Retrospective Reflections. Decr. 31. 1835.

You have capabilities which you may reasonably, i.e. from your own observations, suppose are rather above ordinary. And how have you used them? You lost your former stand of opinion at the commencement of the year, on two several occasions — this was repeated in July: and again, within the last three months you have made an invincible resolution — led not by the opinions of others rather than by your own judgement: sustained for a time by the same power it has vanished in fur two months with firmness, but resting on no solid basis, it has within the last month being conquered — re-formed — and again given up — this "invincible" resolution! The result of this is — that the opinions of those whom you hold in some regard, have hardly been sustained, and in most instances, they have sensibly declined. And your own opinion of yourself is lower by — you feel sensibly that you have not the same energy & perseverance as when you started on your career & the result of this is seen in the fruits of your labours.

Descending to subjects in particular and speaking more particularly of the last 3 months you find, first, that you have risen once only at an early hour — 6½ — and then by appointment: but on the other hand have very frequently indeed laid in bed till a most disgraceful hour. 8½ — common & once 8 3/4! the consequences are a day characterized by want of energy — by more positive idleness & consequent mischief: & by self-esteem: late evenings & unsettled thoughts.

2d An almost total want of perseverance has characterized your late efforts - resolutions & plans followed for a while & then abandoned - a want of firmness & carrying them out when so done. rather without loss of self-respect. You may affirm that hardly one, if one, of the freshmen holds the same opinion of you as he received at the commencement of the session - some were told of the inducting, others of the formal example - but it is evident to yourself, that you have been living on a former reputation - a notorious fact *

3d With regard to morals.
Here is a painful view! - 1st the habit of swearing has awfully increased, and there is probably no one man who has not heard you utter an oath - many have expressed their astonishment, playfully, but naturally.
2d the habit of perverting facts & even deciding on actual falsehood & misstatements founded on mere assumption, has increased quintuplet in your own observing system - another source of great self degradation.
3rd Your badly & mischievous temper (from idleness chiefly): many have seen this and remarked it: assuming a haughty disposition & bad manners, and exhibiting tendency - can be ale proved - and it is certain no esteem for others has been quintuplet, but the contrary.

Do not forget conduct at Lectures - such as to merit in one instance a remark from the Lecturer: and also making others to prime themselves better students than yourself.

But as the greatest source of indolence - negligence & actual sin - & compliance with yr sensual temptations & desires, is pre-eminent. The habit first formed flirting & folly - then tempts with a deceptive title & whose yr only darkness - pure upon yr during the had [illegible] when you went to Scotland: there being admirable for study & having no serious companion you yielded to the love - a look: a word & then a deed (& thought). such others & so charming. that not good thoughts were [illegible]: till a one occasion (left) you yielded altogether [illegible] to first step to folly - your mind was then an easy prey. fostered its constant visions of a sensual character & [illegible] influence was exerted on yr actions & at Hall you may be said to have shown its effects - a love flirting & sensual appetites - & coming pleasure. this sinful & forwardness has now of late increased: and you have already seen how energetic you were at this period. before. you again yielded under more disputing circumstances: since then a more chaste love more than once presented a further display of sin & folly. Your imagination at night especially is always strongly fostered - that baneful habit has lately increased: its effects you have also traced. At the present moment: you have already acted very hastily towards M. S. - a very kind of flirting: deceiving yrself & her & her parents: and having no proper end in view - based merely on passions - superficial & hasty - it is a weak kind of love and unworthy of a student. Accompanying it with common effects - a total inaptitude for work and a waste of time. The greater part of the vacation has been lost: & from a simple innocent (?) flirting - you have already advanced to a dangerous degree. The year closes with the same levity - and at N. A. - your thoughts are disturbed by the same cause -

4

The conclusions may be stated thus.

1. The past year is, on the whole, considerably less satisfactory than the year 1849.
2. This is owing, partly to the deficiency of corresponding success in your studies - which is great: and partly to the growth of certain habits of thought & action, which are disparaging to your moral character.

Resolutions taken with a view to remove the above stigmas.

1. That careless habit is expelled in toto.
2. That your general moral conduct shall be purified from all injurious matters to the greatest extent possible: swearing, lying: & irritability of temper, pride: thoughtlessness &c to be gradually overcome. Unusual thoughts & desires be restrained, for crowd, they can hardly be: and as a chief means Conscience be cultivated.
3. That Religion meet with something like its due amount of attention.
4. That your studies & reading be methodical, careful & complete: & that Reviewing shall become a habit.
5. That your Perseverance in solemnly keeping these & the future like resolutions, be fully exercised.

D. V.

made Decr. 31. 12 & 12½
1850-1.

Henry Lindike Carter.

My dear father

His future career
satisfactorily and decisively depends on your
and the family. Pray for remission
of sin & faith.

Reflections. Jan 12. 1857.

As regards Religion – that now, at this time, you have more opportunities & advantages for cultivating Religious habits – both in the management of your time being your own: & in the books & services of advice at your disposal – than it is likely you will have at future periods, say a year or two hence D.V. The concern of your Parents. the fear of indifferent & bad habits increasing by delay & their satisfaction. that your mind is more free & that your character is not yet formed – these all are most urgent incentives to immediate action.

As regards Studies – that at present, you are by no means doing all, or even, what you might – that much of your energy lies dormant useless: that many of your mental powers remain unexercised: your time is spent badly: habits becoming lax: and that you are not doing even what will be necessary, or is, so to maintain your position only. & not regarding advancement. You have much before you – much: therefore requires to be done & that at once & given.

Jan. 26. 1857.

"My mind is disquieted within me". The principal errors seem now to be – want of consistency – & want of action – Resolutions including all points necessary to great advancement, have been made: (Dec 31. 56 but a regard to them – a remembrance of them & an endeavour to follow them – have hardly been wished for – shewing 1st want of action & 2nd great want of consistency. Taking your conduct as a whole – it may be said that it is much the same as before these resolutions were made the 1st & in a less degree the 3rd have alone received ought like an adequate attention. The greater part of this present month (January) is spent & with but very little benefit indeed to yourself – visiting & idleness have consumed the past week – a want of system & perseverance – an irregular, unmethodical attention to Religion – indecision & sense of inconsistency & degradation & many experiences have produced such a confusion in the mind – that study is almost impossible – advancement unlikely & entire abandonment certain. Your Uncle advises less attention to Religious matters: but that is not likely. As it stands – you have 2 months left to work – cram – for the Prize & in fact finish the whole session. Let us begin to-morrow –

Synopsis of Jan 30. (Jan). Only four days marked as being satisfactory: 13 days only up before 8 a.m. – & once as late as ½ 9. – : have spent much beyond income: have made no progress in any department, in fact have nothing at all to look back upon as fit for congratulation: more resolutions have been broken – has been more inconsistency & less application – less attention than before. Very unsatisfactory month. Very cutting session will end in rather disparaging manner, if no amelioration takes place. Much depends upon next two months.

February.

This month has as a whole been more satisfactory than the last. Have dissected a good deal & read better & worked more energetically. Lectures dull. Religious feelings have somewhat increased in strength but are not receiving aught like due attention.

March.

Also a better month. Have dissected & read hard in Surgery & Medicine, specially towards the close. Religion – that important subject! – has occasionally come before you in a strong light & has had some attention paid to it: perhaps more by other than yourself. Letters from home – letters from M & F. James's work have all conduced to further effort but this has been perhaps, unfortunately, voluntarily deferred till have more leisure! & new ones thrown on F. shoulders by loss of assistant.

April. 5th

In reviewing last session tho' have not made near what might, of addition to knowledge yet have advanced considerably into a subject of which were previously ignorant "Practical Chemistry" – have dissected a good deal & acquired some little distinction in that division – by merely trying a few surgical cases have obtained some idea of effort required & by attendance on Lectures have acquired a good deal of theoretical knowledge in Medicine & Surgery. tho' the amount of attention paid to these has been very irregular & chiefly during the present year – as a proof have obtained Surgery prize & 1st Certificate of Medicine – making an honorable second & quite satisfactory. You are now filling book systematically during this summer, having much to overcome: energy & perseverance will carry thro' all. A systematic study of Religion is intended to be commenced to-day – would that the same spirit attended this, as the really less important subjects just mentioned –

July 12th

Summer session nearly over till then defer review of progress in knowledge & now run over moral conduct since last notice. Religious impressions had so far increased as to produce some amelioration in tone of mind & current of thought – you had reason to think the Holy Spirit had roused you: but alas! almost simultaneous (perhaps) with increased attention

to subjects of present study & consequent diminished attention to spiritual subjects, an amazing & fearful backsliding has occurred - for the last month. Yr religious feelings have been growing less tender & tho' outward conduct may not have shewn it, yet recently & more yr train of thoughts, on all occasions & every hour of day, is <u>most polluted</u>: 'tis astonishing how rapid the transformation! sensualities of the worst kind are constantly present to your vision: thought of God - yr awful position - Christ's offers - all are absent - disregarded - <u>inattention</u> is the bane. 'Tis just the same as with yr ordinary studies only even more perseverance is wanted - & this one quality, indeed, you are <u>very deficient</u>. You feel that religious impressions may end in impressions. You know they many & more, that being only impressions 'tis the same as if they were not. no religious regulate of conduct. Yes! the single record of 12 days shews a column of filthy sins - N & Cy Z. & M.S. - imaginary difficulties. absurd ideas of perils by sea - have occupied the inner man & God never!

Oct. 5th. Study - summer session ended in tolerable success but there is no doubt more could have been done with the same amount of ~~exertion~~ cramming is pernicious. to the distraining the mind & is furnishing a kind of knowledge superficial & soon forgotten. You feel these effects. You visit to Scarbo' will probably have an impression, bracing the heart common-place: restless. self-sufficient. wayward & somewhat irregular in habits - are the chief faults: desire for work same attention to religion, alone complacent. the affair with M.C. has gone to greater extent than is perhaps proper: at least deceiving her specially yourself. Impression at Hull a little unfavorable than last year - M.S.S. remarks pride & sensuality decreased on whole. habits seemed more confirmed - perseverance & energy wanted. Religion - not so satisfactory as in spring have more knowledge of necessity & necessary course. but influence on general conduct less marked. Love - something like it - great obstacle now - M.C.: M.S.S: D & A.O: M & S.S may often occupy business thoughts. Feel necessity for exertion & decision. G. Middle kind & offer assistance - believe great aid & obstacle - is simplicity (so Cumming) in belief. a more moderate opinion of capabilities & knowledge essential.

