might leave *Moravia*. He did restore it, and I immediately removed to *Hernbuth*. After I had been here a Quarter of a Year, the Count preached one Day, upon the Nature of Sanctification. I found I had not experienced what he described, and was greatly terrified. I went to my Cousin *Wensel*, who advised me to read over the 3d, 4th and 5th Chapters of the Epistle to the *Romans*. I did so. I had read them an hundred Times before, yet now they appear'd quite new, and gave me such a Sight of God's justifying the Ungodly, as I never had had before. On Sunday I went to Church at *Bertholdsdorf*, and while we were singing those Words, "*Wir glauben auch in Jesum Christ*," (we believe also in *Jesus Christ*) I clearly saw him as my Saviour. I wanted immediately to be alone, and to pour out my Heart

Heart before him. My Soul was filled with Thankfulness, and with a still, soft, quiet Joy, such as it is impossible to express. I had full Assurance that *my Beloved was mine and I was his*, which has never ceased to this Day. I see by a clear Light, what is pleasing to him, and I do it continually in Love. I receive daily from him Peace and Joy; and I have nothing to do but to praise him."

The most material Part of *David Schneider's* Account now was this:

"Both my Father and Mother fear'd God, and carefully instructed me in the Holy Scriptures. I was from a Child earnestly desirous to follow their Instructions, and more so, after my Father's Death. Yet as I grew up, many Sins got the Dominion over me: Of which God began to give me a Sense by the preaching of Pastor *Steinmetz*; who speaking one Day of Drunkenness, to which I was then addicted, I was so griev'd and ashamed, that for several Days I cou'd not bear to look any one in the Face. It pleas'd God afterwards to give me, tho' not all at once, a Sense of my other both outward and inward Sins. And before the Time of my coming out of *Moravia*, I knew that my Sins were forgiven. Yet I can't fix on any particular Time, when I knew this first. For I did not clearly know it at once: God having always done every Thing in my Soul by Degrees.

When I was about twenty six, I was prest in Spirit to exhort and instruct my Brethren. Accordingly many of them met at my House, to read, pray and sing Psalms. They usually came about ten or eleven, and stay'd till one or two in the Morning. When *Christian David* came to us, we were much quicken'd and comforted, and our Number greatly increas'd. We were undisturbed for two Years. But then the *Papists* were inform'd of our Meeting. Immediately Search was made. All our Books were seiz'd, and we were ordered to appear before the Consistory. I was examined many Times; was imprison'd, releas'd and imprison'd again five

Times in one Year. At last I was adjudged to pay fifty Rix-dollars, and suffer a Year's imprisonment. But upon a Re-hearing, the Sentence was changed, and I was ordered to be sent to the Gallies. Before this Sentence was executed, I escaped out of Prison, and came to *Sorau* in *Silesia*. Many of my Brethren follow'd me, and here for near ten Years I taught the Children in the Orphan-House. I soon sent for my Wife and Children. But the Magistrates had just then order'd, that the Wives and Children of all those who had fled, should be taken into safe Custody. The Night before this Order was to be executed, she escaped and came to *Sorau*.

Soon after, some of my Brethren who had been there, prest me much to remove to *Hernbuth*: *Christian David*, in particular, by whose continued Importunity, I was at length brought to resolve upon it. But all my Brethren at *Sorau* were still as strongly against it, as I myself had formerly been. For a whole Year I was struggling to break from them, or to persuade them to go too. And it cost me more Pains to get from *Sorau*, than it had done to leave *Moravia*.

At length I broke loose and came to *Hernbuth*, which was about three Years ago. Finding I cou'd scarce subsist my Family here by hard Labour, whereas at *Sorau* all Things were provided for me, I grew very uneasy. The more uneasy I was, the more my Brethren refrained from my Company; so that in a short Time I was left quite alone. Then I was in deep Distress indeed. Sin revived and almost got the Mastery over me. I tried all Ways, but found no Help. In this miserable State I was about a Year ago, when the Brethren cast Lots concerning me, and were thereby directed to admit me to the Lord's Table. And from that Hour my Soul received Comfort, and I was more and more assured that I had an Advocate with the Father, and that I was fully reconciled to God by his Blood."

*Christoph*

*Christoph Demuth* spoke to this Effect.

