

Church. It is damnable doctrine. It is the doctrine of devils." I did not perceive that any were hurt thereby; but rather strengthened, by having such an opportunity of confirming their love toward him, and returning good for evil.

*Tues. 15.*—I received the following note:—

"SIR,—This is to let you understand, that the man which made the noise last night is named John Beon. He now goes by the name of John Darsy. He is a Romish Priest. We have people enough here in Bristol that know him."

*Sat. 19.*—I received a letter from Mr. Simpson, and another from Mr. William Oxlee, informing me that our poor brethren in Fetter-Lane were again in great confusion; and earnestly desiring that, if it were possible, I would come to London without delay.

*Mon. 21.*—I set out, and the next evening reached London. *Wednesday, 23,* I went to Mr. Simpson. He told me, all the confusion was owing to my brother, who would preach up the ordinances: "Whereas believers," said he, "are not subject to ordinances; and unbelievers have nothing to do with them: They ought to be still; otherwise, they will be unbelievers all the days of their life."

After a fruitless dispute of about two hours, I returned home with a heavy heart. Mr. Molther was taken ill this day. I believe it was the hand of God that was upon him. In the evening our society met; but cold, weary, heartless, dead. I found nothing of brotherly love among them now; but a harsh, dry, heavy, stupid spirit. For two hours they looked one at another, when they looked up at all, as if one half of them was afraid of the other; yea, as if a voice were sounding in their ears, "Take ye heed every one of his neighbour: Trust ye not in any brother: For every brother will utterly supplant, and every neighbour will walk with slanders."

I think not so few as thirty persons spoke to me in these two days, who had been strongly solicited, 1. To deny what God had done for their souls; to own they never had living faith. 2. To be still till they had it; to leave off all the means of grace; not to go to church; not to communicate; not to search the Scripture; not to use private prayer; at least, not so much, or not vocally, or not at any stated times.

*Fri. 25.*—My brother and I went to Mr. Molther again, and spent two hours in conversation with him. He now also explicitly

affirmed, 1. That there are *no degrees* in faith ; that none has any faith who has ever any doubt or fear ; and that none is justified till he has a clean heart, with the perpetual indwelling of Christ, and of the Holy Ghost; and, 2. That every one who has not this, ought, till he has it, to be *still* : That is, as he explained it, not to use the ordinances, or means of grace, so called. He also expressly asserted, 1. That to those who have a clean heart, the ordinances are not matter of duty. They are not commanded to use them : They are free : They may use them, or they may not. 2. That those who have not a clean heart, ought not to use them ; (particularly not to communicate;) because God neither commands nor designs they should; (commanding them to none, designing them only for believers;) and because they are not means of grace ; there being no such thing as means of grace, but Christ only.

Ten or twelve persons spoke to me this day also, and many more the day following, who had been greatly troubled by this new gospel, and thrown into the utmost heaviness ; and, indeed, wherever I went, I found more and more proofs of the grievous confusion it had occasioned ; many coming to me day by day, who were once full of peace and love ; but were now again plunged into doubts and fears, and driven even to their wit's end.

I was now utterly at a loss what course to take ; finding no rest for the sole of my foot. These "vain janglings" pursued me wherever I went, and were always sounding in my ears.—*Wednesday, 30*, I went to my friend, (that was !) Mr. St——, at Islington. But he also immediately entered upon the subject, telling me, now he was fully assured, that no one has any degree of faith till he is perfect as God is perfect. I asked, "Have you then *no degree* of faith?" He said, "No ; for I have not a clean heart." I turned and asked his servant, "Esther, have you a clean heart?" She said, "No; my heart is desperately wicked : But I have no doubt or fear. I know my Saviour loves me ; and I love him : I feel it every moment." I then plainly told her master, "Here is an end of your reasoning. This is the state, the existence of which you deny."

Thence I went to the little society here, which had stood untainted from the beginning. But the plague was now spread to them also. One of them, who had been long full of joy in believing, now denied she had any faith at all ; and said, till

she had, she would communicate no more. Another, who said, she had the "faith that overcometh the world," added, she had not communicated for some weeks; and it was all one to her whether she did or no; for a believer was not subject to ordinances.

In the evening, one of the first things started at Fetter-Lane was, the question concerning the ordinances. But I entreated we might not be always disputing; but rather give ourselves unto prayer.

I endeavoured all this time, both by explaining in public those scriptures which had been misunderstood, and by private conversation, to bring back those who had been led out of the way; and having now delivered my own soul, on *Friday*, MAY 2, I left London; and lying at Hungerford that night, the next evening came to Bristol.

*Sun. 4.*—I preached in the morning at the school, and in the afternoon at Rose-Green, on, "I determined not to know any thing among you, save Jesus Christ, and him crucified."

*Mon. 5.*—I expounded those words, "I write unto you, little children, because your sins are forgiven you:" And described the state of those who have forgiveness of sins, but have not yet a clean heart.

*Wed. 7.*—I prayed with a poor helpless sinner, who had been "all his lifetime subject to bondage." But our Lord now proclaimed deliverance to the captive, and he rejoiced with joy unspeakable. All the next day his mouth was filled with praise, and on *Friday* he fell asleep.

*Thur. 8.*—I was greatly refreshed by conversing with several, who were indeed as little children, not artful, not wise in their own eyes, not doting on controversy and "strife of words," but truly "determined to know nothing save Jesus Christ, and him crucified."

*Fri. 9.*—I was a little surprised at some, who were buffeted of Satan in an unusual manner, by such a spirit of laughter as they could in no wise resist, though it was pain and grief unto them. I could scarce have believed the account they gave me, had I not known the same thing ten or eleven years ago. Part of Sunday my brother and I then used to spend in walking in the meadows and singing psalms. But one day, just as we were beginning to sing, he burst out into a loud laughter. I asked him, if he was distracted; and began to be very angry, and