8 Oct. 26./57.

Study – tolerably well pursued. want perseverance & energy. Religion. G. Kidd. dead! his last advice given – warning. His mother: condition – too. further incentive, she is weakly & unsatisfied with self: she would try for own conversion before left Earth. think of her joy – happiness & praise & hear of it instead of it! the ~~confirmation statement~~ This is a true test of your affection – doing every legitimate action that would please her: ~~they~~ most. the confirmation statement* should satisfy Reason – but reason not all – mental blindness from inborn sin – original sin malady the first cured – moral incapacity to be removed. His Holy Spirit does. Feel simplicity in great point & Christ' promises chief object of belief – faith – act of spirit. exercised to utmost. & prayer as great instrument for obtaining etc & retaining impression. must be made more & more deeply cultivated. Feel must be content to give up professional studies partly from while & trusting for help to seek more earnestly & in spite of all, knowledge that Revealed sample of God. further improvement & will probably operate much more directly than had previously anticipated.

* quod vide

New Years' day. 1852.

A Review of past year tolerably satisfactory as regards progress in Studies with reference to Religion: have had sufficient experience to show utter futility of all efforts at self improvement depending on self: this is quite clear: owing, partly, to own undecided & somewhat inconsistent character: and partly to nature of thing. All self Reliance must be given up. Energy & perseverance & patience are grand requisites in both points. Knowledge of religion & scheme of salvation & enumeration of historical proofs, and analogy: all increased. admire Paley as an author most: Arnold's life: Doddridge &c. Want of consistency & professed Christian seems strange at first: but Religion is personal matter. Idea of God difficult to form. Paley gives help. His idea extends to nothing definite beyond a general & universal power: no physical conceptions. Is emotion acted on? or reason? or a particular & peculiar moral element? now blunted by external corruptions: the others being accessory. cannot say now. An influence is exerted: have felt it myself: but slightly. Matter very important, but very difficult to attain: at least to find it: still would believe all obstacles are in self not from God. Feel a ~~thro'~~ reform must be consequence: find some elementary truths hard & impossible to comprehend: own experience would point to Bible as grand text book. and tho' feel many eminent Christians have been long perplexed more deeply than self, yet dare not presume for such continuance of life (seeing its uncertainty). and am again thrown back on present determination. which in temporal matters, at least, has lasted but a short time with me. Still would hope further & self & am indeed explain: insufficiency of prayer and general apathy seems perfectly evident.

Have been to Scarbro' lately (22–30 Oct. ult). vide Diary: religious impressions ~~that~~ faint & not increased now by some illness of Mr: an effect which had hoped might have operated advantageously: is it not tempting God? Am afraid so & how deeply.

Jan. 25th 1852. Studies been vacillating lately. partly from unsettled condition of residence &c. hope now this over. felt more lately necessity of practical knowledge (after Holt's remarks) hence more willing to give up prizes &c. so that may easily be made a check for idleness: drawing lately cultivated.

Religion. most evidently declined lately. all impressions almost entirely subside for have taken no pains whatever to cultivate them & have prayed much less & more formally than did: this is most marked. Yet actual have not felt easy. on consideration cannot but acknowledge all is owing to want of decision — this pride & sensuality are great besetting sins. James iv 8 Mary's friend & III. indeed but mentally decide to serve God the rest: have great diffidence felt but for help. in answer to prayer. See actual sin following indecision to be a type of mind as have lately (with regard to studies) affecting its entire operations want perseverance. but begin a fresh with fear lest confidence then have hitherto. May God prosper his holy work in my soul! See too no idea of Religion is a practical view. an afraid lest some fellow offer him a example & fell power myself shall help him — pd hasten time.

Febr: 15th Sn. 1852.

Studies. Gaining some practical knowledge. yet have not seen the whole applied & that assiduity to this or theoretical knowledge, which have formerly exercised. Find indeed, most truly, that the maintenance of a proper line of conduct requires far more & strong efforts than its more occasions: and [illegible] partly from experience (the "human motives" & resolutions & temporal (moral, social, or physical) motives may operate most powerfully in some minds: temporal necessity, in all + or —) that Religion alone furnishes a sure constant and efficient incentive to industry & perseverance: than any other spirit: have always thought so. tho' unfortunately never acted as if had. Saving prospects.

Religion. A slight improvement of last date. Few days since felt operation of some internal force: convinced of increased susceptibility to these matters & hope on whole. it strike climax. the entire course of my experience seems to be now furnishing strong proof that much is the duty as well as felt. in Religion: both actively & passively: and this is a great impediment to advance, that do not make that continued effort to do all things as under immediate divine inspection which ought. In particular have not repressed petty vanity & pride: an specially temper with regard to others with whom indeed have had very lately more than one quarrel — the very temporary & transitory effects of full self denial here most essential. the self often to blame. Continue to read devotional works & find a whole and gradually gaining spiritual knowledge (specially in St. Mary's Practical Piety. Mrs C. Nurse) and earnestly hope will ultimately have much effect on conduct. the resolution of last date & pattended to — acknowledge it is a blessing all cause from non indifference. It is difficult indeed, in this for so short time & state with actual existing & material objects & things operating all around to direct thoughts & desires of the occupation they afford, and fix them on future & invisible end but partially understood: truly Faith is valuable. the faith which can do this — acting as from future — and faith is hardly incidental to man's capacity: yet know that we are bid these & like objections in "with God all things are possible".

March 7th

Studies. irregular & interrupted: less application than almost ever: conscience reproves on several accounts: for not doing more: yet listen not: given up Lawkins' long & more taking to Practical Midwifery. Drawing less.

Religion. also very irregular in attention. especially at beginning of month — falling very much — giving up all thoughts of God. in action seldom I am more concerned: but this is (usual course of my present experience (stay it not approaching God) — have been lately struck with fact that after renewed determination than better — renewed temptations offence. test:—

more helplessness more evident: neglect more so: since use no valuable time for Prayer or make efforts to subdue besetting sin. in fact see clearly need sincerity — and the total dedication — self to God. on every point this have by no means proved. Temper still by nature: vanity predominant & indecision designing disposition. It is altogether evident have by no means either a proper disposition or if had, have not power to exercise it. Arnold's life gives some consolation. Mr. Wood here [illegible] incentive but in trust for help. Stay incentive [illegible] will be fruitless.

March. 14th 1852.

Studies – recitating the new. on 12th. Petitioned Coll: Sur: to allow me to go up on May 22. next under the time for examination for Studentship of College. Must work the harder – petition printed – now for preparation – made great mistake in Petit: in fact am not lucky in declaring some fundamental error or mistake always accompanies me in my exertions – at least they are always deficient & imperfect in some great point – this is morally & spiritually & physically too. In bad disposition for work: believe would now derive greatest advantage from clinical study. Having a family knowledge to build on – now is a more unfortunate time – "a pilgrim time". "Excited just now.

Religion & Morals – Perhaps improved. believe growth in Grace has actually commenced & as regards coming examination have in prayer submitted all to God's pleasure desiring for the spirit of submission. also endeavoured to clear up much of misty jargon with respect to ideas & conceptions on fundamental religious topics, & comparative values of things: the immediate & constant presence of deity with other sublimer subjects occupy attention. Superficially too little improved & should this. Letter admitting life. heavy. better repentance &c. M. better

April 18th 1852.

Studies – hardly systematic enough. on extensive – prep. for College – prep. for Studentship and Midwifery. recently my time. the last is very important and I think, with Dr Manson, should be sole occupation while it is followed: mine practice is limited to do this. yet it often interferes with for other studies – physical & mental occupations are incompatible. have had 6 cases. (3 difficult + or –) Gray & Monckton. five hopes for Studentship – from dissecting & general knowledge. am doubtful, self.

Religion Ap. 25th (called away to Midwif. case)

And again sensibly declined since the last notice and is now in a low state. Nothing seems to stay more than the disposition of the mind as regards religion. but all declensions I can trace to an evident cause which always arises from my own inattention or else positive indulgence: it seems that even comparatively stability cannot be acquired (i.e. by human means) without an open & entire dedication of myself to God & His Glory. Having done this. the path is clear. I have not done it & consequently find inclinations & dispositions to vary

almost with the day. This cannot be Christian experience? Yet it may be God's way of showing the utter futility of all means or modes of obtaining salvation, except by His grace. The Operation of the Holy Spirit is most important in preparing the mind previous to applying the things of Christ. Read carefully the Bishop of Winchester's Study of the Bible — a capital text book to the History & the Word of God. Since before to read through Timothy merely verse & examining the texts in the margin: a good plan. I read. Do not sufficiently subdue Temper & yields too. Whose conduct is certainly often very irritating. Yet am afraid own temper is so too: must set him example Second thoughts & little besetting sin & almost as ignorance as ever: for do not systematically flee them as should. In fine, have little to lament want of determination & of Faith in the Gospel promises.

May 23rd 1852.

Studies — in the acme and chief end of most of them have passed the College of Surgeons — May 21st 52. — did it tolerably easily and creditably — this week, now look forward to Studentship — have drawn a good deal lately and read pretty hard — feel the effects in want of bodily vigour. On the whole Studies have been pretty satisfactory and time is more valued.

Religious. again in the ascendant, and with renewed force: do certainly see, know, and feel some of the vital truths. How Pascal's Private thoughts remove many intellectual obstacles did. and philosophically, as well as very spiritually treat the noble doctrines. Am writing out in detail the Chapter on the Authenticity & Inspiration of the Old Testament in the Book mentioned above. find it answers a double purpose of acquainting one more thoroughly with the general argument and impressing them more on one's memory. Yet critical this, temper remains same: and sensuality even more predominant at times. Vanity idleness it is the devil's work: and how full & extreme folly as well as sin, in allowing such thoughts & desires even to be in dalliance at first. Pride remains unconquered: in fact am more suffering for former general delinquency as well as present. but trust this increased sensibility may terminate in through disgust of them and determination, if God's will, to depart from such ways. May the spirit

June 20th 1852.

Studies. have been unsuccessful in Examination for Studentship of College of Surgeons - Sylvester of King's College being successful candidate: was second. but must remember Stile; remark that "everyone thinks his own best" - which was specially applicable to my account: somewhat discouraged. but see from this, and recent inspection with Fry, of the drawings (hardly me I wished was accurate) that have neglected the great principles of thoroughness and nothing done at first glance: Experience is hard but cheap.

Hope. Making drawings: a little at Hospital but have lost footing there: is fresh but in a precarious state. Lily's case.

