

Papers relating to Robert Taylor

Publication/Creation

1868 - 1869

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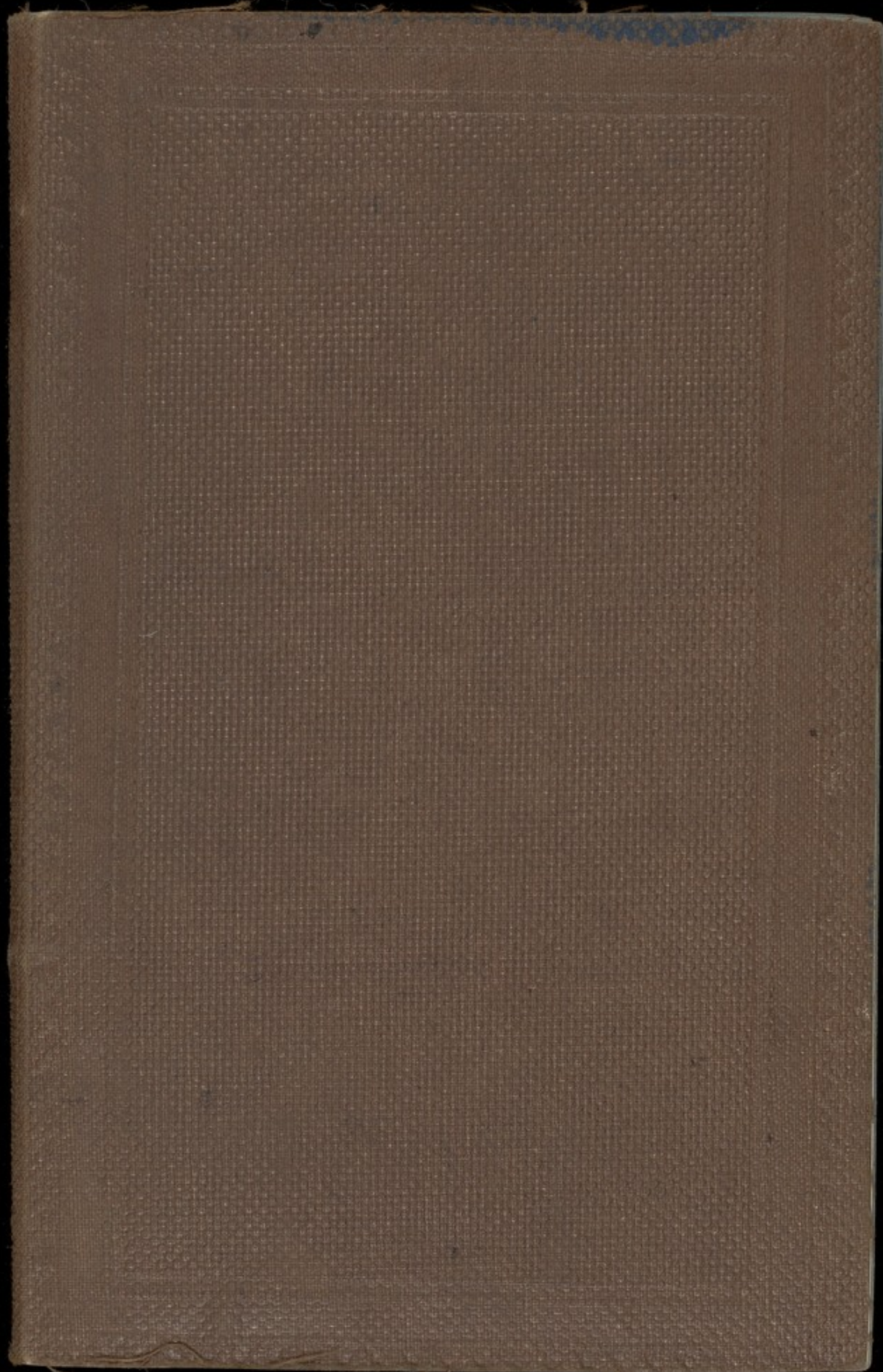
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Robert Taylor.

9, Park Place, Monk Gate

York.
17/3/68.

£241. 9s 6

In the following entries and memoranda,
though in substance ^{intended to express} the thoughts, views ^{and feelings}
were intended to express pretty near the thoughts
views intending at the times of entry, yet on
revising and correcting ^{many} them, I have found it
needful to make some alterations in the text to
copy more clearly my views, I intended to go through
I revise the whole, but I think I shall hardly be
permitted to do this, I may be, I may be taken away
be this can be done, as they need think they are
auth. ^{who} concerning my present views & opinions on
doctrines of principles & facts & the policy & needs
at the time 29/3/69. R. Taylor.

P.S. As they are principally intended for my
own instruction & those who follow me in
whose hands they may fall ^{they} may be of
some help, if otherwise I will burn it & of the
all. S. P. & P. N. Dec may be destroyed, yet
perhaps a judicious supervisor by some competent
person may be obtained - that may be found good.
I wish to be used - ^{that} which may be of assistance
the doctrine may go into oblivion. R. Taylor

Memoranda: Sc.

1868

Jan 3/2 or 3rd Room door fast on retz.

* 4/3rd or 4th comped to J. K. because J. K. is prompting.

3rd Mo 15th (1d.) ^{5th or 6th in explanation or excuse} ^{A. T. & H. F. called & left again} ^{fat. Inst of 10}

" 10/10 still. - " TH just me. - " was entz dpr in

" " say abt 5 P.M. J. L. ^{was} blfms bygger
in room where was as. Lense
16 intintd to J. K. the above & Har regard of ^{being} his
rvt others how they say any-thing to lower the
sense of (individual) responsibility &c.

17th abt 7.15 A.M. J. K. not to hen out - N gone (Killed)

* V.B. Haug. complain'd that my room door was fast
that I had to come down to the kitchen to find some one
to open it. Same. s. he did not know how it was. - it
was the 1st time. On my saying it was the 3rd time. J. K.
said, "some one might have shut it" - a the wind
might have blown it to. - V.B. The Room say 13 x 10th.
Window opposite the door - door hung to shut from
inside or towards the gallery - but window mostly if
not always found closed & blind down. ^{(it being if} ^{at night}
therefore, from the gallery would have blown the door open.

Remarks. - About twelve or 10 days after my 1st
complaint against J. Theobald, next time C. Williams
called, repating myself not so well as about a
fortnight before. C. W. said "no I saw there was
not" - or to this effect. - Complaints against attendants
& others seem to be smothered - & complaints attributed
to disadvent. My denial of the charge by James
of the 1st of the 1st in my bed was occasioned by
"a habit of standing about" (which was, I believe, really
occasioned by rubbing furniture &c. in duty, ^{therefore} the other
not so fast.

ding room & dusting in Galley, & my expression of doing a
 1868 caution if I succeeded prudence in exercise D. K.
 3/18 pretended that I had then a caution, whereas
 the mischief (Hootlan anchor had taken place) I was
 afterwards too late to remedy, by abstaining from that which had
 occasioned it.

I am... seems to devote too much time to his own
 affairs & that of the officers of the establishment ^{I too little} to the patients. I have seen him ^{very} unkindly. I feel greatly obliged & should wish to
 see and know Brown - "the night watch" for his kindness
 attending to me ^{for} & supplying me with a light at 6 o'clock.
 thus enabling me to bind my leg. - which I apprehend
 ought to have been attended to by some one but who
 totally neglected & left me some time ^{in the night} in
 in J.B.'s night of absence - once I believe actually to
 get up when I could. D. K. seems to
 entertain too much the tales & representations of the
 theobald but little if any to complaints of his among others
 to me at least.

3/19 J. J. J. W. a gals light (of dried lavender) in a bin.
 day abt 6.30 tell Fred S. 1? to furnish to lower part of galley?

