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ged me with a candid exposition of their tenets ; but I did not find them satisfactory, and I pursued the design no farther.

THE Moravians address their prayers exclusively to Christ. This appeared to me a sort of impiety to the Father, and was a virtual denial of his existence. I conceived it, moreover, contrary to the express precept and example of our Saviour himself, who commanded us when we pray, to say "Our Father, &c." Their notions of Faith also seemed to my apprehension, wild and incoherent. They do not indeed reject good works : but their practice is certainly more favourable to them than their doctrine. Many points too, of the Moravian discipline, had in my mind an air of extravagance. Their marriages I thought ill-assorted, and the decision of every question by the *Lot* in a Protestant Church, which declares that miracles have ceased, seemed to the last degree, absurd and inconsistent.

HAVING returned to London, I got acquainted with some members of the Society of *Universalists*, founded by my countryman, the Reverend Elhanan Winchester, and addressed myself to the Reverend Mr. Vidler for a sketch of their doctrines. My much honored Father had indulged this belief, and entertained that peculiarity of it professed by the Reverend John Murray, of Boston. But I soon suspected that this ground was untenable by any who adhered to the plain text of Scripture, and was solely supported by some detached passages, obscure and equivocal. I dropped the Universalists. There had now been for several years in London a Society under the name of the *New Jerusalem*. I heard such astonishing accounts of their doctrines, that my curiosity was strongly excited to learn them in detail. For this