

*Sun.* 14.—I rode to Nottingham again, and at eight preached at the market-place, to an immense multitude of people, on, “The dead shall hear the voice of the Son of God; and they that hear shall live.” I saw only one or two who behaved lightly, whom I immediately spoke to; and they stood reprovèd. Yet, soon after, a man behind me began aloud to contradict and blaspheme; but upon my turning to him, he stepped behind a pillar, and in a few minutes disappeared.

In the afternoon we returned to Markfield. The church was so excessive hot, (being crowded in every corner,) that I could not, without difficulty, read the Evening Service. Being afterwards informed that abundance of people were still without, who could not possibly get into the church, I went out to them, and explained that great promise of our Lord, “I will heal their backslidings: I will love them freely.” In the evening I expounded in the church, on her who “loved much, because she had much forgiven.”

*Mon.* 15.—I set out for London, and read over in the way, that celebrated book, Martin Luther’s “Comment on the Epistle to the Galatians.” I was utterly ashamed. How have I esteemed this book, only because I heard it so commended by others; or, at best, because I had read some excellent sentences occasionally quoted from it! But what shall I say, now I judge for myself? Now I see with my own eyes? Why, not only that the author makes nothing out, clears up not one considerable difficulty; that he is quite shallow in his remarks on many passages, and muddy and confused almost on all; but that he is deeply tinctured with Mysticism throughout, and hence often dangerously wrong. To instance only in one or two points:—How does he (almost in the words of Tauler) decry reason, right or wrong, as an irreconcilable enemy to the Gospel of Christ! Whereas, what is reason (the faculty so called) but the power of apprehending, judging, and discoursing? Which power is no more to be condemned in the gross, than seeing, hearing, or feeling. Again, how blasphemously does he speak of good works and of the Law of God; constantly coupling the Law with sin, death, hell, or the devil; and teaching, that Christ delivers us from them all alike. Whereas, it can no more be proved by Scripture that Christ delivers us from the Law of God, than that he deliver<sup>s</sup> us from holiness or from heaven. Here (I apprehend) is the real spring of the grand error of the Moravians.

They follow Luther, for better for worse. Hence their "No works; no Law; no commandments." But who art thou that "speakest evil of the Law, and judgest the Law?"

*Tues.* 16.—In the evening I came to London, and preached on those words, (Gal. vi. 15,) "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." After reading Luther's miserable comment upon the text, I thought it my bounden duty openly to warn the congregation against that dangerous treatise; and to retract whatever recommendation I might ignorantly have given of it.

*Wed.* 17.—I set out, and rode slowly toward Oxford; but before I came to Wycombe my horse tired. There I hired another, which tired also before I came to Tetsworth. I hired a third here, and reached Oxford in the evening.

*Thur.* 18.—I inquired concerning the exercises previous to the degree of Bachelor in Divinity, and advised with Mr. Gambold concerning the subject of my sermon before the University; but he seemed to think it of no moment: "For," said he, "all here are so prejudiced, that they will mind nothing you say." I know not that. However, I am to deliver my own soul, whether they will hear, or whether they will forbear.

I found a great change among the poor people here. Out of twenty-five or thirty weekly communicants, only two were left. Not one continued to attend the daily Prayers of the Church. And those few that were once united together, were now torn asunder, and scattered abroad.

*Mon.* 22.—The words on which my book opened at the society, in the evening, were these:—"Ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. Your words have been stout against me, saith the Lord. But ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: And what profit is it that we have kept his ordinance?" (Mal. iii. 7, 13, 14.)

*Wed.* 24.—I read over, and partly transcribed, Bishop Bull's *Harmonia Apostolica*. The position with which he sets out is this: "That all good works, and not faith alone, are the necessarily previous condition of justification," or the forgiveness of our sins. But in the middle of the treatise he asserts, "That faith alone is the condition of justification:" "For faith," says