21st I have, particularly abt 1 mo. ago had grt difficulty to
 obtain my medicine at prescribed times of the day. Mr. W.
 & Nathl. Mills apparently too busy. & finally - or a desire
 by me to be disturbed by my going into the kitchen, he
 sometimes doing there after dinner. not so bad since
 commenced, but at times often some irregularity.
 I or twice perhaps I have been interrupted - by getting
 the time to call upon Nathl. E. J.

* It is only just to say that I am ~~not~~ did not, I believe sometimes
 to bandage my leg into showing D. K. that I could do it to the myself etc.

Script: Doctrines.

'That' God so loved the world, as of His
~~infinite~~ mercy to give His Son

23. Remarl. D^r. H. does not see me every
 morning H.D. Wm. - not twice every week.

24th Nov^r. - Think it w^d be abt. the latter end of
 1867 or begⁿ of 1868 that I became more ^{the living} lame ^{of my}
 toes in disj. - nothing in Salt^r. &c. and that I told
 Mr. J. of it when she called upon me to Sp. G. of Wash.
 Debenture stock was out early in 1st mo/68. Say about
 1868. Whatever was the cause ~~was~~ ^{was} or demand
 8/1 mo: state of the liver, I think the cause was not habitual
 standing about.

3/ 25 P.M. 2.50. About or on the 18th I applied to J.H.
 to examine a corn on the 2nd toe of my left foot - it being very
 painful - so as very much ^{as} to prevent my taking ^{any} exercise - he promised to look it - but did not, until a
 2nd request when ^{the day} - the 21st he returned
 hearing it & rubbing the ^{as} ^{the} ^{surface} with a little ^{caustic}
 (or blue stone) this morning. I requested him to let us (me
 & Cornie) have a little ^{caustic} which he promised he
 would - but up to this time (2.50 P.M.) none has
 come. I seem to be much out of order -
 my feet ^{particular} ^{of the} ^{right} ^{side} ^{trouble}
 much before night - do not sleep well & particularly
 nervous in morning & early part of the day.
 7 P.M. wrote the Caustic sent in (thanked)

26th (abt 12th). Had a little talk with J. with
 reference to my last complaint. of him to H. for using
 profane reflection on the goodness of the Divine Being &c.
 J. J. said the matter was, with reference to what he
 pretended I said about wishing to be well &c.

all - this is very slow to improve
 more, consistent perhaps
 it is a long way

1868

4

family at home & pretended that he said "I
 had better leave it to J.K. for him to then
 to decide" - now this is directly contrary
 to the fact. He, J. Theobald, said to me
 either on the 1st day - the 1st of 3rd mo
 or on another occasion that it was said
 below (long alley) that I must have
 been on the recovery in my first entry & that
 I should not be here 6 mos. hence I asked me
 if "I would like to go home" (a telling offer)
 I said - "Of course I should prefer to be with
 my family when I was fit to join them but
 I should leave this to the judgment of those
 who had the charge (a care) of me" - to this
 effect. A.B. Theobald pretended that he proposed
 to J.K. that "if any more complaints of this kind
 were brought to him" - K. he "I wished to be
 present" - "so much the better" - I think I said.

* I think I replied, "I had heard as much" (from
 J.A. all alone.)
 An old silk hat or two in soft ray to pass my time
 "It requires far greater firmness & magnanimity to bear an
 injury than to resent one". Mrs. Allen.

1868

5

3/27th

It seems due from me to say. — From what I

vi day

have observed, it appears to me, there seems to be ^{since I came here} more domestic work in clearing &c. &c. than can be easily & efficiently done by the present staff of ward servants & officers alone. Hence it may appear to me that much is effected by by patients' labors, voluntary or unpleasantly induced! &c. &c.

Note for
may

To Destroy no letters etc. S. S. —
Send 1. or 2 pairs right-hand gloves & gloves fingers & some
Cotton wool - for putting my toe.

On 24th 1st mo 2nd I am sometimes mocked & with-
clides whilst talking up some sort a public house
for, & Harris' hen-house. I am much ^{I think} frequently
-ly insulted, & at times in otherwise indirect & unkind
attacks, the feelings of some of the more sensitive
patients by "gibes" & "sneers", ^(I believe) by talking at, & reflect-
ions upon them, and frequently annoy me by
such proceedings, & not attending to me in the way or
time which my necessities seem to require. (I need
in thy mercy help, and deliver me, or help ^{to}
sustain me through all that may be laid upon
me for Jesus sake. &c. &c. 3/4/68.

P.S. I wish it to be understood the mockery referred to
above does not apply to me but was directed to Walter
^{perhaps intended for} clides of Saml. apparently he behaves respectfully - at
most times. Yet I want to see his conduct & of ^{over} others. I believe that from so much ^{claiming}
-ing & household duties as well as from Saml.
being apparently too much absorbed in his own
-circles, & amusements, he is induced to make too
much demands upon such as Alfred Lamb & Walter
clides for various kinds of work either for the
institution or himself. Perhaps to the neglect of
the lighter duties toward the patients? &c. &c.

1868
4 mo 3rd

Alb. 3rd Feb. Samuel gave me out 2 pills instead
of 1 pill & said they were "what Dr. J. was to take."
Dr. J. The prescription on the box was "1 pill 3 times
a day" I took 2 whole pills at bed-time. Dr. J. then
~~seems to have been some misunderstanding here~~

4/4 Remarks 4/4th It is but just to say that
Dr. J. did ask me if I were not prepared
to be taken at once, & on my saying no, I had
taken 3 pills together, that is I had about 3 pills of
previous day (2nd inst) & at bed-time some
day, and one that morning 3rd inst. What
order he may have given afterwards to some,
I know not, but it is possible he may have
ordered two to be given Dr. J. Taylor.

Took 2 pills as above this morning — Dr. J. in answer
to my question whether I should continue them at
the rate of 6 per day he said yes & after a few
or 2 or 3 days use my bowels would again continue to
act more freely — in that effect. — so there seems
to have been no mistake about the number ordered
by Dr. J. — EDJ.

6th My weakness particularly in my feet &
ankles seem to increase & to disqualify me for
taking active exercise & I now think that
this would have been ultimately the case, however
later.

Feb 13. This remark of Samuel's was after my hesitating
to take the two pills, probably Dr. J. had
after leaving me a narrative of his administration for
me done Dr. Taylor 4/4/68.

1868th
4th Moth

making⁺

Later though the ~~wear~~^{wear} particular, in the
right foot & ankle might have been decided immediately
by my dusting &c. in dining room & gallery in ^{about} middle of
Nov^r mo 1867 - a legend of 1st mo 1868 & by other over-
-exertion but not I think by standing about
Indeed J. K. ~~and~~ attributed it to the state of
my limbs which C. W. & attributed it to work-
-ness, which I think were the combined causes

Whatever my friends or others may think of my
conduct immediately before coming here & the cause
of it - I certainly knew that much that I did
& thought were improper & criminal - responsible
I was to some extent according to my light & judgment
- since coming here, I have seen the ~~and~~ have
acknowledged my sins & weaknesses & this
darkness & from the depth of my heart repent &
condemn them asking God's pardon thereof for
Jesus sake and O bless you dear father &
sister whom I have so grievously injured & distressed
amen. and I wish to forgive all who may, or seem
to have injured me be pleased O Jesus to
advocate my pardon ^{showing} with the Father for the
sake of thy own precious atoning blood & may
the power & grace of God seal it on my conscience
amen. and amen. - Gracious Heavenly
Father! if I, a sinning son may so call thee, do
be with me and manifest Christ to me as my
only Lord and Saviour, through whom alone
I receive mercy & forgiveness - amen.