Religion. A week after last notice entered a Cutting and had a conversation after prayer meeting with Dr Leifchild concerning entry into the church: he satisfied with my views trusting the principles are fixed. tho' faith is weak - but alas! this decided step seems to have satisfied my conscience for a little time. though very latterly have begun to think here. Tile lately knew nothing of Principles of Dissent - purchased a book by accident and now learnt them - on whole satisfactory. Lord help! with Lyne & M.C. decidedly irregular and unmanly. if nothing worse. but no polluted thought ever crossed my mind yet. A whole Subject of Religion seems to be gradually becoming more important: and must sufficiently so to soon have its due.

July 5th 1852.

Studies. Lily's visit to town has almost completely put an end to reading and work at home: but have been somewhat engaged in Drawing and noticed with a sort of engagement with Owen at the College - received £3. from Fry - on whole - studies too little to be satisfactory.

Religion. Sentiments undergone a change - partly from sickness. have had far less attention to prayer and meditation of any kind. the neglect and the decision to join in the communion of Christ's people have much affected my prospects - the latter seems to have in a way satisfied my conscience: was since unkind. I have thought less and acted more unrestrainedly: the at the same time have not felt any increased influence of the Holy Spirit in my soul. so much is the Devil's strategy to doubt.

The ordination of Mr Kirkus, as co-pastor at Craven Chapel, to-day occurred: the service was interesting, more particularly the address by Mr Martin referring to many points of doctrine and ceremony adopted by Dissenters. Christ it was shewn that Christ had laid down principles - many of these were selected and applied to existing Entity. and on the whole it was satisfactory demonstrated that Independent Church embraced the work of these: as a result of Christ's sole and complete headship of the Church, that Church seemed the more Christian which allows its members to approach nearest to Him - "we want to feel at home"

July 1852

was the cry of Dissenters – all impediments to his desirable reception as an christian, not each hurtful. The doctrinal passages of our Saviour were freely interpreted and results fairly drawn sufficient grounds were then evident for Dissent: this dissent does not arise from any feeling of caprice, pride, jealousy &c. but results from a sincere determination to embrace the Truth as it is in Jesus. hence dissenters are and should be earnest men, cautious yet firm.

Green Chapel was built in 182- or 3. by James Wilson: Dr L. chosen in 1830. It cost £12.500. no debt now. – It is very prosperous and ranks very high among metropolitan chapels.

Mr Kirkus in a series of replies to 4 or 5 fundamental & leading questions recounted his Christian experience – he was born of Christian parents, had many advantages – studied at Lancashire (Manchester) was distinguished by assiduity and sincerity – took B.A. Lond. Univ. at honors. entered recommended by Dr Vaughan – took a 2 & 2 man united. In his Christian experience he told that conviction from came late. that it is hardly even now complete. and he declared himself the often cast down by a sense of its weakness: but he was assured and has persevered: so remarkable facts have elicited his conversion was slow, but complete. altogether this part was very encouraging and interesting. Dr Vaughan is giving a strong testimony to the spirit & tone of Christ Jesus – has been much philosophy, science, and spiritality while in his remarks: he exposed many of the errors of modern scepticism. this & any which clearly situated to me. that very prevalent error was credit in knowledge and to lately enunciations of prime truths: "progressive views" have shown the absurd & wrong: German philosophy was mentioned: altogether the discourse was highly satisfactory to my mind and intellect. The service has done me good. I trust. made God. The Dinner & attendants were hardly so comfortable as it might be. scantily provided. it was the Pride. for giving liberally it persons of little or no education or social position. I mean. It is impossible to such companions of such folks. and I could hardly see why Mr Kirkus who took honors at the Lond. Univ. should have all the intellects at his end of the table than I, who have taken honors at the same should pain for mine. this unnecessary sense & therefore is little uneasiness. God help me to act aright.

Sept. 26th 1852.

Returned this week from a somewhat prolonged stay (8 wks) at Scarboro': have much enjoyed the visit. Mrs Hall too, is in a tolerably satisfactory state. I fully engaged. Self alone idle: have got a smattering of sea-weeds: & learnt to ride a bicycle.

Profession – no longer studies. so called. present question agitated is "What to do?" choice lies 'twixt Science and Practice. Or whole turn to latter as being more useful (i.e. immediately) and lucrative. Science, requires besides Talent, a supporting pittance till success comes. this I don't possess. Practice may commence at once to pay. hence suits me best: am working for Apothecaries Hall.

Religion: no practical advancement made. Various mental questions been satisfactorily settled by perusing Foster's essays. Christian Philosophy. Mr Haines' Evidences. Mirage of Life &c. Morals again debased. and whole sensual character again triumphant. in fact see + x + of our inconsistencies and yet seeing, act not. Fearful responsibility! in fact am tempting God to bring about my conversion. if he should so wile, in an impressive and perhaps hard, modes. I have opportunity. incentive. all - all. but an imperfect will. indecisive. relaxing and unstable mind keeps me back - conviction assents - none acts.

March 27th 1853 (Easter Sunday.)

Soon after last date went to Paris (having passed the State) where remained 3½ months: derived much pleasure and profit from visit: since return am occupying self with drawing and - waiting! - Have latterly been in habit of noting down reflections in Journal: necessarily short & imperfect: On looking back & examining course & tendency of past thoughts and feelings as respects Religion. find some consolation & I had written - satisfaction - that in ground for hope: here one of chief defects shows itself. look to own feelings and scan them, instead of looking to Christ & Him alone. While at Paris paid proper attention to Religion could recollect that missed service on one Sunday & generally spent that day as might do here: never studied professionally & common subjects - but occupied lips in meditation & reading: read particularly Scaddi's Present Christian Morals. with some advantage, tho' not always opening the author: occasionally prayed heartily & regularly kept an appointment with M. to pray conjointly for absent & family & Sr & Sk. esp: as whole can look back to this period without finding any great blot or stain on the past. at which to tremble - thank God - morals kept pure - may say. more so, far more so, than during previous month, or so: indeed such date contains a fact at which almost tremble - especially in conjunction with 2 or 3 others of the same iniquity. Much hurt conscience in power & temper - the sensuality presses very hard now & then and thoughts are often polluted & imagination by impure - conscience in fine from being void of offence especially towards God. I trust that spiritual knowledge is increased. for some time past, indeed, have had few intellectual difficulties concerning the main facts of Xnity: have long clearly seen necessity of assistance of Holy Spirit from very beginning of Christian course: He convinces & sustains - have attempted to gather facts & ideas (from Bible &c.) of His nature & operations - but all is a mystery & cannot explain abundant outpourings some & slow conviction in others, and as self - Lis God's will. Tho' conduct not been influenced and improved as knowledge has increased, yet think it may seem undoubtedly a change, permanent & cont. increasing in christian character: pride, vanity, sensuality, hasty temper, want of candour & yet remains in force. & specially indecision: have not yet been received into Christ's Church owing to unsettled state, of residence &c. feel it might be a means O.T. of fixing present unsteady thoughts & actions. by giving uniform direction. find own Faith & use of Prayer my deficient: in fact latter is almost

entirely forgotten - may say indeed, that for back plan or more - have never spent more than 1/2 or 3/4 hr in daily prayer & average time rarely exceeds 5 minutes at rising & retiring - surely reflect this great want of grace! Am sensible indeed & fearful what comings in this respect, as well as other - can wonder at littleness of faith? However often meditate & pray on so along & firmly believe God will carry out his intentions & his own good time: must trust his providence & tarry. Feel want too of religious companions & society: indeed am unfavorably placed for this.... In a late letter to M. explained present state of feeling: but there are alas! but little spirituality in what said - did not however disguise, or assume this gift. - also in a letter to poor father took occasion to write a few lines on immense importance of conversion & acceptance with God. with many the blessings!

April 3rd 1853.

Professional studies hardly advancing. Drew out a best "plan" week or fortnight ago & neglected a few days after! so much for our resolutions! ah! knowing depends on our unsettled state & prospects. Have begun to attend regularly medical practice at St G's. with benefit. Also begun course of dissection to prepare for studentship. With respect to surgeon's with G. Sc. St. Th. Co's service - have obtained his assent. but M. will be difficult to force, but write candidly (as always endeavour to do here) however, think should not press matter, since it is by no means essential to our advancement in life, other plans might be more so: in fact have mostly own plans & advantage in view. are several reasons why would be better to stay at home. Mr. B. exam. &c. as well as thoughts to M.

Religion. Have this day partaken of Lord's supper: tho' fear cannot say am sufficiently prepared for such a step, yet at times deeply felt our responsibility & utter helplessness without X.: chief subject of prayer is & has long been, assistance of Holy Spirit to enlighten mind. for have never fully experienced those humble convictions with almost drive so many to X's. cross. and rather think shall be more naturally led to the Saviour through the rudiments of the understanding, that is, having seen & in a measure tried what man can do of himself, shall come (& God hasten it) to put aside all his fancy & miserable efforts. and depend entirely upon God. having a firm & rational, being previously convinced by it alone he saved. such indeed is present experience: God alone works in us to will & to do. Have lately had occasion to watch tendency of thoughts: when occupied with relation of God's will & present position in life, are really tending to a blind & inactive fatalism: mind sat easy under impression that he directs all, do what we might - but this is in fact connected with my peculiarly unsettled state & with painfully communicates itself to mind - want energy & perseverance for work. this is great deficiency - it seems probable however that since have endeavoured to unite true wisdom, with worldly knowledge, have made fundamental mistake in supposing that a greater energy in seeking latter would necessarily give effort to attain former. but now think plainly see true wisdom comes first - has promise of all things &c. being profitable for all. and so many texts. Trust this reflection will influence conduct in corresponding manner. Am certainly convinced of amazing neglect for

Prayer. on every day & specially. Sabbath, wd is unprofitably spent
Trust however, a reformation is arrived here too. Am particularly
struck with beauty of Psalms wd have begun to read through. Joe's
attention is being somewhat directed towards serious subjects lately: am
thankful to say own temper has been less violent towards him. Sensuality
is thought still great sin & comes in many sober forms - much vanity &
pride too. & self opinion. is indeed much to reform: under God's blessing
& after the Gospel manner trust to experience what is that new birth -
so emphatically & truly described by X.

(May 22d Birthday. at 22.)