“ My Father was a pious Man from his Youth. He carefully instructed all his Children. I was about fifteen when he died. A little before he died, having been all his Life-time under the Law, he receiv'd at once Remission of Sins, and the full Witness of the Spirit. He call'd us to him and said, “ My Dear Children, let your whole Trust be in the Blood of *Christ*. Seek Salvation in this, and in this alone, and he will shew you the same Mercy he has to me. Yea and he will shew it to many of your Relations and Acquaintance, when his Time is come.”

From this Time till I was twenty seven Years old, I was more and more zealous in seeking *Christ*. I then removed into *Silisia*, and married. A Year after I was much prest in Spirit, to return and visit my Brethren in *Moravia*. I did so. We had the New Testament, our *Moravian* Hymns, and two or three *Lutheran* Books. We read and sung and prayed together, and were much strengthen'd. One Day as we were together at my House, one knock'd at the Door. I open'd it, and it was a *Jesuit*. He said, “ My dear *Demuth*, I know you are a good Man, and one that instruct and exhort your Friends. I must see what Books you have:” And going into the inner Room, he found the Testament and the rest together. He took them all away; nor did we dare to hinder him. The next Day we were summon'd before the Consistory, and after a long Examination, order'd to appear in the Church before the Congregation on the following *Sunday*. There they read a long Confession of Faith, and afterwards bid us say “ In the Name of the Father, and of the Son, and of the Holy Ghost.” We did so, tho' not knowing what they meant. They then told us, “ We had abjured the *Lutheran* Errors, and call'd the blessed Trinity to witness, that we assented to that Confession of Faith.” My Heart sunk

“ within me when I heard it. I went Home, but could find no Rest. I thought, I had now denied my Saviour, and could expect no more Mercy from him. I could not bear to stay in *Moravia* any longer, but immediately return'd into *Silesia*. There I continued six Years, but there too I was perpetually terrified with the Thoughts of what I had done. I often enquired after my Brethren whom I had left in *Moravia*. Some of them, I heard, were thrown into Prison, and others escaped to a little Village in *Lusatia* called *Hernbuth*. I wish'd I could go to that Place myself, and at last meeting with one who had the same Desire, we agreed to go together. But our Design being discover'd, he was apprehended and thrown into Prison. Expecting the same Treatment, I earnestly pray'd, “ That God would shew me a Token for Good.” Immediately my Soul was fill'd with Joy, and I was ready to go to prison or to Death.

Two Days pass'd, and no Man ask'd me any Question; when doubting, what I ought to do, I went into a neighbouring Wood, and going into a little Cave, fell on my Face and pray'd, “ Lord, thou seest I am ready to do what thou wilt. If it be thy Will I should be cast into Prison, thy Will be done. If it be thy Will, that I should leave my Wife and Children, I am ready. Only shew me thy Will.” Immediately I heard a loud Voice, saying, “ *Fort, fort, fort*” (Go on, go on) I rose joyful and satisfied; went home and told my Wife, “ It was God's Will, I should now leave her; but that I hoped to return in a short Time, and take her and my Children with me.” I went out of the Door, and in that Moment was fill'd with Peace and Joy and Comfort.

We had above two hundred Miles to go (thirty five *German*) and neither I, nor my Friend who went with me had one *Kreutzer*. \* But God pro-

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\* *A small Coin of about a Half-penny value.*

vided Things convenient for us, so that in all the Way we wanted nothing.

In this Journey God gave me the full Assurance that my Sins were forgiven. This was twelve Years ago, and ever since, it has been confirm'd more and more, by my receiving from him every Day fresh Supplies of Strength and Comfort.

By comparing my Experience with that of others you may perceive, how different Ways God leads different Souls. But tho' a Man should be led in a Way different from that of all other Men, yet, if his Eye be at all times fixt on his Saviour, if his constant Aim be to do his Will; if all his Desires tend to him; if in all Trials he can draw Strength from him; if he fly to him in all Troubles, and in all Temptations find Salvation in his Blood; in this there can be no Delusion: And whosoever is thus minded, however or whenever it began, is surely reconciled to God thro' his Son."

*Arvid Gradin* (a Swede, born in *Dalecarlia*) spoke to this Purpose.

"Before I was ten Years old, I had a serious Sense of Religion, and great Fervor in Prayer. This was increas'd by my reading much in the New Testament; but the more I read, the more earnestly I cried out, "Either these Things are not true, or we are not Christians." About sixteen my Sense of Religion began to decline, by my too great Fondness for Learning, especially the Oriental Tongues, wherein I was instructed by a private Preceptor, who likewise did all that in him lay, to instruct me in True Divinity.