J. K. has been ~~some~~ very kind to
me & sympathizing - may he be blessed
and a blessing to me. He is

1868
4 mo 6. I have felt ⁶ & ^{do} repent my folly & wicked-
ness in too often receiving legal my purse
and means for worship and throughout the time
I might not see it, yet some of my best
friends saw it & regretted it as I do at this
day. O's gracious Father for Jesus Christ for
his sake blot out my sinful first crime
among fine men a contrite humble, ardent
heart to love fear and obey thee, Amen
7th. Although Th. often proposes ^{remedies} & seems
desirous to alleviate me in many of the
sufferings incident to my disease, yet I think
paralytic patients are not suitable objects
for institutions like the Retreat which seem better
adapted to cases for which they are established &
paralytic patients especially of long standing
seem necessarily to require more special attention
than such establishments can ordinarily
give. (E. D. Taylor)

4 mo 8th Having marked my Binder etc. about
7-9th 7.9 A.M. I gave up to Sarah mine the
small bottle of Wood's marking ink which May
left me - I think, the last time she & one, she &
Mother were here - say 3rd mo 5th 1868.
According to request of my letter to her & Mother for these
other things I wanted - or perhaps the bottle was
given me at the time the coat & Mary were left & when
I signed the Leeds Ga during warrant.

1868

7

4th Mo 13th (12th day, On ^{the} 1st day evening a night of
9th arrived ^{from} the old paralytic ^{man}

13th Ennill

Bennell?

from near Newport-Peguel Bucks for the
first 2 or 3 days Sept 11 + 12 he seemed difficult
to do with particularly about taking his feet
out to heat which occasioned some + William
I think, not to heat him very kindly & consider-
ately - according to my feeling & judgment.

15th Yesterday the old man above referred to, was
very lively & excitable & has, I dare say, been used
to do with ever since he came.

Memo: I believe I came up at an early & muddy
at 5th mo 1868. At 5th
about 8.20 A.M. Took Wm M. Arden's Book
(maner of his father) into 2nd gallery & gave
it to Mrs. Appleton for him Wm Arden & Taylor

29th Lost Key of Book case in my room

allens 5th on 1st day 5th mo 17th 1868
W. M. Goldsmith & Muttons

For pleasing God - 1 Thes. IV. 12 Ps. 117. 14

Prov. XV. 7 Job. LV. 4 Is. LX. 15. Tm. VIII. 29. 1 Thes. II. 10
Coloss. I. 10. Eph. IV. 1. Phil. I. 27. (?)

"And the Lord was pleased to give me a token
pledge of it" + + + "but there is at times a wish
-drawing of the beloved as behind the curtain, &
hiding his face for a season, either through
unwakenfulness, or further trial of our faith;
+ + + David said, I was troubled, like the
disciples who, while the bridegroom was with
them, could not fast, but when he was taken
from them mourned; so it is with us. Yet there
is a brook by the way, though sometimes low,
which is sufficient for the time till we arrive at
the fountain. Wherefore let none be discouraged,
but trust in the Lord for ever, for he will appear
again in his own time, if unfaithfulness be not
the cause, and then the sore will rejoice and be
glad in his salvation." *Memoirs of Jno Whiting*

2nd Ed. 1794 M.D.C.C.XCII
p. p. 486, 487.

10th Mo 2nd (?) Ch. that, I, my dear aged Mother,
my dear Sister, all my dear relations especially may
realize the peace love of Jesus Christ and our love to him
in our hearts and experience by the witness of his
Holy Spirit ^{with our spirits} that we are his and that all our sins are
forgiven us for the sake of the atoning sacrifice which
he made for us by the shedding of his blood. Oh gracious

Heavenly Father! confirm this to each of us by the
 comforting ^{presence} influence of the Holy Spirit. - Oh!
 strengthen our faith Oh Jesus! finish that faith
 in us of which Thou art the Author, plead our cause
 with the Father, pity our weakness and pardon our
 sins, our unbelief and help us to continue ~~steadfast~~
 unto the end, for the sake of Thy glorious love
 manifested towards us, that whilst we were yet sinners
 Thou didst for us that we might live. O Prince of our
 faith! destroy for us the power of the evil one! & keep us
 steadfast in Thee unto the end - amen.

(Read Jno ^{Luke 22} XX. 1st Jno. III. 1st / 10. 1. Ps. 121)
 Help me O Jesus to look to Thee, & to trust in Thee at
 all times and especially when cast down by the
 frequent & powerful assaults of a cruel & unwearied
 enemy; remember thou art appointed & addressed
 to be a merciful High Priest, touched with a feeling of
 our infirmities, that having been tempted art able to
 succour those that are tempted. and may I be
 without suspicion of presumption, the seasons in
 which I think, I have on several occasions felt Thy love
 as letters that I can shine, but so that ~~confidently~~
 I am by Thy Holy Spirit, the comforter, by Thy abiding
 presence, at least more often than but I have been ~~many~~
 prone to err - amen and amen. Oh come unto my heart,

1868
10 mo 2nd

10.

Oh! do not leave me in the terrible time of temptation
nor forsake me in ^{my} hour of death, be, Oh Lord of life,
mercy, & justice ^{be} with ^{and} ^{your} father ^{and} your afflicted ^{and} ^{and}
with all my dear relations & friends, near and of afar
be with all who call upon thy name, succor, comfort
and finally save them for thy mercies sake in Christ
Jesus, our Redeemer, amen.

Oh! that I was more filled than I am, with love & gratitude
to God, through Jesus Christ for all his goodness &
mercy to me, and especially for the gift of his dear
Son, in sending him to be a sacrifice for our sin.
I want more faith, more lovable love, more un-
wavering trust & confidence in Jesus, my all. Oh
come Jesus with power into my heart, make it soft
& yielding, susceptible. - amen.

"I had a comfortable degree of inward support
this morning which was contrary to all expectation and
had been very low during the night. Thus I am
taught, that of myself I can do nothing. -
that I am nothing, & that whatever is given me is of
free grace & mercy" - Life of Wm. Allen Vol. 1 p. 42.

"Very flat & poor indeed, even to distress, the
rain though my mind." The Lord hath
forsaken me, yet I will hope on.
my faith & patience are rewarded.
Life of W. Allen Vol. 1 p. 40.

"Though in deep distress. I have, at times, some feelings of my Heavenly Father's love, these touches, however slight & like the crumbs which fall from the table, are received with eagerness & just serve to keep me alive. Verily mine is a cup of bitterness Sanctify it O Lord! I beseech thee, that ~~as this suffering~~ may not be in vain; & then but smile on my ^{closing} ~~lasting~~ moments, all my afflictions will be forever forgotten, & my wearied soul shall find rest in thee" - Life of W. Allen vol. 1. p. 49.

*) I think it has been said by a ministering Friend ^{corrected below} ~~noticed in~~ ^{Life of} W. Allen vol. 1. p. 49. "That 'we can never be too dependent, but we may get too low' - a to this effect Oh help me to depend on thee and raise me above despair - Let me not get too low Oh Jesus, for thy sake & mine. 10 Nov 4. 1866. * "We cannot be too dependent, but ~~we may~~ ^{we may} be too low - S. Lynes - quoted in Life of W. Allen vol. 1. p. 46.

"Principles & biographies are appropriately combined: for of what are biographies but as they exhibit principles, & principles but as they are carried out in our lives?" (The Friend in his family) ^{quoted} See The British Friend of 19/68. p. 259 Col. 1.

"Were there no sin in pampering ourselves with our riches our Saviour had not said, 'Woe unto you that are rich,' for ye have received your consolation" (Luke VI. 24. - R.F.) see B. Friend of 10th Nov 1868. Col. 1. p. 249.

"As thou hast made Thy world without,
 make Thou more fair my world within;
 Shine through its clouds of lingering doubt;
 Rebuke its haunting shapes of sin;
 Fill, brief or long, my granted span
 of life with love to Thee and man;
 Strike when Thou wilt the hour of rest,
 But let my last days be my best!"

(The last stanza of a poem - by J. G. Whittier
 published in the B. Friend of 1st Nov. 1868 Col. 2. p. 257.