June 12th 1853

Since last date have paid a rather lengthened visit to Scarbro
(5 wks or so) and made a brief tour in Scotland. Did very little
work while away a few dissections of fish. fowl &c. and a few drawings
comprise all. in fact have been idle. Trust however that have been of
some service (under God's will) to Mother's health. wch is decidedly improved
Since return to town, near 2 wks since, have attended Sty's & dissected on find
faculty of observation not impaired & have some confidence in own experience
of disease & treatment. - -

Religion Have much to write, but am afraid little to express of
~~concerning~~ Spiritual advancement. Must record again fact that
visits to Scarbro' are always attended with an impulse into mind of a work
of heating sins: and this soon after arrival there, partook of Holy Sacrament
in Mr Backhouse's church. under circumstances peculiarly interesting, for
it was in a place of worship so familiar & amidst so many faces equally fa-
miliar & many praps as deeply interested in self in own profession - feeling
all this and have God thanks - yet. am bound to record that have by no
means acted up to Christian profession. Sensuality is great bane: with
priority of an indifferent character - have made no firm stand; it
seems impossible however to withstand such ideas as they present them-
selves, and on argument of the naturalness, nay, necessity, as proved
by the universal laws of animated nature, of desire for procreation,
invariably rises up at same time. Am not prepared, indeed, to
deny this latter argument, tho' it may not be accurate: sexual
intercourse is necessary in the great economy of animal nature, and
felt by the species to be so when best fitted to acquit it: at same time
it is a passion, an emotion or instinct, praps more than all others, that
is liable to become excessive & certainly wile if indulged in, & is then
a sin. Praps appreciate this best, tho' little, in fact, main argument
& restraint that "keeps me in" is derived from constitution of society as
proved & fact experience of men: never has licentiousness of any
kind proved an advantage. nay the reverse: society would be sub-
verted were it to become general, or praps. should say, openly tol-
erated & countenanced. for it is general: sensuality is common:
Need barely mention here fact of Nd and — whether arising from
over accumulation of — or Ol all might be cured by NV: but am
quite certain & feel that ought to ever remember it, that the God of Rec-
lation is the God of nature, and if can only impress a mind the conviction
that His care over his people & observation of all, extend to the most
unimportant & apparently trivial matters, hence what he directs must
be at least equally natural & more so, if could be deeply persuaded
of this, such Faith would positively annihilate sin -

June 26. 1853.

Have to note recent success under Providence in contest for Studentship of Anatomy at the R. College of Surgeons - which have got: and already begun occupation. Do not anticipate much attention from the Professors, for candidly believe that the junior, Mr. Quekett, is not over well pleased that am elected - rather the opposite: have grounds for this belief, and might perhaps explain fact - but of this am certain, that I am not to blame: what I've done has been for the best - Mr. Owen is so much engaged with his own affairs that anticipate little notice from him so that shall in a great measure be thrown on own resources which shall be numerous enough - there is opportunity, if not incentive, and ample enough in using order - Religious principles not yet sufficiently practically carried out to enable me, while I determinedly stand separate from ale sinners, to act so openly & kindly as to conciliate general esteem: am yet "in transitis". As to Religious progress, have little to add, but that the speciality and clearness of God's Providences, and his perfect omniscience, have recently much occupied my thoughts, and I trust beneficially. Have seen Mr. Martin who is a superior man, and kind: wishes me to co-operate and take up some work - at the Criminal Reformatory. Main subject of Prayer, is Teaching of the Spirit - but unfortunately have little energy just now, for good.

July 3. 1853.

Am led by recent occurrences to add a note this week. Refer especially to a disagreement between fellow-students at College and self, which arose from his speaking of the late contest in a way my disposing to myself & seeming to make the decision almost unfair - I wrote a very temperate remonstrance to him, which he answered by a hasty & ill-tempered reply - so the matter stands - there is no cordiality between us - I being held back by a sense of self-respect - he by personal dislike or some such sentiment. Shall take occasion from this affair to enquire of such precious occurrences, and attempt to analyze my own conduct, with a view to reform - under God's blessing. -

Remember that at first school (Mr Addison's) I went to — made no such friends or acquaintances among the lads, as are often made — there were probably two main causes for this, that I was a favorite with the master chiefly, and secondly, that I gained some little distinctions among the boys, an accompaniment, if not a cause, of the first: again held an unfortunate middle place among the school, being neither a commoner, nor yet quite an aristocrat — (my Father, as an artist not being so advanced as at present, either in his art or circumstances). hence belonged to no party — lastly was rather tender-hearted, and wanted more spirit — for these causes, and others perhaps, remember two or three quarrels & disagreements, wch others avoided —

At Aulb. studied under the auspices of the head master (my Uncle) who however did not favour his nephew — hence too gained some prizes so and made self prominent the few large element of the school being derived from trade-people. did not make acquaintances among them, nor yet any of any firmness, amongst the few head boys (for cleanness) — course here pretty smooth — made no enemies, nor created any dislike that I know of — Happened however, at my first entry into school — to get to the "top" of the 1st Class, wch was usually "kept" by my cousin & one or two others. this made some little jealousy, wch however was not permanent — only source of discomfort arose from backfulness & non-retaliating spirit, hence was a good deal teased, even by my cousins, and really often made unhappy — I could not avoid that however. Good habits or dispositions were not encouraged by such treatment & seeming to be "sensitive" as I was then even, only made matters worse — considers now that my bodily conduct was once very reprehensible — he visited on looking at my journals (private), read it in the public school and calling me to him, there & then declared his opinion of it, wch being that of displeasure, I wonder I took it so calmly at the time — the journal continued in a kind of daily recurrence, with a few personal remarks, yet mainly referring to my own affairs, and intended for my own

personal claims. – he was certainly to blame –
He had in his father's company a good deal, and got
from him many notions, some useful, but some not
fit for boys, such as a high independency of feeling, a
bounting almost to disdain of others – too much self-esteem
and (so called) proper pride – and a tinge of selfishness
feelings which perhaps were partly parental – (I say it with
due respect) – – –
Now (1847) attend the Surgery of a general practitioner
at Scarbro' (Travis Dunn & Dunn) where were ~~four~~ 3
fellows – got picked among them too, being too sedate
tender hearted – would not join in bore conversation
or run after servants &c. or smoke &c. was seriously
disposed too – & not pushing – being home-nourished
had made something however & had the good opinion
of the heads of the firm – : one of assistants was unsteady – one
always "chaffing" – & one half-jealous, and proud –
houses were not very comfortable, and learning nothing,
came to town. Made no friends there, being
considered as proud (as perhaps was) by the lads who
was the youngest: – rather soft by the "chaffer" – and
perhaps thought more of by the "sot". (Last since dead!)
Of the first part – of the London life – with the Surgeon
the impression left on S. himself: perhaps that was
steady – had some odd notions, too much pride & self esteem
& hardly practical enough & not very conciliating, but
his daughter & old aid – bashful, "like all youngmen".
changeable, and sometimes ill-mannered (tho' heavy
his home "chiefly") – and very philosophical: both
practice might suppose some talent, and both would
say decidedly industrious –
At the Hospital was on the whole, perhaps ~~esteemed~~ esteemed
a retiring, close fellow – some will say sulky & proud –
serious, but hard working, and rather clever – fair memory
good comprehension – steady. Here again joined
a set of men – too sober for the jolly fellows, ~~&~~ &

hardly "fast" enough for the "Nobs" a well dressed man too serious for either – made the acquaintance however of some of the "Nobs". but wanting "material" it did not last. was always for bettering myself – associating with those above me (not always the most instructive society) – one of Ts precepts – where could learn or gain something: among the working men held a good standard; these being the usual "consolation" amongst us. Amongst the Teachers, was noted for attention & enquiring: perhaps asked too many questions after lecture and displayed too much zeal w detecting errors & deficiencies in the lectures, hence ~~[illegible]~~ two or three (not the cleverest) are not wch pleased with my at this day.

At Paris was rated as a quiet, hard working fellow. not fond of "spree". communicat – some wd say vain of knowledge and too dignified: Frenchmen thought one quiet & retiring due were the 2 classes of high & low: I belonged to the former but wanted more pluck & party spirit.

At present am probably considered by few acquaintance in town as close, hard working, clever & serious sort of fellow; yet the fast might say – or rather once might – rather fast – the jolly – rather jolly & so on – in fact character undecided.

As proof that present & former disposition of mind & conduct has not been favorable to forming or retaining acquaintance, or making real friends, of wch am quite destitute now, yet not willingly so – might enumerate by name the different young men with whom have been brought into contact. If the character may be recognized by means of that of the friends a man chooses – mine could not be fairly judged of this way I have met with but a few whose friendship

I would have sought — they are also men of 'superior' mind & attainments or with good, fixed habits, and persevering — yet not having the same internal sentiments as self. Perhaps the main reason why have wanted real friendships is, that have not sought them — have not being willing to make little self denials — forego peculiar habits — or launch out in money matters. I should now consider seriousness, or the possession of religious sentiments as a prime requisite in a friend — along with this — fair respectability of position — professional preference: also rather superior mind & attainments — a philosophic & argumentative disposition — good temper — economy — good address — warm feelings — energy & perseverance. a fortunate combination of qualities, wh would make a paragon of excellence! How long should I have to wait for such a man? Must forego not a little few such qualities, am afraid. before the friend appears. The "best" men seems always to make friends — men are glad to associate with them: how is this? What makes a man's friendship so much desired? does it not depend on a fortunate combination of excellencies. Few possess united, wh in any case are counterbalanced by a host of defects — as pride, vanity, unsociableness &c. &c. &c. but Religion is a cause of amicity to the world generally must not forget this, nor forego its precepts & practice. Long for well educated religious acquaintances, yet retiring disposition prevents me searching after them.

July 24th 1853

Studies advancing favorably enough – theory still ahead of practice. Yet we are daily gaining ground at the College in practical matters – endeavour to cultivate observation to highest pitch is guide advantages. Drawing likely to be very useful.

Religious. Lately much impressed by a Sermon of Mr. Martin at Weston chapel. on infinite knowledge of God – a true appreciation of Holiness, however, has not been favorable to other religious conceptions. e.g. the efficacy of prayer – was almost ready to question its utility, and half inclined to fatalism. heard to day however some remarks wh will (D.V.) help to dissipate such fallacies – the main arguments seem to me now the commands of God – and especially the example of Christ. another subject that has occupied my thoughts is, the importance of retaining Christ in the heart as an example for every day conduct, and a guide for the conscience. Fear however that the principle is not without danger – does it not partake necessarily somewhat of eye-service? we acting as if X saw us, and being ruled by his vigilance. These facts show me that the vital spark of evangelical Christianity – wd is probably – Love of Christ – has not shed its heat in my soul. Yet feel encouraged to hope – wait & pray.

NB Mr. Martin introduced into his sermon to day, an idea wh I communicated to him last Friday – it referred to the imperishable nature of Force as well as of matter. I spoke too, of the Correlation of the Physical Forces.

