



appointed between God and men, *Jesus Christ*, 1 Tim. ii. who is the only Saviour, the only High Priest, Mercy Seat, and intercessor with God, Rom. viii. And he alone hath promised, that he will hear our prayers. This is also the highest divine worship, according to the Scripture, that a man from the heart seek to and call upon this same Jesus Christ, in all need and concerns. 1 John ii. *If any man sin, we have an advocate with the Father Jesus Christ the righteous.*"

"This is nearly the sum of the doctrine which hath been preached and taught in our churches for right Christian instruction and comfort of the consciences, and also for the reformation and furtherance of the faithful; for we would not willingly bring our own soul and conscience into the highest and greatest danger by an abuse of the divine name and word, or transmit down to our children and posterity any other doctrine, than what is agreeable to the pure word of God and Christian truth."

Should candid enquirers wish to obtain further information with respect to the doctrines taught by the United Brethren, they will find their desire gratified, by reading Crantz's History of the Unitas Fratrum, which appeared in English in the year 1780.

August Gottlieb Spangenberg composed "An exposition of Christian Doctrine, as taught in the Protestant Church of the United Brethren,"

Brethren," which has been printed in London, and is now sold in the United States.

The first edition of that work was printed at Barby in Saxony. It has been translated and published in the Danish, Swedish, Dutch, and French languages.

Whatever errors or improprieties might have taken place at the renovation of this Society, previous to the patronage of Count Zinzendorf or since, they appear sedulous to seek for the truth, and to promote faith and obedience.

He was a nobleman of elevated station, and of an excellent education. His temper appears to be generous and enlarged; frank and unreserved in his manners—he became acquainted with the most pious and learned men among the various denominations of Christians.

He commonly preached extempore in the strictest sense, from whence many of his works appeared as taken down by those to whom he spoke. Convinced of the danger that might arise from such publications not being correct, he examined and answered the answers of his antagonists. His design was to have reviewed his printed works, and to have put his name to such only as he had revised and corrected himself.—Death put a period to this labour on his part before he had completed his wishes.

But the Brethren disavow their receiving the writings of any man as their standard of doctrine. The bible they receive alone as the truth, and agree with the Augustan or Augsburg confession, as being conformable with it.

Plain

Plain and scriptural truths in their clearest forms are presented to their children, and catechumens for their instruction and edification.

The following extract from a small work, or species of catechism, affords an idea of their mode of conveying knowledge. It is entitled, "A summary of the Doctrine of Jesus Christ, to be used for the instruction of youth in the congregations of the United Brethren.

It is the same with the book shewn to me by the Inspector of the Female School in Bethlehem.

I have chosen that part which relates to the commandments of God, and enforces the social duties.

Of the COMMANDMENTS of GOD.

"All the commandments are comprised in these two :

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself. On these two commandments hang all the law and the prophets. Matth. 22. 37, 39, 40. Mark 12. 30, 31.

The end of the commandment is charity (love), out of a pure heart, and of a good conscience, and of faith unfeigned. 1 Tim. 1. 5. see Deut. 6. 5. Lev. 19. 18.

A) Of love to God and our Lord Jesus Christ.

1. We

1. We ought to love God, because he first loved us.

We love him; because he first loved us.
1 John 4. 19.

Christ loved the church, and gave himself for it. Eph. 5. 25.

The love of God is shed abroad in our hearts by the Holy Ghost. Rom. 5. 5.

If any man love not the Lord Jesus Christ, let him be anathema (under the curse.)
1 Cor. 16. 22.

2. The love of God is not in them that love the world.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.
1 John 2. 15.

The carnal mind is enmity against God.
Rom. 8. 7. see James 4. 4.

3. The love of God springs from faith, and is united in the closest manner with faith.

Hold fast the form (the short abridgment) of sound words, which thou hast heard of me in faith and love in Christ Jesus. 2 Tim. 1. 13.

4. The love of God is attended with a constant joy in the Lord.

Whom

Whom having not seen ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory. 1 Peter 1. 8. see John 15. 11.

Rejoice in the Lord alway: and again I say, Rejoice. Phil. 4. 4. chap. 3. 1.

I will greatly rejoice in the Lord, my soul shall be joyful in my God. Isa. 61. 10.

5. Love to God evidences itself,

a) In our having no other gods before him, and not taking his name in vain. See Exodus 20. 3, 7.

Little children, keep yourselves from idols. John 5. 21.

b) In our walking in the fear of the Lord, being obedient to him, and carefully avoiding every thing that is displeasing to him.

The churches were edified and walked in the fear of the Lord. Acts 9. 31.

Perfecting holiness in the fear of God. 2 Cor. 7. 1.

If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know, that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot. 1 Peter 1. 17, 18, 19. see 1 Peter 4. 1, 2.

This is the love of God, that we keep his commandments: and his commandments are not grievous. 1 John 5. 3.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. John 14. 23.

If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. John 15. 10. see 1 John 2. 15, 16.

My meat is to do the will of him, that sent me, and to finish his work. John 4. 34.

We ought to obey God rather than men. Acts 5. 29.

He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. Matthew 10. 37. see Luke 14. 26.

c) In our being thankful unto him, because we receive so many benefits from his hands.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thess. 5. 18.

Give

Give thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. Eph. 5. 20.

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. 3. 17.

d) In putting our trust in him alone, and expecting all good from him. And therefore we ought to beware of the cares of this life and of covetousness.

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? Rom. 8. 32.

Cast all your care upon him, for he careth for you. 1 Peter 5. 7. see Jer. 17. 5, 7. Ps. 37. 4, 5. Matth. 6. 25, 33, 34.

Take heed to yourselves, lest at any time your hearts be overcharged with the cares of this life. Luke 21. 34. see Matth. 13. 22.

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. Luke 12. 15.

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee. Hebr. 13. 5.

Mortify

Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. Matth. 7. 7.

Continue instant in prayer. Rom. 12. 12. see Luke 18. 1—8. chap. 11. 5—13.

Pray always with all prayer and supplication in the Spirit, and watch thereunto with all perseverance and supplication for all saints. Eph. 6. 18.

Pray without ceasing. 1 Thess. 5. 17.

If our heart condemn us not, then we have confidence towards God. And whatsoever we ask, we receive of him. 1 John 3. 21, 22. see 1 John 5. 14, 15.

Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. John 14. 13. see John 15. 7. chapter 16. 23, 24.

If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. Matth. 18. 19.

The Lord's prayer, which he taught his disciples. Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us

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us from evil : for thine is the kingdom, and the power, and the glory, for ever. Amen. Matth. 6. 9—13. Luke 11. 2—4.

g) In being willing to suffer for the name of Jesus, and confessing him before men. See Phil. 1. 29.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad : for great is your reward in heaven. Matth. 5. 11—12. Luke 6. 22, 23.

Rejoice, inasmuch as ye are partakers of Christ's sufferings ; that when his glory shall be revealed, ye may be glad also with exceeding joy. 1 Peter 4. 13. see verse 14. see Rom. 8. 17. 2 Tim. 2. 11, 12. 1 Peter 2. 19, 20, 21. Hebr. 12. 1, 2. Acts 5, 41.

Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Matth. 10. 32, 33. see Mark 8. 38.

B) Of Love to our Neighbour.

1. We ought to love our neighbour as ourselves.

Thou shalt love thy neighbour as thyself. Matth. 22. 39.

All