"Every thing, however small which we do under
 a sense of duty, & with a desire that it may
 be acceptable to the Supreme Being, & every
 thing we patiently suffer as a permission
 from him, tends to nourish the spirit of life."

Am Allen

"Near date of 10mo 8 (1868) W.A. writes, I have been rather
 low & nervous this week with the prospects of lectures, business &
 other matters which I hardly find time to get through. I have
 a comfortable hope, & am at a degree of assurance that
 under all, that I am in the way of my duty. Life Vol. 1. p. 108
 10th Mo 8th 1868. Oh may, I say, by day & season to improve each day &
 every passing day, to grow in grace & in the knowledge of our Lord and
 Saviour Jesus Christ, that at the last day of my existence here -
 when time to me, shall be no longer, may it please the Great

1868
of the 8th. ¹³ ~~of the harvest~~ fully to ripen me "as a shock of ^{corn} carefully ripe" - fit for gathering. - "We must labour & co-operate with the means of grace." though it is through grace only, & faith, as the gift of God, that we are saved - ^(- as suckers) not by works of righteousness that we have done & as we in any wise be justified, or saved. but according to His mercy in Christ Jesus.

It may be, when we sometimes experience deep battles
of the Spirit, ^{severe} trials of our faith, temptations & difficulties
- when the enemy comes in as a flood & feeling our own
weakness and helplessness & how ineffectual are all
~~our efforts~~ ^{unaided} in our own strength, to overcome in such
an unequal contest, - we may be almost ready to
call in question all that we have ~~experienced~~ ^{temporarily} of good
"right". "The cloud may be at first so thick to be seen
through by mortal eyes" but by endeavouring to hold
fast our confidence in the hope that we shall ultimately
be visited, strengthened, and preserved we may, I trust, still
with humble hope ^{of faith} look to Him who has ~~promised~~
that "him who cometh to me, I will ~~not~~ ^{not} ~~nowise~~ cast
out, & come unto me all ye that are heavy laden,
and are heavy laden &c. (Matt. XII 28 - 30) ^{suggesting}
on reading a record of Wallen's mother's solicitude for his
spiritual welfare. - Life of Wallen vol. 1. p. 128

If I can do no good O. Father & parent of
 All Good: do preserve me from doing any harm
 for Jesus sake to the holy cause of His right
 & for my happiness. Grant this for Jesus sake.
 Oh keep me always I pray Thee, from the
 influence of man.
 Then said they ^{the Jews} unto him, what shall we do that we might
 work the works of God? Jesus answered them and
 said unto them, This is the work of God, that ye

10th mo 9th 1868 D that ye believe on him whom I have
sent. (Jno: VI 28. 29.) What work or work do I
seeking to do that I may inherit the Kingdom of
heaven? If I am seeking first the Kingdom of heaven
desirous to do, ~~the~~ suffer the will of God? Oh Heavenly
Father: draw me to Thy dear Son & give me saving faith
to believe in Him, know His doctrine, and to experience
the forgiveness of all my sins through the merit & efficacy of
His atoning blood & sacrifice & the suffering he endured
for my sins. Amen. O let me not doubt, Oh give me
a believing trustful heart to look to Jesus only for salvation -

for my All, for time & for eternity. Amen. [See Coloss: III 11
& II 9 & 10/1869
Waller - under date of 5 mo 10/1813 - writes: "I was in the night

with a precious sense of feeling of divine support
I shall drink of the living water the way: therefore shall
he lift up the head. 70 vol. 1st compare with Whittier's
remarks at p. 8. 72nd p. of life of W. Allen he writes: "That as
the Supreme Being is a Spirit to all communication
with him must be spiritual: and as we cannot com-
-mune and the times (but ^{in faith} seek ^{ask} & pray 7) at which
he may be pleased to open, it is our duty to ^{ask} for them,
& to cherish them when so favoured: If we turn

10 mo 9th 1/2

away our attention to outward & visible things
 the opening will close, and we shall be left to
 ourselves, barren & poor. happy for ourselves if
 we feel our loss, & patiently look out for the next
 opening and strive to make a better use of it.
 "A little assurance that we are on the right foundation
 which cannot be moved, & that none of the storms &
 vicissitudes of life can separate us from the love of God, which
 is in Christ Jesus our Lord. — This adds a lustre to all that
 is beautified in creation, & no storm ever bitter cup &
 it even enlightens the darkest & comes with a gleam of
 peace & hope" ibid. p. 172. Oh God, help me to watch! — pray.

If in all our undertaking whether in the cause of God
 or of our fellow man we do it under a sense of duty to
 the honour of God — whether we eat, or whether we
 drink or whatsoever we do, if done as unto God, let us not
 be too anxious either as to its mode or result. If it be of
 God it will be the best in aim and result, only let
 not our own un sanctified activity mar his work.

"I am the door: by me if any man enter in,
 he shall be saved, & shall go in and out, &
 shall find pasture. (John I. 9)

This morning narrated to L. H. an anecdote, which I had
 previously thought not proper to narrate — Oh! my weakness!

Help me to withstand every temptation, to be constant
 on the watch that I fall not into the least or apparently
 the smallest temptation or snare from whatever is manifested to be
 evil. — amen. — See next page

1868

16

10ms 11th - Does not the incident referred to at foot of
^{not only that}
 last page suggest that we should be constantly on

our watch against temptations & weaknesses but
^{that we should}
 be particularly guarded that in whatever we say
 or do, it shall be solely to God's glory for our salvation
not in any way to glorify self or ours! Oh help
 me Jesus to guard against egotism - self righteousness
 or self-justification! Oh how unworthy I at times feel
 myself to be! ^{al} ^{Oh! the subtlety of the enemy & of sinners!} ^{in my low & in my exalted states.}

"I am the good shepherd, I know my sheep, I am
 known of mine" as the Father knoweth me, even
 so know I the Father. and I lay down my life
 for the sheep. John X. 15. See also John X. 9 which compares

When we feel the convictions of the Holy Spirit
 may we be strengthened in faith to act honestly &
 faithfully according to them.

The Faith of true Friends - "As a religious body we differ
 in many respects ^{from} all others; our principle is indeed, that
 of all true Christians, faith in our Lord and Saviour
 Jesus Christ, and in the teachings of the Holy Spirit, but in
 our practice, we believe it right to refrain from many customs
 both in religious & civil life, which the generality of Christians
 think themselves warranted to adopt - (a d. shop of the Society of
 Friends commonly called Quakers - To Alexander, Emperor of Russia)
 of all the Russians presented 24/9/141. See W. Allen's life, vol 1. p. 200-201.
 Address dated 13/6/1814. to him - W. Allen.

1868

10/11th

"— Oh! what is man when left to himself!
how we should pray for preservation in the divine

fea — Life of W. Allen vol. 1. p. 233

12th "Trouble lies ^{up} hard on a dying man, but it only

rouses the energy of a living man — Bishop of Oxford
"The Church Congress" at Dublin" see "The Christian
Times" for Oct. 9th 1868. p. 626. Col. 2 (2).

Is the connection of religion or religious
distinction & patronage ~~are~~ with political
influence & power ~~opposite~~ to the purp. of
civilization & the protection of civil rights & social
well-being?

13th "Think of the Christian motto,"

"Faint, yet pursuing still."

Charity dictates, that all men should be allowed to
follow that system & expression of religion which in their
consciences prescribes and allows approved.

"And what can give the mind greater support than the
conviction that we are under the ^{protection} notice of
the greatest of Beings the Author of all that we admire
in the beautiful — of all that interests in the
sublime? — W. Allen's who due to address to a course of

Lectures on natural & experimental philosophy of all kinds
Life of W. A. p. 248. Jesus increase my faith, strengthen my
heart. enable me to persevere to the end. Amen.