Aug. 21st 1853

Studies – progressing satisfactorily – the MB examination is gradually being worked in its not extent, and its requires as much labour to mark it. Read pretty hard – perhaps too much – health wavering again – dull at College – but working pretty well – Late attack of Engl. Cholera reduced strength – Sol in force.

Religious. Great mind is becoming more fully stored with principles and great truths, and that affections are being

gradually directed upwards. Am apt however to forget conduct whilst pursuing higher reflections — command over listiness of temper & speech not kept strict sensuality — however is, thank God, much subdued — mainly I think by having the mind always full, as mine is at present, most essentially. Yesterday received a letter from my mother — remarked that my visits to Scarboro' have not been, by any means, conducive to spiritual advancement or benefit: the example of my dear mother herself might have been supposed sufficient to excite such higher feelings aided by her advice — so perhaps it always does — always for a time — but I give way far too much to pleasure & relaxation, and she, dear soul, in her kind-ness, encourages me — it's worry I've persuaded — & Diana Overton knows it — probably she alone — I always return from Scarboro' with diminished religious fervour: or at least I find myself far more spiritual, when alone alone. I don't think this is what is intended for me, but I'm inclined to consider the present time, transitory it must be, as a period of preparation for the real battle of life, as such it should be met anxiously and enjoyed. I am apt however to suppose occupation of a religious nature more especially, will come to me suddenly, and I confess myself remiss in not more entirely with some such work, as a preparation, or commencement. I have yet to argue or "think out" this question, for it is a question with me: and I think a main fault will be found in too exclusive occupation with professional matters, by such the body & mind become wearied & unfit for Education on Sundays — the line seems difficult to be drawn — there is much to be said on both sides. Late sudden death of Brantly Cooper — fearful warning — take heed

Sept. 17. 1853.

Studies. not running so steadily as might: am working too much for comfort of body, too, up till 2°. all last week' cept Sat. get wearied at the College — bad place for work: getting uneasiness

about the MB.: fearful of not doing much in honors. feel the dissatisfaction connected with examining - my mind is not of the stamp that can embrace all: its overworked heaps, poor thing! getting on slowly. finishing old French notes. rek enjoy: have an eye for future practice of my profession. it seems so much satisfactory.

Religion. hope am truly progressing - trust am daily getting nearer to God. old my ideas tend to Him & strive hard to understand Him & rejoice in his works and trust can to regard them as his handiwork & look thro' them to Him. Lately studying two works - "Phases of Faith", and "the Soul": by Newman of Oxford. Martin had said in late sermon that the true doctrines were shining forth in high places. was hence induced to purchase these books - fancy he has read them. Trust have derived benefit - certainly have - and tho' "shocked" almost at some passages, yet all tended to spiritual worship - Bibliofatry is a fault with Dissenting others. there is nothing logical, or perfectly intellectually conclusive in some of the main doctrines of Xtianity. e.g. Can we understand that Christ is God as well as man: have we any clear conception of the fact - can we conceive it - if not what is it to plead it, to trust to it - to say it without feeling its truth & force? no, Christ is God, or Christ is man: he is God, however: who was in the world reconciling the world unto himself. I can only regard him as such. at present we want no mediator to commune with God: is natural theology nothing? but there is something to add to this. again, ideas are changing as to the relative advantages of those possessing good education, extensive knowledge, a powerful mind, over the illiterate & unthinking portion of the community: surely they have an advantage thro' spiritualization is more perfect & of a higher kind. Learn other facts touching the constitution of the Bible in some parts &c. on all of which at work, shew me the other side of the question, wish is so one sided to the majority - trust to derive benefit & firmness, being confident that truth will ultimately triumph. Altogether feel joy in believing. trials are few & small - happy state!

October 16. 1853. Sn.

Studies. Wish could report more satisfactorily than am able to do: have lately come to think one may course or get up too much. MB getting very near - & don't feel content with present state of knowledge, am foolishly lukewarm about it - but really mind is often wearied - have a plenty to do at College, working with Hackett, & have undertaken to make

see page 25.

make two large diagrams for Dr. Page's lectures — take long time
and so very true — nearly done them however. Pick up
crumbs of knowledge at College on all sides but are too co-
pious in plans. Health not been so good lately (diarrhoea)
& W. S. Sollitt taken up a good deal of last week — feel have very
much to do even to pass satisfactorily. Sylvester going to leave
college — got Indian appointment.

Religion. Fear have declined lately: complexity of studies
nevertheless much serious meditation & have given way
too much in this matter: again, getting somewhat vain of
knowledge, and lax in practice, abusing God's grace. Know
am wrong in this. Sep. 30th had a conversation with Martin of
Westminster Chapel, at his house, about Newmans' books
he gave satisfactory replies, and lent me a brochure by Henry
Rogers (Reason & Faith) wch has done still more to bring
me round again — these Oxford & German men are more
dangerous than might seem — they endeavour to reconcile
infidelity and Belief — I see their faults & will avoid them.
At same time, believe that Evidences of Xianity are some-
what changing their stand — that of analogy — Butler's am-
plified — seems most satisfactory to my mind (Barnes &
Rogers place most dependance on it) Took communion
at Westbr. Ch. Oct. 2nd & have got a letter of transference
from Cranbrook to that community. Trust shall abide
more firmly in the truth: though fear very much that this
examination will embrace all my energies till over.
Spoke very plainly to my Uncle Barlow last Sunday, on the
subject of Christ's mediation & trust it may have some good
effect — the subject seemed almost new to him. (see diary)
Recommended my dear lamb too to cause the "good tidings"
in a letter to her: write cheerfully to my mother on the subject.
she warns me of being too "warm" in Park St! They
fathers' health seems indifferent — chest affected.
Very much affected on sending (St. Oct. 8) of Poor Lieut. Bellotti
disease. He was drowned in a snow storm being blown off the
ice. He died happy no doubt, having just before said "We are in
the Lord's hands & he will protect us" — fine fellow, a true man
Have written a letter to the "Times" about my accidental ren-
contre with him at Paris, but have not sent it yet.
W. S. Sollitt — a victim to advertising quacks —

Oct. 30. 1853. Su.

Studies - unduly prosecuted just now, yet fear shall do nothing - feel pretty confident of passing but honours doubtful: certainly am working now. Busy at College too. Sylvester quite left the place: yet find time to read a little.

Religion. As a very likely consequence, being so engaged body & mind in studies, have greatly neglected spiritual meditation - so much so that anxiety for spiritual advancement is swallowed up in other cares. I feel this absorption by such subjects be exceedingly hurtful to my conscience and earnest striving after truth. I deeply deplore this - tis so palpable - yet I have endeavoured to reconcile myself, and even to seek Divine blessing on my efforts - principally on these grounds the speciality of the occasion - the influence the result may probably have on my future advancement in life - the good I otherwise derive from the effort, employment of talents - a preparation for future usefulness — but, I know, the present effect is decidedly injurious to my spiritual interests, and to plead several of the above excuses is to exhibit more carnal-minded selfishness: to say nothing of the uncertainty of the future, even of a day. What increases the sensibility of the conduct is that my will is exercised in the matter, hence the responsibility is entirely my own - if the spirit be quenched, I have voluntarily done it. I know not however how far severe study may be carried - with perfect innocuity to higher interests - of that a man's own conscience is probably the only guide - when rectified & enlightened from above. And, again, I am not altogether certain to what extent God's revealed will (as contained in the Bible, the Gospels particularly,) would limit such mental efforts, doubtless they are treated as all other deeds, yet perhaps they have a special character - they involve no positive injury to others - are but fair exercise of allotted talents - and may be directly beneficial to the spread of the Gospel. Yet Solomon condemns them, not so harshly as other excesses however, the injury is confined to one head. Now may not a Christian do all this work, when an ignorant man, spiritually dead - would but increase his danger & offences? Such texts as "One thing is needful" apply to the unconverted. This wisdom God does not show directly fine to man: he has to get it from

his fellow-men. Everything a true Christian finds to do, he seeks to have sanctified by the Spirit of God - the quality & nature of his occupations cannot then be wrong in themselves: he does it, too, with ~~all~~ his might (Eccl. 9.10. the fault must be, then, in the amount, or quantity of his work (studies sine particularly) - that it do not interfere with proper attention to his Maker - God. In one sense how-ever as said before, all his acts are acts of worship inasmuch as they are prosecuted in a right spirit & for a good end, and are good, even in their operation, as well as conception. God however demands some of our time for himself alone - that man may praise him. and it is obviously to man's but in-terests that this never be omitted - the argument however fails for me, since a Christian, valuing time as great riches, will allot a sufficient portion for this purpose. In fact, the need for this special & unique attention at the theme of prayer, is very abundant: spiritual ene-mies surround us, and the inner man are strongest and such as no mental occupation can ward off; nay they corrupt even it, when in excess. God's com-mands, then, & our own necessities require pure devotion on our part, and it is at least as much our duty, as any thing else is, & to be classed ~~the [illegible]~~ as a very important part of daily occupation, requiring a certain & not stinted time for its performance.

Last week (Sa.) allowed self to be drawn away in argument (at Mr. Cutting's) with friends - far too willing to retain an-tient objections urged by Newman & others. at least perhaps should not urge them before men not qualified probably to respond - only excite their suspicions of our good faith, nothing pained on either side, a warning, then, on injurious effect of this talk is certainly to draw away spirituality, hence when Cutting called on me to pray. I failed in the attempt: felt much mortified & humbled, most beneficially. Wrote to Mr. C. the next day a few words of explanation: surely when there is necessary there is some great deficiency. Hope on.

November 13. Sw. 1853.

Studies – In midst of Examination: so far fear have done but indifferently: did not think was so badly "up" as found to be the case & have my serious thoughts of withdrawing seen at the 11th hour: for have not done self justice might do far better with same "materials". Really believe this & shall omit result of tomorrow's observation, for may withdraw then & shall, if see occasion to fear for 2nd division pass.

Religion – Trust is progressing – though sight choked with weeds – lately made solemn resolution, in presence of God, not to attempt any work like the present effort, without fair share regard to religious duties: as time & mental attention. Have recently had another serious warning (from above) in the news of Monckton's fatal? illness & death of young Birch who saw in April – both typhus fever. I ask, why am I spared? What does it mean, if not that I stand prepared – what reason, but the will of the Eternal – for this exception: do I turn in beside dement and ~~sink~~ sink stupefied? Why not – why not – the clear breast before God: that alone gives satisfaction – and yet I have a secret corner, a hidden fact – a desire – that clings like a very limb to my heart: sensuality – avowed sensuality is inviting part. I triumphantly practise. Dr. G. S. Am tempted to ask self, what do I do to merit God's grace – I do nothing to distinguish from a mere nominal Christian certainly: this a serious matter. The Examination engrosses me now – S'Cambri is in perspective: when shall I begin – fallacy of fallacies – to night. confess all to your maker.

