

*THROPHILANTHROPY* now began to prevail in France, and temples for the exercise of this species of religious worship were opened in various places. Had the views and sentiments of its projectors quadrated with the import of the word, they would have been justly entitled to the gratitude of mankind. But it was an unqualified system of Deism.

I WISHED to make the campaign of the 5th year, and early in 1797 I applied to government for leave to join the Army of Italy under Bonaparte: but was too late for an appointment.

IN March, 1797, I was commissioned to go to England, in order to recover the amount of some spoiliations of American property upon the high seas. On my arrival in London, finding the recovery hopeless, I accepted an Assistancy in an Academy at Kennington, a village of the vicinity. While here, I attended divine service regularly with the pupils, at the Church of Lambeth, the seat of the Arch-bishop of Canterbury. Prayers were also read morning and evening in the School Room. In these exercises I assisted, and occasionally preached a Sermon. All this, however, I considered merely as a matter of routine, which did nothing to awaken me from the torpor of Infidelity.

IN the year 1798, being at Manchester, I was drawn by curiosity to visit Fairfield, a village of the *Unitas Fratrum*, or *Moravian Brethren*. I was delighted with the beautiful simplicity of their worship, and felt a revival of pious emotions in my heart. This prompted me to enter into correspondence with the Reverend John Swertner, one of their ministers, in order to learn the peculiar doctrines and discipline of this Sect, and with a view to admittance into their Society. He obli-

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