At seventeen I went to the University of *Upsal*, and a Year or two after was licensed to preach. But at twenty two meeting with *Arndt's* true Christianity, I found I myself was not a Christian. Immediately I left off preaching, and betook myself wholly to Philosophy. This stifled all my Convictions for some Years; but when I was about

“ twenty seven, they revived, and continued the Year after, when I was desired to be domestic Tutor to the Children of the Secretary of State. I now felt I was *carnal, sold under Sin*, and continually struggled to burst the Bonds, till (being about thirty one Years old) I was unawares intangled in much worldly Business. This cool'd me in my Pursuit of Holiness: Yet for a Year and a half my Heart was never at Peace. Being then in a Bookseller's Shop, I saw the Account of the Church at *Hernbuth*. I did not think there could be any such Place, and asked the Bookseller, if that was a real Account? His Answer, “ That it was no more than the plain Truth,” threw me into deep Thought, and fervent Prayer, that God would bring me to that Place. I went to the Secretary, and told him, “ I did not design to stay at *Upsal*, having a Desire to travel.” He said, “ He had a Desire his Son should travel, and was glad of an Opportunity to send him with me.” I was griev'd, but knew not how to refuse any Thing to my Patron and Benefactor. Accordingly we left *Upsal* together, and after a Year spent in several Parts of *Germany*, went thro' *Holland* into *France*, and so to *Paris*, where we spent another Year. But I was more and more uneasy till I could be disengaged from my Charge, that I might retire to *Hernbuth*. In our Return from *France*, my Pupil's elder Brother returning from *Italy* met us at *Leipsig*. I immediately writ to his Father, and having obtained his Consent, delivered him into his Hands. *April 23, 1738.* (N. S.) I came hither. Here I was as in another World. I desired nothing but to be cleans'd inwardly and outwardly from Sin by the Blood of *Christ*. I found all here laying the same Foundation. Therefore tho' I did not think with them in all Points of Doctrine, I waded these, and singly pursued Reconciliation with God thro' *Christ*.

On the 22d of *May* last, I cou'd think of nothing but, *He that believeth hath everlasting Life*. But I was afraid of deceiving myself, and continually pray'd,  
I might:

I might not build without a Foundation. Yet I had a sweet, settled Peace, and for five Days this Scripture was always in my Thoughts. On the 28th those Words of our Lord were as strongly imprest upon me, “*If ye being evil, know how to give good Gifts to your Children, how much more shall your Heavenly Father give the Holy Ghost to them that ask him.*” At the same Time I was incessantly carried out, to ask, that he would give me the Witness of his Spirit. On the 29th I had what I asked of him, *viz.* the *πληροφορία πίσεως*, which is,

“*Requies in sanguine Christi. Firma fiducia in Deum & persuasio de gratiâ divinâ; tranquillitas mentis summa, atque serenitas & pax; cum absentîâ omnis desiderii carnalis, & cessatione peccatorum etiam internorum. Verbo, Cor quod antea instar maris turbulenti agitabatur, in summâ fuit requie, instar maris sereni & tranquilli.*”

“*Repose in the Blood of Christ. A firm Confidence in God, and Persuasion of his Favour: Serene Peace and stedfast Tranquillity of Mind, with a Deliverance from every fleshly Desire, and from every outward and inward Sin. In a Word, my Heart which before was tost like a troubled Sea, was still and quiet, and in a sweet Calm.*”

In the present Discipline of the Church of *Herrnhuth*, all which is alterable at the Discretion of the Superiors, may be observed,

I. The Officers of it.

II. The Division of the People.

III. The Conferences, Lectures, and Government of the Children.

IV. The Order of Divine Service.

I. The Officers are, 1. The *Eldest* of the whole Church; beside whom, there is an *Eldest* of every particular Branch of it: There is also a distinct *Eldest*

over



over the young Men, and another over the Boys; a Female Eldest over the Women in general, and another over the unmarried, and another over the Girls. 2. The *Teachers*, who are four. 3. The *Helpers* (or *Deacons*). 4. The *Overseers* (or *Censors*) eleven in number at *Hernbuth*. 5. The *Monitors*, who are Eleven likewise. 6. The *Almoners*, Eleven also. 7. The *Attenders* on the Sick, Seven in number. Lastly, The *Servants*, or *Deacons* of the lowest Order.