Nov. 20 – Sh.

Studies – The examination at the L. University – has overthrown me – I am rejected –: the viva voce on the Monday following the last entry, seemed me so satisfactory that I had great hopes & was unfortunately too confident to my friends: Dr. Rigby (on Midwifery) was dissatisfied and the verdict went against me. Dr. Carpenter (on Physiology) spoke strongly for me: Drs. Lowndes & Billing (on Medicine) expressed themselves satisfied,

– Surgery and Forensic medicine were passable but Midwifery – to my considerable surprise – was decidedly bad (it seems). I am half inclined to think there was some pique in the matter, for Pripe said too much about French practice. (Pripe is for Germany) the decision is very unsatisfactory, of course, both to myself and friends, and the School (at Hesperes): but B.V. next year. I'll do better: I can do better. It is a great work in the course of my studies – to fail just at the winding-up – the winning post! feel dispirited – it cannot help lowering me very much in the opinion of all my acquaintance, and of the men at the College. It may, after all, be, that I have had too great an opinion of myself: still I feel capable of doing something. (see date Dec. 30. 1850.).

Religion – Have to consider how far this failure may be owing to neglect of this subject – whether it be a more a less direct judgment from God: is it? I almost say, yes: did I not feel there must have been incompetency on my part: still God works by natural, or ordinary means, and there is probably little doubt, that I should regard this view of the subject, on the true one after all. If so, the indications are plain. I learn a very useful lesson: and this may be the honey to be extracted from the dead lion (Judges. XIV).

Conscience is sorely tried by this affair. I had previously hinted that I might withdraw from the examination (see last date) and now, where my fellow students ask me about the result, I am tempted to give such an answer as shall leave them to suppose that I had withdrawn. this seems clearly a violation of conscience, and yet I did it to day to Stowridge (a very successful candidate at the University): I ought either to openly acknowledge the fact – or to flee the temptation: the former is the more manly plan the latter perhaps the more politic. I burn to wipe out the stain, and trust to act conscientiously. Scarbro' friends are in the dark I hope: there is no necessity for exposure there.

On other subjects feel am greatly and wilfully deficient in Religious matters: my Sundays are a disgrace to a disciple of Christ. I make not

see Journal – Nov. 21. 1852. at Paris.

a clear and decided confession before the world:
do not come out of it: am not willing to endure any
slight for Christ - or even, as seem above, to allow my
pride to be wounded, when it should be brought
down: this is very grounds to a beginner, oh, for a
stout heart - a great heart! Sole excuse, that would
not implicate a Christian profession in my very obvious
shortcomings, before others: unwilling to bring piety
into disgrace with myself, for men are generally too
apt to connect principles and practice in such matters,
to judge of the cause by the effect: without discriminating
true and false causes, and principles: this may be
no reason after all, will think it out: it is no reason,
I believe. Again do nothing to further Christianity,
and in this believe am depriving self of a powerful
means of improvement, for have arrived at that stage
of belief, when action begins to be indicated. Am not
however altogether without hope that shall soon begin
to scatter the seeds of truth in the right season, and feel
determined to uphold those holden and sure knowledge
than myself, before the world. May God aid my progress
and by his own Spirit daily teach me true wisdom.
Oh, God, our Infinite Creator, marvellous is thy condescension
towards us, the works of thine hand. Were not man
endowed with some Divine qualities, he were among the
worst of Devil. Let not that divine spark be quenched
within me, Oh God, fan it, till it burst into a flame
that shall purify me, even as gold is purified by the
furnace. Create a clean heart - renew a right spirit
within me, oh God, I pray thee, Leave me not unto
temptation: even have I need of thy sustaining Grace.
Let thy love-begetting Love keep me even as in thy presence - while mixing in the world, may I invariably act
as not of it, but as one redeemed to ~~those~~ - restored to a
son's place in thy sight. Father of Mercies, help thou
thy son. And do thou, oh blessed Jesus, keep thy promise
to come and live with the faithful one - if so be that I be
found worthy - make me worthy - and still more so - Oh,
Holy Spirit, keep the Temple of my heart - keep it clean: let me
never doubt any more, but become the pouring fruitful vine.
Oh God I ask all through Christ. Amen.

December 11th 1853. Sn.

Studies. Have little to write. (see Journal): by no means taking full, or proper advantage of time. too irregular in reading, & far too impatient for results but have not commenced systematic study yet. Setting up an acquaintance with Geology - for study of wch have some advantages & have an eye to Scandrò' trip - Beaux' ... very interesting. Dare not - have not heart to - begin regular professional subjects yet: find most new works for many months previously, for the M.B. Exam. finally here. in Review. Pore over, pretty often, the Large Testament. get some useful knowledge & web up Latin & Greek: theology mainly critical. useful in new way. Mr. Martin recommends Bloomfield's New. Test.

Religion. Spiritually but little advanced. best feature is that find Bible itself most supporting to read. this may be the result of perusal of other books. Large Testament, Dr. Barlow's little work a Human Reason (anonymous) wch. has a show of reason in its arguments. Dr. B. declares wrong right in fold - it advocates the Perfect adequacy of Human reason in all essential matters of Religion - but is not at all clear in many points: as to the enlightened Reason: influence of Spirit - Faith - all passed over: extracts from Classic writers (ancients) very interesting. Cicero, Seneca &c.

Mind hardly at all settled: though have abundant leisure now, which perhaps do not appreciate enough, yet have not begun a thorough perusal of Testament, or Text-book of Christ: shall have to do this for self, for find no concordance in other books, and begin to distrust more own "ideas" or reasoning. almost feel that must be a very child, start on such: Dr. Fordyce came to this conclusion after prolonged examination of all tracts. yet in him, it might have been, the result of dissatisfaction - disgust - pride of reasoning unsatisfied - would not pretend to judge, however: still Martin may be right, he says "such books (as R. Hall's) never convince sceptics: I believe it's injudicious to publish them." Find little satisfaction at own state of knowledge on Relig. topics - aims at definite ideas - clear notions: such as of Christ - His Person - nature &c. - apart from his office. Martin prefers the idea of a Leadership - & insists on this humanity more than most do. Must read for self. He regards me yet sceptical on most things. I fancy, and I give reason

for such opinions, perhaps: our conversation, as with him,
does not state fairly our state of mind, for speak without re-
flection on both sides - acknowledge that a doubt follows every
assertion - acknowledge too, that Bible is Book of Truth: speak of
self as in a transitory state - opinions informed - all crude, yet thinks
one capable of judging those of others - such inconsistency I don't feel
to exist within me, the statements are partial: it is clear too that one
side must be paramount, perhaps, they change. Lately thinking
a good deal of Conscience as a guide for actions, result of examination
round it, and some petty acts of dishonesty (? indiscretion): e.g. taking
2½ things at Coll. - would that we entirely dedicated to His injunctions.
also - next Ch. meeting at Weston. Ch. 2 days after Xmas day - shall be
there: proposed: query, ought not to remain in town? Believe shall - &
many perhaps take late event at College (deferring vacation) as somewhat
Providential: give up Xmas day at home, there.
Have also thought recently, that present state of quiescent thankfulness
to God (for do feel that) - rather too complacent, and sustained only by a
dormant consciousness of own sins - specially referring to the past. To
speak candidly have no remorse whatever - the past, present, and
future - all seem prosperous & fair - & alike so: yet the past has been
strangely polluted, and cannot say have ever felt true contrition, or
any thing like it, for the 3 acts of direct debasement & one or more other
less direct, wch have committed: nor for numberless pollution
of thought - almost daily increasing - remember a fall when
young - without much compunction: and on the other hand have
so lively recollection of past occasions of spiritual enjoyment, and op-
portunities: a tolerable thankfulness (not gratitude exactly) for the
past - prosperity - is all I really feel: and surely this argues, as sin
ful deadness of soul. Passages in the Bible (Psalms &c) bitterness
the contrition and deep feeling of mere for deeds like mine own, which
feelings I do not, nor have, deeply, felt. I half surmise too, that
I am deceiving myself as to my brother, and the family in this point: for as-
suredly I am as prone to sin, and as likely to do it as ever: pride
of intellect, personal vanity &c. are as dominant as ever, and noticed
by friends. There is nothing like true Humility within me: the Spirit
of Peace and Love is unknown to my heart: and my thoughts are
vagrant, and worldly as ever: Temper as heedless & hasty: truly
there is nothing like Xtian refinement about me: no outward or
even conscious evidence of a Divine change, except this be such.
Remember not enough my responsibilities - am ambitious for a
spiritual superiority, as for a mental & perhaps is but believe it is
to be attained in the same way. Oh! God - convince me.

Reflections &c.

Decr. 31st 1853. St. (12½ pm). (At Scarbro')

Such a review of past Year as might indulge in, don't feel inclined now to write. It is enough to say that the events transpired during the now-ended year have been, on the whole, advantageous to my advancement in life, and always instructive: always such as to call forth grateful thanks to the Almighty disposer of all things. The sanguine desponding anticipations of last New-year's Eve. (see Diary) have been graciously overruled and prosperity has we attended my steps: indeed, present comforts and advantages of all kinds, have been my lot — a responsibility that must remember, at some time, if not now.

Generally speaking, I have found the "words of the wise" hold good — I see especially, that small events determine more important — that trivial matters very much influence the result of those greater in importance — the MB taught me this. I see that a steady uniform course of moderate prosperity is not so easily attained, and that common benefits — every day successes — do not follow as matters of course. That patience is a virtue — perseverance — consistency — truthfulness — general equanimity of course: — though common qualities are yet the causes of uncommon success. That self-denial is very essential — and that a tender conscience is the best, if not sole, guide in all emergencies, moral, or even spiritual.

It daily becomes more evident that energy and constant effort, acting generally, on first impulses (with such as myself, though not with all, doubtless) will always lead to pre-eminence and I am ever after surprised to see how little is really well done. At the same time while aiming at the best and highest. I owe myself to have been little benefitted by such notions as I came to know with, which indeed are not now being shaken; they prevented natural action and gave me a constant yearning for future distinction too much self-confidence, pride, and too low an opinion of our Equals: over weening ambition and self-esteem are not amiable qualities. Hence I believe many of my peculiarities and least amiable traits. I want more self-confidence, or else less ambition: in short, decision of character. This I specially feel at the present time.

March 5. Sa. 1854.