1868

18

10th Nov. The troubled & depressed mind may perhaps sometime find relief in retirement & stillness which ^{when} accompanied with an existence of the superintending care of Thos. over Iphigeneia may be found at times to tide the temper - to good will, may I get more & more into this stillness, quietness, resignation & entire dependence on Him who has all power in heaven & earth. A sense of the Lord's power and presence can alone satisfy and sustain the depressed & longing soul

15th - A lie is no less a lie because it contains some, or even much that is true, where the intention is to deceive but is, indeed, much more false (in intention at least) & dangerous, and mischievous when mixed up with that which is false, a fiction, because when that fiction which is most apparent as truth is recognised it renders the base mixture less easy to ^{be} detected - just as a small portion of the precious metal mixed with the base metal in the counterfeit coin renders its true nature ^{& value} liable to be detected whilst the pure metal which it contains hides its true quality & character & gives it currency with the public. - hence is not a fabricated lie more ^{& dangerous} vicious than a spontaneous one. Oh that we may be preserved from every temptation to do this! - to prevaricate to exaggerate or to counterfeit, but may away we press the rush in ^{my} ~~the~~ heat." and may I watch and

1868

19

10ms 15

Guard against all self conceits, - egotism
 Oh! 'Lad' from 'vice vanity and folly ^{do these} preserve me!"

"I believe we are never ~~in~~ more acceptable
 to the Divine Being, than when, in a state of
 conflict, we endeavour to hold fast our confidence."

"I said something, ^{Life of W. Allen Vol. 1 p. 298} (perhaps in some family visit
 at Congeries) though in much fear we at things
 and encouragement. I expressed what grew

on my mind I expected to go further, but
not feeling the life in it, I stopped what I

had peace" - Life of W. Allen Vol. 1 p. 318

(RT)
 obs: From this example, & that of the Apostle
 (experience),

Paul 1 Cor. II. 3. I infer that it is at times, not
 incompatible with divine grace, and the call of the

^{ministry}
 gospel that the Minister should sometimes be called to
 proclaim the gospel even as it were, "in we at things, and
 and in fear, and in much trembling." have not

some of our most valuable Friends (called Quakers;
 but thus "hardened" (if so I may call it) with a sense
 of the weight laid upon them? - It may not
 always be required of the Minister of Christ's gospel to

preach "peace, peace" - ^{to} not always with words. &c. ^{to} we at things ^{to} we at things

Oh! may the words of my mouth, and the thoughts of
 my heart be ^{continually} acceptable unto Thee my God & my Saviour
 who art too pure to behold iniquity with approbation! Oh! make
 me pure in body soul & mind!

1868 ¹⁴
10 mo 5

20

We must progress in religion - "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." & let me not be satisfied with just enough religion as to get me into the Kingdom of heaven, - just so much righteousness - so much justification, - so much of Jesus as to get through for me may say into the Kingdom of heaven. - No! let me go in thoroughly cleansed & purified and made meet for the Kingdom of heaven by the ^(5/1/68) Holy Spirit, -

through the merits & righteousness of my Redeemer Jesus Christ. Amen But we have no right, or strength, or righteousness of our own to qualify or to entitle us to this blessed gift, nor the qualification to rightly receive & enjoy it. day by day, help me O Jesus!

16 "Still travelling through a barren land, but meet with some springs now & then.

We cannot command that heavenly enjoyment, the sense of the divine presence, but we ought to use our utmost exertion to keep the mind in a state for it." - Life of Wm. Alford. Vol. 2. p. 338

"I believe that heaven looks down with peculiar (approbation?) -"

1868

21.

187ms 16 upon a virtuous mind, patiently
suffering according to the will of God.

Life of W. H. Allen Vol. 1 p. 332

O! that I ^{may} be found one of these sufferers, &
whilst suffering according to my deserts, may I
enter in charity towards those who suffer
like myself - & rather pity those that are, or
who have been so out of the right way as to be
suffering on themselves - sympathizing with, &
praying for them. God! be merciful to
me a sinner! for Jesus sake. Amen. always

Remember - that those I call alien whom Pilate
mingled with their ^{sacrificed} ~~sacrificed~~ those on
whom the sword in Siloim fell, were not the
greatest of sinners - & ^{may} We also look for many!
(through Jesus Christ.)
I am low, very low Oh Jesus! help me.

" We believe that the true Church of Christ consists of
members of all visible ^{Christian} Churches, who in the
sincerity of their hearts are endeavoring to know
& ^{perform} the will of God, who are faithful to what is
^{manifested to} them to be their duty. These will be finally
accepted whatever denomination they may have borne
among men, & will, in a glorified state, form

1868

22

10mo 16th

part of that company which no man can number, gathered from every nation, kindred & tongue & people, which the Evangelist John, in the visions of God, saw surrounding the throne, and uniting in the universal halleyah" &c. &c. "Even those ~~these~~ those suffering incident to humanity, if patiently borne with in humble resignation, are often real blessings mercies ^{R.I.}; they prevent our affection from being too closely attached deeply riveted to the things of time & sense and tend to unite us in spirit more closely to him, and though we all, by following the appetites of our depraved nature, have sinned & fallen short of the glory of God; yet he has mercifully provided a means of reconciliation through the merits & sufferings ^{R.I.} of our Lord and Saviour Jesus Christ, whose Holy Spirit in our hearts is striving with us, and if he be followed & obeyed, we shall become reconciled to God, and delivered from the bondage of sin.

Thus ^{his} love is infinite, as well as his wisdom & power." - part of the Reply* to the Inhabitants of New Lanark to the London Proprietors, on their visit to the Mills. See Mem. of the Life of J. P. p. 355, 356.

* N.B. Should not this be part of the Reply of the London Partners?

1868
10mo 20th

23

Whilst in the exercise of our duty, care
should be taken that our zeal & feelings should
not suffer us to do any harm, yet on the
other hand, when urgent & it may be unpleasant
duties may be required at our hands, let us
especially & prayerfully on our judgment that no prudent
sense of this carefulness is made an ^{excuse} ~~excuse~~ ^{where} for
evading the duty. Let us rather in such cases
exercise the power of faith, relying on the
help & support of ~~Divine~~ ^{our} ~~power~~ ^{power} to help us
in the time of need & ^{we offer prayer} ~~we go~~ to trust Him
with ability to use His will to the best of our
knowledge & ability - Amen.

21st Day

Christ being still - and ^{will be} ~~unto~~ ^{unto} the end of
the world, - "The Truth, The way, and the Life -
The only foundation of our faith and
religion, should be still preached ^(as I apprehend) as in the
beginning - not only to make known his name,
but his doctrine as at the beginning - not only at
Jerusalem, but in Judea and ⁱⁿ Samaria but through-
out the world. - so may Christ be ⁱⁿ ~~preached~~ ^{imagined} every
where - and Philip said, If thou believe
with all thine heart, thou mayest be baptized
and he (the eunuch) said, I believe that

1868

10th mo

21st

19th

(Vth day)

Jesus Christ is

- marshall this

(R.D.)

action was

after the crucifixion

and

resurrection of Christ

the Song of God

10th mo 21st 19th (Vth day) Jesus Christ is - marshall this (R.D.) action was after the crucifixion and resurrection of Christ) the Song of God in Acts 2:27. Let me not repine at the trials & watchings of the warfare; but O! Jesus! so long as the warfare lasts, so long as the battle is un- won Oh! give me patience to endure & strength to carry on the warfare. - amen

How precious is the bond of union between the soul and its Saviour, Jesus Christ! may I seek to maintain this continually, through faith, by Jesus Christ and the operation of the Holy Spirit - amen.