II. The People of *Hernbuth* are divided, 1. Into five Male Classes, *viz.* the little Children, the middle Children, the big Children, the young Men, and the Married. The Females are divided in the same Manner. 2. Into eleven Classes, according to the Houses where they live; and in each Class is an Helper, an Overseer, a Monitor, an Almoner and a Servant. 3. Into about ninety Bands, each of which meets twice at least, but most of them three times a Week, *To confess their Faults one to another, and pray for one another, that they may be healed.*

III. The Rulers of the Church, *i. e.* The Elders, Teachers, and Helpers, (all chosen by the Congregation) have a Conference every Week, purely concerning the State of Souls, and another concerning the Institution of Youth. Beside which, they have one every Day, concerning outward Things relating to the Church.

The Overseers, the Monitors, the Almoners, the Attenders on the Sick, the Servants, the School-Masters, the young Men, and the Children, have likewise each a Conference once a Week, relating to their several Offices and Duties.

Once a Week also is a Conference for Strangers; at which any Person may be present, and propose any Question or Doubt, which he desires to have resolved.

In *Hernbuth* is taught, Reading, Writing, Arithmetick, *Latin, Greek, Hebrew, French, English*, History and Geography.

There

There is a *Latin*, *French*, and an *English* Lecture every Day, as well as an Historical and Geographical one. On *Monday*, *Wednesday*, *Friday*, and *Saturday* is the *Hebrew* Lecture; the *Greek* on *Tuesday* and *Thursday*.

In the *Orphan-House*, the larger Children rise at Five, (the smaller, between Five and Six). After a little private Prayer they work till Seven. Then they are at School till Eight; the Hour of Prayer. At Nine those who are capable of it learn *Latin*, at Ten *French*. At Eleven they Walk. At Twelve they Dine all together, and work till One. At One they work or learn Writing; at Three Arithmetick; at Four History; at Five they Work; at Six Sup and Work; at Seven after a Time spent in Prayer, Walk; at Eight the smaller Children go to Bed, the larger to the Publick Service. When this is ended, they Work again; till (at Ten) they go to Bed.

IV. Every Morning at Eight is Singing and Exposition of Scripture; and commonly a short Prayer.

At Eight in the Evening, there is commonly only mental Prayer, join'd with the Singing and Expounding.

The Faithful afterwards spend a quarter of an Hour in Prayer, and conclude with the Kiss of Peace.

On *Sunday* Morning the Service begins at Six; at Nine the Publick Service at *Bartbo'dsdorf*. At One the Eldest gives separate Exhortations to all the Members of the Church, divided into fourteen little Classes for that Purpose, spending about a quarter of an Hour with each Class. At Four begins the Evening Service at *Bertholdsdorf*, closed by a Conference in the Church. At Eight is the usual Service; after which the young Men, singing Praises round the Town, conclude the Day.

On the first *Saturday* in the Month, the Lord's Supper is administered. From Ten in the Morning till Two, the Eldest speaks with each Communicant in private, concerning the State of his Soul. At Two they dine; then wash one anothers Feet, after which they sing and pray. About Ten they receive in silence

lence without any Ceremony, and continue in silence till they part at Twelve.

On the second *Saturday* is the solemn Prayer-Day for the Children: The third is the Day of General Intercession and Thanksgiving: And on the fourth is the great Monthly Conference of all the Superiors of the Church.

For the Satisfaction of those who desire a more full Account, I have added

*An EXTRACT of the Constitution of the Church of the Moravian Brethren at Hernhuth, laid before the Theological Order at Wirtemberg, in the Year 1733.*

1. **T**HEY have a *Senior*, or *Eldest*, who is to assist the Church by his Counsel and Prayers, and to determine what shall be done in Matters of Importance. Of him is required, that he be well experienced in the Things of God, and witness to by all for Holiness of Conversation.

2. They have *Deacons*, or *Helpers*, who are in the private Assemblies, to instruct: To take Care that outward Things be done decently and in order; and to see that every Member of the Church grows in Grace, and walks suitably to his holy Calling.

3. The *Pastor* or *Teacher*, is to be an Overseer of the whole Flock, and every Person therein; to Baptize the Children; diligently to form their Minds, and bring them up *in the Nurture and Admonition of the Lord*: When he finds in them a sincere Love of the Cross, than to receive them into the Church: To administer the Supper of the Lord: To join in Marriage those who are already married to Christ: To reprove, admonish, quicken, comfort, as need requires: To declare the whole Counsel of God: Taking heed at all Times, to speak as the Oracles of God, and agreeably to the Analogy of Faith: To bury those who have died in the Lord, and to keep that

that safe which is committed to his Charge, even the pure Doctrine and Apostolical Discipline which we have received from our Fore-fathers.

