

that on *Friday*, 17, I could scarce get out of bed, and almost as soon as I was up, was constrained to lie down again. Nevertheless I made shift to drag myself on, in the evening, to Short's Gardens. Having, not without difficulty, got up the stairs, I read those words, (though scarce intelligibly, for my voice too was almost gone,) "Whom he did foreknow, he also did predestinate." In a moment both my voice and strength returned: And from that time, for some weeks, I found such bodily strength, as I had never done before, since my landing in America.

*Mon.* 20.—Being greatly concerned for those who were tossed about with divers winds of doctrine, many of whom were again entangled in sin, and carried away captive by Satan at his will; I besought God to show me where this would end, and opened my Bible on these words, "And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil nor any thing that they had taken to them. David recovered all."

*Tues.* 21.—I wrote to my brother, then at Bristol, in the following words:—

"As YET I dare in no wise join with the Moravians: 1. Because their general scheme is mystical, not scriptural; refined in every point above what is written; immeasurably beyond the plain Gospel. 2. Because there is darkness and closeness in all their behaviour, and guile in almost all their words. 3. Because they not only do not practise, but utterly despise and decry, self-denial and the daily cross. 4. Because they conform to the world, in wearing gold and gay or costly apparel. 5. Because they are by no means zealous of good works, or at least only to their own people: For these reasons (chiefly) I will rather, God being my helper, stand quite alone than join with them: I mean till I have full assurance, that they are better acquainted with 'the truth as it is in Jesus.'"

*Fri.* MAY 1.—I was with one who told me, she had been hitherto taught of man; but now she was taught of God only. She added, that God had told her not to partake of the Lord's Supper any more; since she fed upon Christ continually. O who is secure from Satan transforming himself into an angel of light?

In the evening I went to a little love-feast which Peter Böhler made for those ten who joined together on this day three

years, "to confess our faults one to another." Seven of us were present; one being sick, and two unwilling to come. Surely the time will return, when there shall be again

Union of mind, as in us all one soul!

*Sat. 2.*—I had a conversation of several hours with P. Böhler and Mr. Spangenberg. Our subject was, a new creature; Mr. Spangenberg's account of which was this:—

"The moment we are justified, a new creature is put into us. This is otherwise termed, the new man.

"But notwithstanding, the old creature or the old man remains in us till the day of our death.

"And in this old man there remains an old heart, corrupt and abominable. For inward corruption remains in the soul as long as the soul remains in the body.

"But the heart which is in the new man is clean. And the new man is stronger than the old; so that though corruption continually strives, yet while we look to Christ it cannot prevail."

I asked him, "Is there still an old man in you?" He said, "Yes; and will be as long as I live." I said, "Is there then corruption in your heart?" He replied, "In the heart of my old man there is: But not in the heart of my new man." I asked, "Does the experience of your brethren agree with yours?" He answered, "I know what I have now spoken is the experience of all the brethren and sisters throughout our Church."

A few of our brethren and sisters sitting by, then spoke what they experienced. He told them, (with great emotion, his hand trembling much,) "You all deceive your own souls. There is no higher state than that I have described. You are in a very dangerous error. You know not your own hearts. You fancy your corruptions are taken away, whereas they are only covered. Inward corruption never can be taken away, till our bodies are in the dust."

Was there inward corruption in our Lord? Or, cannot the servant be as his Master?

*Sun. 3.*—I gave the scriptural account of one who is "in Christ a new creature," from whom "old things are passed away," and in whom "all things are become new." In the afternoon I explained at Mary-le-bone-Fields, to a vast multitude of people, "He hath showed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to