Under date of 12th mo 7-19. W. Allen writes: -

"On waking, this morning, my mind was raised in aspirations to the Great Father of all, and, as I was revolving the subject of those doubts with which the enemy, at times, endeavours to overwhelm me, the question, with those who are in the spirit of the world, are so apt to ask, how do you know whether what you take for a divine impulse, may not be the workings of your own imagination? It sweetly occurred,

that it might be known by the same test, that

knowing I think the enemy seemed to believe that

Jesus Christ was the only true God

the only true God

the only true God

the only true God

the only true God

the only true God

1868

25

10 mo 22nd (!) our Lord gave, to distinguish his followers from those of the world — by the fruits. I say, I have a right to conclude that I am under divine influence, when I feel my heart filled with ~~the~~ love to God, & love to all men, with a desire that all, without exception might be eternally happy, when I feel ^{an} abhorrence of all vice & sin, when I feel the peace of God which passes all understanding. This, ~~to~~ to me, is evidence as conclusive as any demonstration of Euclid, and, under this influence, the Holy Scriptures are felt to be precious. It is only under this influence we know that we have not followed cunningly devised fables; and it is only under this influence that we can bring forth the fruits of the Spirit; but they who are busying themselves with external & sensible objects, can have no idea of this state, even we, ourselves, who, in some favoured moments have experienced it, are liable by degrees, to loose our sense of it, if we suffer carnal (!) & venial things to engross too much of our time & attention, hence the necessity of frequent retirement & contemplation of mind.

Life of W. M. Allen vol II. pp. 139, 140

1868 26
VII) 23rd - "To do good & to communicate

forget not, for with such sacrifices God is well pleased. I have been thinking this afternoon, that ^{inasmuch} as I have got a little added to my patrimony & I may not require much of it in my day - I should like

to let Mary, or those entrusted with the administration of my affairs to continue my accustomed subscriptions or such contributions to useful & religious causes as they may deem worthy of support. I was also reading this afternoon a portion of the 'Life of Wm Allen' when I met with the above text as quoted by Nathan Hunt, after dinner at Wm Allen's on the 3rd of June 1820. "Are not anxieties, doubts, and fears ^{often} occasioned by a want of ^{living} faith & trust in Christ - in Him who has all power in heaven & on earth?" -

(I say) 24th Is not a godly, filial fear, an element in the Christian character & religious experience which should not be lost sight of by the Christian traveller? -

vide Ps. II. 11, 12. Phil. II. 12, 13 Acts. X. 35. Heb. XII. 28.

Even this Roger I think it will be

+++ not needed - or not needed?

1868

27.

18mo 24th (1st day) Speak and think well
of all; unless truth requires you^{as} to
think and say differently.

26th? - In John's dispensation as the ^{or the} ~~fulfillment~~ ^{dispensation} of
Christ's - a the Kingdom of heaven - it seems
to have been part of John's office to teach
repentance, or the baptism of repentance ~~for~~
preparatory ^{or for} to the remission of sin by Jesus
Christ see Acts XIX - 1-7. Mark I. 4. &c.

In all our undertakings, particularly
with charges, and unknown, or suspected
character, it seems needful to ^{be} circumspect - to be
wise as serpents, and as harmless as doves. Matt. X. 16.

and if we lack the ~~wise~~ ^{all} wisdom, let us ask of God
that ~~we~~ ^{all} wish to every man liberally, & pleasantly
not; 1 Cor. I. 5.

Christ Jesus - The Son of God was manifested "to
destroy the works of the devil, - to put an end to
sin, & to reconcile God the Father, the offended
deity & ^{to} restore man the offerer ^{the same} + ^{second} ^{to this}
by his propitiatory ^{offering and} sacrifice.

All that is essential to salvation of the soul seems to be
plainly ^{expressly} set forth in the Scriptures of Truth.
see Acts XL. 20, 21 & v. 26. 27. 28. 29. 30 31 &c.

1868

28

10 Mo: 27th

Oh! Lord! Thou who hast been with me

& I, hark, has carried me through many & various
 & afflictions be still with me! give me a love for
 one who is interested in Christ enabling me to put
 my trust in him, to ~~trust~~ ^{love} him with a perfect heart,
 & a willing mind, enable me to distinguish between

His works, & those of my own; renouncing all vain
 dependences on my own merits, ^{desisting only} ^{merits} ^{on Christ's merits}

me rightly to ^{discern} ~~discern~~ between those works of duty in

accordance with His commands & which are required of us -

as dutiful subjects, and those which are done in our own

might

that I should, that Thou ^{only be glorified and} mayest have all the

glory and all the blessing Oh! take away all fear

of man. which is indeed ^{temptation} ^{of the} ^{devil} give me with

Thy strength, & pardon my weakness & infirmities

of flesh & spirit for Jesus' sake - amen.

Oh! may I experience the efficacy of the atoning blood

of Jesus Christ & the cleansing, sanctifying power of

divine grace - amen

I wish to adopt the language of W. Allen vol 2. p 37

"My constant prayer is, that my dear Lord and

Master would, from day to day, grant me a
 knowledge of his will & by His grace & love good

1868

29

10 m 27 Spirit, enable me to perform it

"Comforted under a feeling of food
denies, & as they do not ease from our-
selves, I humbly take them as an
evidence of divine regard" Vol 11 p 385
Oh: Jesus: take up thy abode in my heart:
be not ^{as an occasional} a stranger visitor but be my guest & companion

28th Day What ever may be our outward
calling - our avocations - our engagements - just
seek to know our duties, and whatever objects may
claim our attention let ~~those~~ of the world take
the precedence, - which seems to have been the
practice of dear Wm. Allen - see his life vol 2 p. 404.
Give me, Oh Father! Grace to discern the differences
between the true & the false emotions - the right direction
in the promptings of duty - between what is divine & what is
not - what is pure & what is corrupt - what is of
Self, or of Satan, and that which is of Thee! - The
Way, the Truth and the life! - Give me grace
that thy grace is, sufficient for me in every
time of need, for this purpose give me, ^{by the Holy} Spirit through Jesus Christ, true faith, & keep in
Thee and Thy Son Jesus Christ! - amen. Oh! that
my trust & confidence may continue, unshaken in Him who

1868 32. "I want sheet")
ii day 11 mo 2nd?

{ that thou never forget these two
things:— that God the Son of
God died for thee, and that thou shalt die
shortly! "Pico." ^{also} related in "Theology"
Reformation by Gebert p. 118.

4th Reformation him follow the the
teaching of Christ, — and say "I am an
unprofitable servant".

No one is more truly has faith than
he who distrusts himself. No one is really
further from true religion than he who
thinks himself most religious. Nothing is
worse for Christian religion than
than for what is really of the world to
be misconstrued to be of Christ: — for
human authority to be preferred to
Divine" condensed paper of the

Ex as mus — see Gebert's Oxford
Reformation p. 166. — Erasmus' Letter to
volgers, prefixed to a new Edⁿ of his Enchiridion.
Letter dated January 1515? 1.

12th Mo 9th wrote of clay for a supply of new 2 lanes +
gave the ~~black~~ ^{red} 7th chap in this afternoon to give to the
man who was at a point that I had made
would at least to it.

1868

21st day 8/19th I arrived just before 10th (O'clock)

into my own fourth one for about $1\frac{1}{2}$ cm. here

17. When he was on the ground he often took his
day along with him to walk in the sun.

the same room
VII day the Robas came to see me to which I related about

*! fact of - Officers lying off while with me for my work
 & some other matters - if I could

VII day 14th I think. Brother Hildarith called to see me. At
I day 15th I am brought into great thoughts as to

the best mode of atoning myself, in this time of

field weathers & ~~last~~ was - few seem to will

help me Oh Jesus help me charge for Thy

mercies, sake & love me more & physical than

to do my deathly duty to my Spouse benefit & they pray

an en. the frigine may be a part of the as perant the

Want of faith. Amen

want of faith. Amen
NB. I believe it was on 11th d) the 13/11 mo.
- the 10th or day before post. of 1700 & 1701

the MS on day before post. 5. 1700 1700

at day) 16th & 20th This day particularly
have found some little ones

(11 day) 16th & 20th of March
 Low was owing, have found some little composites
 & a few feeling of desire for more.

which I desire to give hearty thanks. May I
under it & rest for a few
days. etc

which I desire to give
 + say my mind under it & rest for a genuine
 this only - answer, may I still

hence of this variety
occurs farth. I think it was on the 20th day, that I
found a lot of small black, etc. etc.

requested sign. to take Dr. Hall back. Extra 'Cape Regency' to think I have good prospects for breeding. The next course, in hand.