4. We have also another Sort of *Deacons* who take Care that nothing be wanting to the *Orphan-House*, the Poor, the Sick, and the Strangers. Others again there are, who are peculiarly to take Care of the Sick; and others, of the Poor. And two of these are intrusted with the publick Stock, and keep Accounts of all that is received or expended.

5. There are Women who perform each of the above-mentioned Offices, among those of their own Sex: For none of the Men converse with them, beside the Eldest, the Teacher, and one, or sometimes, two of the Deacons.

6. Towards Magistrates, whether of a Superior or Inferior Rank, we bear the greatest Reverence. We cheerfully submit to their Laws; and even when many of us have been spoil'd of their Goods, driven out of their Houses, and every Way oppress'd by them, yet they resisted them not, neither opening their Mouths, nor lifting up their Hand against them. In all things which do not immediately concern the inward, spiritual Kingdom of Christ, we simply, and without contradicting, obey the higher Powers. But with regard to Conscience, the Liberty of this we cannot suffer to be any way limited or infringed. And to this Head we refer whatever directly and in itself tends to hinder the Salvation of Souls: Or, Whatsoever Things Christ and his Holy Apostles (who we know meddled not with outward worldly Things) took charge of, and performed, as necessary for the constituting and well-ordering of his Church. In these Things we acknowledge no Head but *Christ*; and are determined, God being our Helper, to give up not only our Goods (as we did before) but Life itself, rather than this Liberty which God hath given us.

7. As it behoves all Christians, not to be Slothful in Business, but diligently to attend the Works of their Calling; there are Persons chosen by the

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Church, to superintend all those who are employed in outward Business. And by this Means also, many things are prevented which might otherwise be an Occasion of Offence.

8. We have also *Censors* and *Monitors*. In those Experience and Perspicacity; in these Wisdom and Modesty are chiefly required. The *Censors* signify what they observe (and they observe the smallest things) either to the *Deacons* or *Monitors*. Some *Monitors* there are, whom all know to be such; others, who are secretly appointed; and who, if need require, may freely admonish, in the Love of Christ, even the Rulers of the Church.

9. The Church is so divided, that first the Husbands, then the Wives, then the Widows, then the Maids, then the young Men, then the Boys, then the Girls, and lastly the little Children, are in so many distinct Classes: Each of which is daily visited, the married Men by a married Man, the Wives by a Wife, and so of the rest\*. These larger are also [now] divided into near Ninety smaller Classes or Bands, over each of which one presides who is of the greatest Experience. All these *Leaders* meet the Senior every Week, and lay open to him and to the Lord, whatsoever hinders or furthers the Work of God, in the Souls committed to their Charge.

10. In the Year 1727, four and twenty Men and as many Women agreed, That each of them would spend an Hour in every Day, in praying to God for his Blessing on his People; and for this Purpose both the Men and Women chose a Place, where any of their own Sex who were in Distress, might be present with them. The same Number of unmarried Women, of unmarried Men, of Boys, and of Girls, were afterwards, at their Desire, added to them; who pour out their Souls before God, not only for their own Brethren, but also for other Churches and

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\* This Work all the married Brethren and Sisters, as well as all the unmarried, perform in their turns.

Persons, that have desired to be mentioned in their Prayers. And this perpetual Intercession has never ceased Day or Night, since its first Beginning.

11. And as the Members of the Church are divided, according to their respective States and Sexes; so they are also, with regard to their Proficiency in the Knowledge of God. Some are dead, some quickened by the Spirit of God: Of these, some again are untractable, some diligent, some zealous, burning with their first Love; some Babes, and some young Men. Those who are still dead, are visited every Day. And of the Babes in *Christ* especial Care is taken also, that they may be daily inspected and assisted to grow in Grace, and in the Knowledge of our *Lord Jesus*.

12. In the *Orphan-House*, about Seventy Children are brought up, separate according to their Sex. Beside which, several experienced Persons are appointed to consult with the Parents, touching the Education of the other Children. In teaching them Christianity, we make use of *Luther's* Catechism, and study the amending their Wills as well as Understanding; finding by Experience, that when their Will is moved, they often learn more in a few Hours, than otherwise in many Months. Our little Children we instruct chiefly by Hymns; whereby we find the most important Truths most successfully insinuated into their Minds.