See Journal - for weekly summaries: some remarks for Mr Martin when quenched "making into writing" - and really think have been actuated often by "how does it read?" certainly conversation has had no mean share in mode of acquiring knowledge - seems to have ideas can talk well, and give new ideas, hence involuntary question when meet with rare or piquante or summary passage, how can say that? - or how being it is? - having less regard for improving mind than for cramming it. Effect of Sambro visit & Hull - go down with some prestige & get rains: should wonder at self & now see hollowness of cause assumed ignorance of others - always imagined could speak, yet conversation notoriously obscure, in spite of "Blair" & manner stuttering on a lady's criticism Feb. 13: 54.

as to Religious. have really much to deplore: seem to make no progress in the Spiritual qualities, and while incalculate patience to self, am inwardly convinced far too greatly neglect means of grace. Of endeavour to gain fresh views & knowledge for Bible, almost wholly neglect their practical influences on conduct: for am painfully conscious that do not read prayerfully almost wholly into Mechanically — and as for prayer itself I dare hardly say that I offer a hearty prayer thrice a week! Religious to has my work of mere time-pressed I have a sense when mind in vigour: it occasions me no self denials whatever, and I say this unconsciously. I do nothing now (except observing certain advances in daily conduct that might not do for other motives & influences — ~~It to be lessen by my faults~~ — I am undone — I am come to bring — Either I have known better times, or I have not; I much have: but what has become of the past! God grant that it a demonstration may not be lost! — the present is an uncultivated open field for me to plant good habits in — and the future is what too little engages my strong th.

With this falling aside in that in study — hinder study has too much encroached on time for higher things & duties — then one goes down the other often down too — have not firmness enough to separate them & carry both on properly; hence a perpendicular inclined to put off — to wait till manly qualities were developed — as would seem have been much on self at this age — better afterwards — A fruit of losing present opportunities, wh like gold, should be invested in good works, if future profits anticipated: not carefully hoarded for the mere sake of possession. see Mark — indecision in consciousness — of ~~future~~ ~~for deciding~~ of choice. right.

March 18. St.

Wish to record present tendency of mind in regard to differences among men in social and mental ranks. Mixing so much at the College with scientific subjects, and seeing not a little of men filling the grades of scientific standing in our Profession, mind naturally occupied with observations, and involuntary inductions thence. All ideas now ~~turned~~ concentrated on distinctions and the means of attaining them: seem to be always dreaming of writing or publishing some great fact or facts — always hovering about — watching the adventurous ones, and

thinking of essaying to fly, self: very much disregarding however the preparatory hops and short flights, of those who now fly high. In this spirit, fancy we hidden springs of machinery; watch and judge of the men independent of their works; and really am bound to say that in majority of instances, our induction from such knowledge, true or imperfect (as it oftenest is) do not encourage one to attempt to mix with the throng — they are altogether too disparaging. e.g. know a man by his book, or published lectures &c. and judge from them, generally favorably and derive pleasure thence; but when see the man himself, hear him, speak to him, watch him, hear others, his acquaintance, colleagues &c speak of him, former opinion commonly somewhat shaken; chiefly because find him deficient in some branch of knowledge, or in other departments different from that he has made his own: infer from thence he does not bring all to bear on his subject that he might, and so is imperfect. this is independant of actual mistakes and omissions and ignorance, which are also not uncommon. All this gives one a sort of disheartening — a disgust often, — of such sorts of celebrity: one fancies one clearly sees what the public does not see, and what detracts somewhat from the favorable opinions generally entertained. Every man has his partisans too, who praise him off, being evidently partials: while, on the other hand, the detractors are found, but as partials as the first. Such is the case in a given instance: yet this may be somewhat counterbalanced by the fact of such instances forming the general mass: this is also true. Every man seems to have confidence in himself above all that is around or external to him: willing perhaps to learn but still judging in his ignorance, which is allowed and admitted. Must not such judgment be imperfect? The whole resolves itself into this, the more one knows of a man, the more difficult it is to retain favorable opinions or implicit reliance on him. Of course there are exceptions: yet the first fact mentioned, partiality of knowledge generally holds good: it is quite independent of correctness of knowledge. For false facts are far more abundant than false theories (so says Cullen). Owen remarked in his lecture, to day, that simply to observe requires a training: two persons are generally concerned in every fact — one discovers part: the other completes & corrects.

and he cited as instance.

If were to judge special instances - might say there

People generally wrong - always deficient -

7. Owen - about as perfect as any yet seen - yet not difficult to trace steps in his detections - they are not intuitive -

Luckett - knowledge was partial, partly perhaps because his field was extensive & less worked yet, & not so easily, has good powers of perception, based on memory &c...

Luke - Hawkins - Guthrie - Shy - Kiernan: Hawley. Carpenter

H. Walton - Curling -: in fact the majority, wanting on most sides.

Ist me - Carpenter may be a partial Exception. Ed. Smith &

Crisp - extraordinary instances. Seth Thompson & - Bishop, one sided

Bennett - Simpson (Edin).

In fact pit these men against each other and every one shews a blank side: exceptions may be spared because of their extreme speciality. Few caring to judge them of that, which is considered & outshine, or shine enough, for all other sides. A man's eminence consists then in a cultivation of his speciality to the highest pitch. Now this is not unsatisfactory to a student with enlarged ideas in science: he would like to see points correlated and compared and illustrated; not by compilers only, but those who know them best: for a man cannot communicate, probably, all his knowledge by writing, even when expressly in laws & general principles: such a student is unwilling to give up any province of knowledge, and cling to me, except he be to illuminate the whole: and query does not such a selection imply inferiority of intellect? Hunter is a good example of a really scientific man: he knew thoroughly more than one subject. Such a student setting out in his Professional career, is he to exercise self denial and deliberately choose one subject out of many that he is almost equally interested in: or is he to wait till circumstances seem to indicate, or open to him, one path which he may be led (by them) to take special interest in: or lastly, is he to go on, generally and remain content with a fair knowledge of all, and so remain obscure? One reply to the last of these queries is that all departments of science are intimately connected and a mediocre knowledge of all will certainly advance him in any one: and that principles are not confined to particular applications. Johnson's definition goes for the second query: many not as the first: most as the last.

arguments may be found for either: one may acquire a liking for any subject: also, the general practitioner is perhaps most useful to the world; when well informed, he is superior to either, though obscured by either; being after all, a receiver rather than a creator: a giver at second-hand.
I wait, pattering all I can, meanwhile.

April 2nd Sn. '54.

Professional:- see Diary for short account of College affair - briefly - removal of Hospital-day - remonstrance on our part - "plucky paragraph" - refusal to withdraw last - Committee indignant - letter of explanation - C: still dissatisfied: subsidence of pluck & cool contemplation conversations - C. Hawkins, intention on my part to withdraw paragraph - Lizars stand out: - onus of affair laid on me. Very much anxiety & dissatisfaction - & very unsettled at College. The Withdrawal after pledging & even swearing (hastily, I admit) seems dishonorable: fear of loss of appointment - misconceptions of public & friends & general interests great inducements to act so: cannot sincerely say, that a Xtian spirit has had anything to do with matter; that would have kept me out of it - or at least - from such "pluck". no real hearty supplication to God for his Spirit & counsel. now such a disposition is fully evident - have indeed acted hastily in entire affair, that seems clear; but as to the real grounds on which retract, not so clear: consider that did not propose the paragraph - nor are so determined in refusing to withdraw a colleague: yet blame laid on me & colleague tacitly allow it - that imputation has some influence. but as to Xtian humility & spirit of repentance, do not feel as might & ought. Whole matters shows up a character of indecision & wavering mind - neither entirely without consideration for religious profession, nor yet little influenced practically by such considerations - how to decide - make a stand as the former & be dubbed a mean spirit - perhaps or go through as have begun with the latter mind & -- lose

appointment – better most honorable in eyes of world – generally
forms more in consistence – as an acknowledgment – to men
at least of error – with religious spirit. ? as to how far
pledges we hold in the matter – if allow to have been wrong
for the first – what follows necessarily invalid (?)
such general considerations as – previous irritations – natural
instincts of young men & state of mind at time – special fact
of sister coming up just at that crisis – all perhaps should
be taken into consideration, and as true Xtian principles
would, without doubt, so be led to make all separations –
acknowledging as much (or more) to God, however, as to men:
future conduct indeed more responsible. but should
bring dispute on Religious profession. But there is hardly
a medium course of conduct between remaining status in quo –
and fully acknowledging what is, in some measure, true: the
doubtful exception, is, that since greatest blame has been
attached & that wrongly, to my name, have a special
right to disprove that imputation any way think fit – or
at least, in fullest manner. i.e. by withdrawing obstacles
statement as far as one is concerned.
In a limited point of view, may say, sister (being here) saves
me, or ruins me, as it were.

Religion: – Sadly neglected – fails at this almost first
test – Took Sacrament to day & may say rarely attended
to little to a sermon, lately, or allowed thoughts to wander
so far away & so unusually – special temptations do ac-
company these occasions – it's ever my experience. Let that

May 14th Sa.

Studies. occupied much of attention lately, as to cause & reason of
manifold defects – such as – some indolence, at least little energy – want
of perseverance – selecting of subject so ordinary motives fail me at
this crisis – love of science, ambition, self interest, all carry me little way
not enough to distinguish. Are, perhaps, impatient & do not sufficiently
remember that may really want the radical qualities of a genius – or might
however, to find that industry is the greater part of genius. Act in patience
so in genius said Buffon. Year are not fit for distinction, nor bound
for it. Trust however, gradual evolution of character by increased age
& experience, may carry me bodily out of this chaos & that before long shall
become steady worker. In meantime reading again for the MB. when
ought to do something in Comp. Anat. at least: if examination fair test is no
one else such advantages, or more.