I pay y^{ts} requeste to whate man best knows the wayes
 I think I have no doubts for bearing the
 hartefully and quickly

[Faint handwritten notes at the bottom of the page]

How important is it that we should be able to
if not patients we sent their cases -

1866

34

12 mo 2:00

(1791)

(1791)

"At this period of my life (Mary Cassin) she
 says - my faith is, that there is one God,
 who is supremely good, & dwells continually
 at sundry times & in divers manners,
 throughout all ages of the world. He has
 been pleased to manifest Himself to the
 sons of men; that in this our day, He
 shews Himself in the glorious dispen-
 sation of the gospel; having sent His
 only Son to be made flesh, & dwell
 among us for a time, in an earthly
 body. Though mysterious his death
 & suffering, I believe that Christ died to
 redeem us from sin; & that in
 through Him, believers have access to the
 throne of grace."

X. I think we may infer exactly from the character of woman,
 that she - "satan" - "we are one" does nothing but evil. I feel
 continually (P. 3) Evil may perhaps be kept off, & said
 to the effect which he is always
 to the effect which he is always

"My faith being renewed in Christ Jesus, the
 son of God & express image of the living
 God, I bow in humility & hope at the
 footstool of a mercy, looking for redemption &
 remission of sin; O! the mercy of the soul!
 how have it to do with it."

(the wife of Mary Cassin p. 75, 76.)

36
1860

11 May 23rd about 11 a.m. Mathewie
Miles called for D. W. Book entitled
Oxford Reformers which I gave him.
13th day 24th I gave 2nd vol. of Memoirs
of Josh. J. Gurney to Fred. Martin
to return it into the Library.

28th VIIth day I am so feeble in mind &
body, that it seems to be as the closing
scene of my life. Oh Jesus ^{do} I beseech
Thee to manifest Thyself more decidedly
and let Thy cleansing blood & the efficacy
& merits of Thy atoning sacrifice cleanse me
from all sin. I have, I think, long since
I do now more particularly feel that of
myself I can nothing - that all I can, all
I have done will do nothing for my salvation
but Thy merit & sufficiency, O Lord God
almighty, be pleased to blot out ~~all~~ my
sins for Thy dear Son's sake, Jesus Christ,
and if consistent with Thy will & Thy justice
for His sake, & His only, admit me into Thy
Kingdom & give me if it please Thee, ^{and} ~~which~~
^{abiding} ~~give me a sense of Thy presence~~ ^{for ever}
^{amen, amen. enable me}

~~continued from P 35.~~ for sin, with the new and
 living way cut up for the redeemed to walk
 in, & thereby ^{we} have access to a reconciled God &
 universal Father. My simple yet reverent testimony
 is to the love, the marvellous love of God, as the
 guide of our youth, and the staff of lengthened
 years, to those who acknowledge Him in all
 their ways" — May Caffer.

* Sayings? When satan whispers ugly things, and
 would fight my soul from prayer, some-
 times on my knees, like the poor Ind-
 ian bending low, I seek relief &
 though many a time no form of words
 presents, there seems a spiritual inter-
 -cession, & a calm succeeds; not always
 immediately. Faith & patience
 are kept alive by exercise. Then again
 I think of thee & take courage. May
 we not be thankful that we can,
 in the secrets of our hearts, believe
 "the precious blood of Jesus Christ was
 shed, to cleanse his head of mine!
 yea, thine & mine! from all sin! that
 being justified, we may be glorified, clothed
 in the fine linen, white and clean, as no
 fuller on earth can make it! No skillful
 alchemist can so separate the precious from
 the vile! my beloved Brother, many

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12 mo/4. Notwithstanding our manifold

grievous sins occasioned by slighting the precious
manifestations of the Holy Spirit and often
fallen far, - very far short of the glory of
God, & deprived ourselves of many Christian
advantages & privileges as well as by mis-
performance of
the services due from us ^{to the Creator} and
Saviour ^{of mankind}, there seems to be hope, in the precious