13. We highly reverence Marriage, as greatly conducive to the Kingdom of *Christ*. But neither our young Men nor Women enter into it till they assuredly know, they are married to *Christ*. When any know it is the Will of God, that they should change their State, both the Man and Woman are placed for a Time, with some married Persons, who instruct them how to behave, so that their married Life may be pleasing to God. Then their Design is laid before the whole Church, and after about fourteen Days, they are solemnly joined, tho' not otherwise habited, than they are at other Times. If they make any Entertainment (which

is not always) they invite only a few intimate Friends, by whose faithful Admonitions they may be the better prepared, to bear their Cross and fight the good Fight of Faith. If any Woman is with Child, not only especial mention is made of her in the publick Prayers, but she is also exhorted in private, wholly to give herself up into the Hands of her faithful Creator. As soon as a Child is born, Prayer is made for it, and if it may be, it is baptiz'd in the Presence of the whole Church. Before it is wean'd, it is brought into the Assembly on the Lord's Days.

14. Whoever either of the Male or Female Children, seek GOD with their whole Heart, know \* their Sins are forgiven, and obey the Truth, are not used to be much incited to come to the Lord's Supper, neither are they forbidden so to do, if they desire it. We think it enough, to teach our Children just Conceptions of it, and the Difference between this Food of the Soul, and that Milk which they every Day receive of *Christ*. They then publickly declare, the Sentiments of their Hearts concerning it. They are afterwards examined both in private by the Pastor, and also in publick: And then, after an Exhortation by the *Senior*, are by him thro' laying on of Hands added to the Church and *confirm'd*. The same Method is used with those who renounce the Papal Superstitions, or who are turn'd from the Service of *Satan* to GOD: and that, if they desire it, altho' they are not young; yea, tho' they are well stricken in Years.

15. Once or twice a Month, either at *Bertho's-dorf*, or if it may be, at *Hernbutb*, all the Church receives the Lord's Supper. It cannot be express'd, how greatly the Power of GOD is then present among us. A general Confession of Sins is made

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\* *This was the Order of the Church, till Christian David's Return from Groenland, See p. 63.*

by one of the Brethren in the Name of all. Then a few solid Questions are ask'd; which when they have answered, the Absolution or Remission of Sins is either pronounced to all in General, or confirm'd to every particular Person, by the laying on of Hands. The Seniors first receive; then the rest in Order, without any Regard had to worldly Dignity, in this, any more than in any other of the solemn Offices of Religion. After receiving all the Men (and so the Women) meet together, to renew their Covenant with God, to seek his Face, and exhort one another to the Patience of Hope and the Labour of Love.

16. They have a peculiar Esteem for Lots, and accordingly use them both in publick and private, to decide Points of Importance, when the Reasons brought on each Side, appear to be of equal Weight. And they believe this to be then the only Way, of wholly setting aside their own Will, of acquitting themselves of all Blame, and clearly knowing what is the Will of God.

17. At eight in the Morning, and in the Evening we meet to pray to and praise God, and to read and hear the Holy Scriptures: The Time we usually spend in Sleep, is from eleven at Night till four in the Morning. So that allowing three Hours a Day for taking the Food both of our Bodies and Souls, there remain sixteen for Work. And this Space those who are in Health spend therein, with all Diligence and Faithfulness.

18. Two Men keep watch every Night in the Streets, as do two Women, in the Women's Apartment: That they may pour out their Souls for those that sleep; and by their Hymns raise the Hearts of any who are awake to God.

19. For the farther stirring up the Gift which is in us, sometimes we have publick, sometimes private Love-Fests: At which we take a moderate Refreshment, with Gladness and Singleness of Heart, and the Voice of Praise and Thanksgiving.



20. If any Man among us, having been often admonish'd, and long forborn, persists in walking unworthy of his Holy Calling, he is no longer admitted to the Lord's Supper. If he still continues in his Fault, hating to be reform'd, the last Step is, publickly, and often in the Midst of many Prayers and Tears, to cast him out of our Congregation. But great is our Joy, if he then see the Error of his Ways, so that we may receive him among us again.

21. Most of our Brethren and Sisters, have in some Part of their Life, experienced Holy Mourning and Sorrow of Heart; and have afterwards been assured, that *there was no more Condemnation for them, being passed from Death unto Life.* They are therefore far from fearing to die, or desiring to live on Earth; knowing that to them *To die is Gain,* and being confident that they are the Care of Him, whose are the *Issues of Life and Death.* Wherefore they depart as out of one Chamber into another. And after the Soul has left its Habitation, their Remains are deposited in the Earth, appointed for that Purpose. And the Survivors are greatly comforted, and rejoice over them, with a *Joy the World knoweth not of.*

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