Religion — Would not presume, but trust Christian principles beginning to have some influence on character — especially that of Faith, which seems so difficult from its very simplicity — so easy that one is almost ready to imagine it a device to hush the conflict of the mind, & rest it simply, and literally, to believe on the Lord Jesus, and thou shalt be saved: is this all & are no conditions annexed? truly the very simplicity is almost a stumbling block. Are all & every single one of my circumstances, the ~~indirect~~ results — indirect, by means of laws — of God's express permission: has every occurrence, trifling or great, a fore-ordained purpose: could not single point in my experience have been omitted to bring me where I am, or whither I may attain: is there a special & minute Providence: is it with the spiritual as with temporal things: are we all together, body & soul, so much under God's direct influence & knowledge, that (it may be said) the very hairs of our heads are numbered? If this were all (to believe): what so easy: — Yet Faith comes from God — it is a gift — who shall define it, or limit its meaning: is there not also trust and hope: does it not bear fruits — produce manifestos actions & endurances? simple assent & trust — or even hope too, will not produce these — saving faith comes from above — yet what can man do more, at first, than assent & trust & hope: he may work, but does that result from his assent &c? Oh, no. there is literally a divine impulse imparted: God is primarily active, man the humble recipient, let his faculties become sanctified by this influence & the impulse is imparted to them & so the whole man is leavened & gains a place. who shall limit God's power there? who question his work? till prayer be answered: is Xt's parable of the friend knocking at night, a fair representation of what may occur: there are important matters? If so, is not the show thus the humblest of men: is he his own? I believe a faith of this kind will lead to, or achieve, anything: let it be planted in the soul, man's mental constitution will soon become habituated, and he is a new creature — his body a temple — himself & hands — an heir of eternal life — a son of God: he is literally born again — he knows it: others see something, he has blessed assurance. God grant something of this may be my constant experience — and give me patience.

May 22nd Birthday. æt. 23. see Diary.

June 4th 1854.

— The enquiry just now arises — why am I so often, or even generally unable to fix my mind & thoughts on Religious topics? And the answer just seems to turn on these two points — is my mind pre-occupied, or so intently fixed on another topic or topics, that it is fully absorbed already — or — is it rather distracted, unsettled, incapable of fixing itself on any single topic: occupied with vague, passing ideas and wholly disinclined to think at all — the latter is generally the case with me, and I believe that state is the most reprehensible of the two, it argues a fundamental deficiency it is a state in quo — the other a real advance though it may be in a wrong direction — there is some hope for speedy change in this, though perversely to entering the right path, it must retrace and start afresh — it is active however, while the other is passive & variable. To what in this latter state of the mind to be attributed — perhaps deficiency in force of character; more likely to an ill-condition of the mind — a mind overstocked, overworked superficially acquainted & too fond of theorizing: here, perhaps, is my case again. query, do I manage this important husbandry as I ought? is my mind fed as it should be — ever weeded — ever fallow, or replenished? sown Does not Prayer replenish the mind — in good manner — land

Trust am making progress in saving knowledge of blessed Gospel: endeavour to learn from every event, and watch tendency: consider experiences as a monitor in these matters & daily occurrences as the lessons & tasks. Principal subjects of attention 1. Relation of Platonism to Pantheism: have systematically cultivated love of natural objects - so much so that almost sentimental at times - starry heavens specially amuse; yes really feel that this feeling may become intense & exclusive of the next & higher step wch leads to Nature's God, since it is thus dangerous, nth may if not merge into down right pantheism - God is every thing? Speak ith Dr. B. on this subject: he is a pantheist & perhaps most new age: Martin spoke so lately in a most decided manner - God is the very particles of dust! the danger of this is that may lose idea of the personality of our Maker & indeed is militate against many purely evangelical joys & assurances: such philosophy does not warm the heart. Martin I believe spoke rather devotionally - he meant the extreme care & providence of our God, who knows every atom of his creation. That simple pantheism may exist without producing practical devotion is perhaps very true & Dr. B. maybe an example. Wordsworth, Tennyson & other poets &c. perhaps have carried them too far in this dangerous region. 2 have not thought this out yet, however. 2. Want of real, living & loving trust in God:ful inability or disinclination to yield to this gracious & clear promises, to be a striking & abiding proof of man's fallen nature. I hesitate even now to place my foot on that stand, which I almost regard as a plank leading towards (& no doubt across) a great abyss - a void where no second causes are seen - & but one majestic signs - even past experiences & present, themselves almost striking, & certainly most encouraging, are not sufficient to urge me to an unlimited trust in God; I must take thought for the morrow": I cannot yet, from my deepest heart, say "Thy will be done": love has not overcome fear; in faith some lingering distrust: the fact is, I fear adverse changes wch God, in His wisdom, might see necessary to the development of some spiritual feature, or suppression of some sinful desires. I have yet to learn that God is love. Reason, or even inclination, offers no impediment to this entire submission, but a certain drawing back seems withhold me. I pray Him, for our saviour's sake, to remove this distrust - even - in his own way! 3. At Jersey - had a most striking warning of the uncertainty of life, in the sudden drowning of a youngman (Norton) & lately an old friend (Mrs. Morley) taken away. Our immunity, hitherto, when Cholera so ravaging around, should furnish fur some cause for humble trust & praise, than it has.

Find a regular perusal of the Old Testament very profitable - many gems are scattered through the pages - as spiritual as any in the new.

The idea of "Christ our example" seems highly suggestive & fit

Decr. 11. '54

For events see Diary - have passed the MS in only a hum-drum way - & so disappointed others besides self - own fault too long incomplete i.e. that do, so much deficient - care not to look back - how very unsettled - Energy irregular - spasmodic - perhaps want rest - for feel as if breaking up - becoming to pieces - want bracing - otherwise health good. Today felt particularly depressed - almost as of old - does it depend on physical causes - e.g. constipation - hardly, for a little confusing worries me - read all that comes within reach Brodie's Lectures &c. but feel that am not fit to ascend the ladder of distinction - must hold it for others! - yet what a craving - almost as a child & in helplessness - may be God is teaching me, may be be a willing & docile. Thinking about a microscope a good deal - & want the money - but in everything am not true to self - & can conscientiously say, that hardly ever, if ever, have thoroughly carried out or tested my capabilities - what I felt might, could & should do - this is a very deep impression

Summary of Reflections &c..

Begun – Dec. 31. '58.
[illegible] Hosp. [illegible] Relig. [illegible] M. (7) Mr. [illegible]
[illegible] Roman Ch. [illegible]
[illegible]
[illegible] M.S. [illegible]
[illegible] Ref. [illegible]
[illegible]
[illegible]
[illegible] Journal [illegible]
[illegible]
[illegible] Hull [illegible] MS [illegible]
[illegible]
[illegible] (3°) conse. [illegible] (2°) [illegible]
[illegible]
[illegible] Jan. 12. [illegible] Relig. [illegible]
[illegible] stud. [illegible]
Jan 26. [illegible]
[illegible] Uncle B. [illegible] In Journal [illegible]
[illegible] Dwight. Doddridge [illegible] Law [illegible] (Mrs Cutting [illegible]
[illegible] (Blair [illegible]
[illegible]) In Feb: Mar [illegible] Tracts [illegible] M. 7 James'
Ana. Exp. [illegible] Journal [illegible] Mar. 9.
[illegible] ! [illegible] ! [illegible]
In April [illegible]
[illegible] Diary [illegible] Ap. 13. [illegible]
[illegible]
In [illegible] See Reflect. June [illegible] Diary [illegible] my life
[illegible] Mrs. Curtis [illegible] Blair.. [illegible]
[illegible] Rel. [illegible] Aug. [illegible] M.C. [illegible]
[illegible] Sep. 11. [illegible] Rel. [illegible] Sep. 28 [illegible]
[illegible] Blair Thos' a Kempis [illegible] October [illegible] Relig. [illegible]
Spring [illegible]
[illegible]
[illegible] (see my letters) [illegible]
[illegible] (Oct. 26. Diary) [illegible] Prayer [illegible] See Review. [illegible]
[illegible] 1853 [illegible] Diary [illegible]
[illegible] Prayer [illegible]
[illegible]
[illegible]
[illegible] (– Oct 28. Diary [illegible]

[illegible] 1857 [illegible] Dec. 15 [illegible]
[illegible] v. 13 [illegible] v. 16 [illegible]
[illegible] ! [illegible] Hosp. [illegible]
[illegible] Hub. [illegible]
[illegible]

In deciding for a Christian life in future
A comparative statement of Arguments
For: and Against:
advantages of the disadvantages:
& the
encouragements and discouragements:

in a Worldly point of view

1. Inducement to exertion.
2. Saver of time.
3. Avoid & overcome temptations: light companions &c
4. Increase affection and happiness of parents.
5. Gain respect from all thinking persons.
6. Example to Lord & others.
7. Economy
8. General serenity of mind
9. Humility & support under disappointment.
10. Grand subject for intellect.
11. Repel dangerous & corrupting thoughts.
12. Sweeten Temper.
13. Give Stability.

1. But a present impediment.
2. Constant: exhausting efforts to retain impressions.
3. Might interfere with relation to S & his family: student friends & position at Hospital.
4. Correspondence.
5. Many retrospective pleasures.
6. Alter social position.
7. Jers & ridicule while working hard.
8. Frequent mental conflicts.
9. Total change of habits & ideas.
10. Loss of much learned society & modes of acquiring knowledge.
11. No sympathy with many.
12. Constant struggles.
13. Much self-denial.

candid Enquiry into Comparative value of Against.

4. Correspondence - easily rendered at least innocent.
2. 8. 12 - cease when power of Christ removed.
1. will also then cease. advantage greatly preponderates here.
5. supply more solid & present ones: not obliterate all these
10. deficiency supplied by steady & persevering habits.
11. the valued few not withdrawn communication.
3. Rough roads sure to occur whatever religious condition: might certainly increase them. probably would: but if true to self. need not cause slightest remorse or self-conviction.
6. some advantages lost by this: still if true to self would lessen.
9. Slow to be accomplished: weary hard for a time: proper result sure to be happy - look to it.
7. would slide for a time. but might end in esteem & praise, if deportment amiable as well as correct.
13. other solutions: - look to the result.

As
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—

Same in a Spiritual point of view.

Against

1. Great difficulty in attainment
2. a. difficulty of conviction
3. b. depression caused
4. c. frequent backslidings
5. d. difficulty of Prayer
6. e. Persecution - open & concealed.
7. f. doctrines
8. g. apostates.
9. h. Indifference of others
10. Sensibilities shocked
11. Much Trial
12. Constant Humiliation
13. a. Severe justice of God
   — b. His wrath

For.

1. Foretold: but at same time all-sufficient assistance promised
2. Holy Spirit aware it. on asking.
3. Removed by Xist's sacrifice.
4. Certain: but not fatal if thoroughly convinced: all our own fault.
5. Earnestness overcomes all.
6. Foretold: many have suffered so so. must expect. but look at reward!
7. Bible the test.
8. See to yourself.
9. Trace to cause.
10. cause of gratulation & praise
11. Eternal Life!
12. God wile exalt.
13. a. Only to the unregenerate & still wicked. Bandon this. Xist
   — b. His love.
13. Spirit of confidence
14. Mirror for nature: increased admiration & adoration of Him. while all invested with sacred beauty.
15. His sympathy: protection. Friendship & love: Him for a Parent!
16. Occasional glimpses of Heaven upon Earth!

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