promises of the Gospel to them who ^{truly} repent,

and believe the Gospel. See Matt: XII: 7. (X 13 ^{Mat 6.6} ^{16.6} ^{17.6} ^{18.6} ^{19.6} ^{20.6} ^{21.6} ^{22.6} ^{23.6} ^{24.6} ^{25.6} ^{26.6} ^{27.6} ^{28.6} ^{29.6} ^{30.6} ^{31.6} ^{32.6} ^{33.6} ^{34.6} ^{35.6} ^{36.6} ^{37.6} ^{38.6} ^{39.6} ^{40.6} ^{41.6} ^{42.6} ^{43.6} ^{44.6} ^{45.6} ^{46.6} ^{47.6} ^{48.6} ^{49.6} ^{50.6} ^{51.6} ^{52.6} ^{53.6} ^{54.6} ^{55.6} ^{56.6} ^{57.6} ^{58.6} ^{59.6} ^{60.6} ^{61.6} ^{62.6} ^{63.6} ^{64.6} ^{65.6} ^{66.6} ^{67.6} ^{68.6} ^{69.6} ^{70.6} ^{71.6} ^{72.6} ^{73.6} ^{74.6} ^{75.6} ^{76.6} ^{77.6} ^{78.6} ^{79.6} ^{80.6} ^{81.6} ^{82.6} ^{83.6} ^{84.6} ^{85.6} ^{86.6} ^{87.6} ^{88.6} ^{89.6} ^{90.6} ^{91.6} ^{92.6} ^{93.6} ^{94.6} ^{95.6} ^{96.6} ^{97.6} ^{98.6} ^{99.6} ^{100.6} ^{101.6} ^{102.6} ^{103.6} ^{104.6} ^{105.6} ^{106.6} ^{107.6} ^{108.6} ^{109.6} ^{110.6} ^{111.6} ^{112.6} ^{113.6} ^{114.6} ^{115.6} ^{116.6} ^{117.6} ^{118.6} ^{119.6} ^{120.6} ^{121.6} ^{122.6} ^{123.6} ^{124.6} ^{125.6} ^{126.6} ^{127.6} ^{128.6} ^{129.6} ^{130.6} ^{131.6} ^{132.6} ^{133.6} ^{134.6} ^{135.6} ^{136.6} ^{137.6} ^{138.6} ^{139.6} ^{140.6} ^{141.6} ^{142.6} ^{143.6} ^{144.6} ^{145.6} ^{146.6} ^{147.6} ^{148.6} ^{149.6} ^{150.6} ^{151.6} ^{152.6} ^{153.6} ^{154.6} ^{155.6} ^{156.6} ^{157.6} ^{158.6} ^{159.6} ^{160.6} ^{161.6} ^{162.6} ^{163.6} ^{164.6} ^{165.6} ^{166.6} ^{167.6} ^{168.6} ^{169.6} ^{170.6} ^{171.6} ^{172.6} ^{173.6} ^{174.6} ^{175.6} ^{176.6} ^{177.6} ^{178.6} ^{179.6} ^{180.6} ^{181.6} ^{182.6} ^{183.6} ^{184.6} ^{185.6} ^{186.6} ^{187.6} ^{188.6} ^{189.6} ^{190.6} ^{191.6} ^{192.6} ^{193.6} ^{194.6} ^{195.6} ^{196.6} ^{197.6} ^{198.6} ^{199.6} ^{200.6} ^{201.6} ^{202.6} ^{203.6} ^{204.6} ^{205.6} ^{206.6} ^{207.6} ^{208.6} ^{209.6} ^{210.6} ^{211.6} ^{212.6} ^{213.6} ^{214.6} ^{215.6} ^{216.6} ^{217.6} ^{218.6} ^{219.6} ^{220.6} ^{221.6} ^{222.6} ^{223.6} ^{224.6} ^{225.6} ^{226.6} ^{227.6} ^{228.6} ^{229.6} ^{230.6} ^{231.6} ^{232.6} ^{233.6} ^{234.6} ^{235.6} ^{236.6} ^{237.6} ^{238.6} ^{239.6} ^{240.6} ^{241.6} ^{242.6} ^{243.6} ^{244.6} 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^{356.6} ^{357.6} ^{358.6} ^{359.6} ^{360.6} ^{361.6} ^{362.6} ^{363.6} ^{364.6} ^{365.6} ^{366.6} ^{367.6} ^{368.6} ^{369.6} ^{370.6} ^{371.6} ^{372.6} ^{373.6} ^{374.6} ^{375.6} ^{376.6} ^{377.6} ^{378.6} ^{379.6} ^{380.6} ^{381.6} ^{382.6} ^{383.6} ^{384.6} ^{385.6} ^{386.6} ^{387.6} ^{388.6} ^{389.6} ^{390.6} ^{391.6} ^{392.6} ^{393.6} ^{394.6} ^{395.6} ^{396.6} ^{397.6} ^{398.6} ^{399.6} ^{400.6} ^{401.6} ^{402.6} ^{403.6} ^{404.6} ^{405.6} ^{406.6} ^{407.6} ^{408.6} ^{409.6} ^{410.6} ^{411.6} ^{412.6} ^{413.6} ^{414.6} ^{415.6} ^{416.6} ^{417.6} ^{418.6} ^{419.6} ^{420.6} ^{421.6} ^{422.6} ^{423.6} ^{424.6} ^{425.6} ^{426.6} ^{427.6} ^{428.6} ^{429.6} ^{430.6} ^{431.6} ^{432.6} ^{433.6} ^{434.6} ^{435.6} ^{436.6} ^{437.6} ^{438.6} ^{439.6} ^{440.6} ^{441.6} ^{442.6} ^{443.6} ^{444.6} ^{445.6} ^{446.6} ^{447.6} ^{448.6} ^{449.6} ^{450.6} ^{451.6} ^{452.6} ^{453.6} ^{454.6} ^{455.6} ^{456.6} ^{457.6} ^{458.6} ^{459.6} ^{460.6} ^{461.6} ^{462.6} ^{463.6} ^{464.6} ^{465.6} ^{466.6} 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^{800.6} ^{801.6} ^{802.6} ^{803.6} ^{804.6} ^{805.6} ^{806.6} ^{807.6} ^{808.6} ^{809.6} ^{810.6} ^{811.6} ^{812.6} ^{813.6} ^{814.6} ^{815.6} ^{816.6} ^{817.6} ^{818.6} ^{819.6} ^{820.6} ^{821.6} ^{822.6} ^{823.6} ^{824.6} ^{825.6} ^{826.6} ^{827.6} ^{828.6} ^{829.6} ^{830.6} ^{831.6} ^{832.6} ^{833.6} ^{834.6} ^{835.6} ^{836.6} ^{837.6} ^{838.6} ^{839.6} ^{840.6} ^{841.6} ^{842.6} ^{843.6} ^{844.6} ^{845.6} ^{846.6} ^{847.6} ^{848.6} ^{849.6} ^{850.6} ^{851.6} ^{852.6} ^{853.6} ^{854.6} ^{855.6} ^{856.6} ^{857.6} ^{858.6} ^{859.6} ^{860.6} ^{861.6} ^{862.6} ^{863.6} ^{864.6} ^{865.6} ^{866.6} ^{867.6} ^{868.6} ^{869.6} ^{870.6} ^{871.6} ^{872.6} ^{873.6} ^{874.6} ^{875.6} ^{876.6} ^{877.6} ^{878.6} ^{879.6} ^{880.6} ^{881.6} ^{882.6} ^{883.6} ^{884.6} ^{885.6} ^{886.6} ^{887.6} ^{888.6} ^{889.6} ^{890.6} ^{891.6} ^{892.6} ^{893.6} ^{894.6} ^{895.6} ^{896.6} ^{897.6} ^{898.6} ^{899.6} ^{900.6} ^{901.6} ^{902.6} ^{903.6} ^{904.6} ^{905.6} ^{906.6} ^{907.6} ^{908.6} ^{909.6} ^{910.6} ^{911.6} ^{912.6} ^{913.6} ^{914.6} ^{915.6} ^{916.6} ^{917.6} ^{918.6} ^{919.6} ^{920.6} ^{921.6} ^{922.6} ^{923.6} ^{924.6} ^{925.6} ^{926.6} ^{927.6} ^{928.6} ^{929.6} ^{930.6} ^{931.6} ^{932.6} ^{933.6} ^{934.6} ^{935.6} ^{936.6} ^{937.6} ^{938.6} ^{939.6} ^{940.6} ^{941.6} ^{942.6} ^{943.6} ^{944.6} ^{945.6} ^{946.6} ^{947.6} ^{948.6} ^{949.6} ^{950.6} ^{951.6} ^{952.6} ^{953.6} ^{954.6} ^{955.6} ^{956.6} ^{957.6} ^{958.6} ^{959.6} ^{960.6} ^{961.6} ^{962.6} ^{963.6} ^{964.6} ^{965.6} ^{966.6} ^{967.6} ^{968.6} ^{969.6} ^{970.6} ^{971.6} ^{972.6} ^{973.6} ^{974.6} ^{975.6} ^{976.6} ^{977.6} ^{978.6} ^{979.6} ^{980.6} ^{981.6} ^{982.6} ^{983.6} ^{984.6} ^{985.6} ^{986.6} ^{987.6} ^{988.6} ^{989.6} ^{990.6} ^{991.6} ^{992.6} ^{993.6} ^{994.6} ^{995.6} ^{996.6} ^{997.6} ^{998.6} ^{999.6} ^{1000.6} ^{1001.6} ^{1002.6} ^{1003.6} ^{1004.6} ^{1005.6} ^{1006.6} ^{1007.6} ^{1008.6} ^{1009.6} ^{1010.6} ^{1011.6} ^{1012.6} ^{1013.6} ^{1014.6} ^{1015.6} ^{1016.6} ^{1017.6} ^{1018.6} ^{1019.6} ^{1020.6} ^{1021.6} ^{1022.6} ^{1023.6} ^{1024.6} ^{1025.6} ^{1026.6} ^{1027.6} ^{1028.6} ^{1029.6} ^{1030.6} ^{1031.6} ^{1032.6} ^{1033.6} ^{1034.6} ^{1035.6} ^{1036.6} ^{1037.6} ^{1038.6} ^{1039.6} ^{1040.6} ^{1041.6} ^{1042.6} ^{1043.6} ^{1044.6} ^{1045.6} ^{1046.6} ^{1047.6} ^{1048.6} ^{1049.6} ^{1050.6} ^{1051.6} ^{1052.6} ^{1053.6} ^{1054.6} ^{1055.6} ^{1056.6} ^{1057.6} ^{1058.6} ^{1059.6} ^{1060.6} ^{1061.6} ^{1062.6} ^{1063.6} ^{1064.6} ^{1065.6} ^{1066.6} ^{1067.6} ^{1068.6} ^{1069.6} ^{1070.6} ^{1071.6} ^{1072.6} ^{1073.6} ^{1074.6} ^{1075.6} ^{1076.6} ^{1077.6} ^{1078.6} ^{1079.6} ^{1080.6} ^{1081.6} ^{1082.6} ^{1083.6} ^{1084.6} ^{1085.6} ^{1086.6} ^{1087.6} ^{1088.6} ^{1089.6} ^{1090.6} ^{1091.6} ^{1092.6} ^{1093.6} ^{1094.6} ^{1095.6} ^{1096.6} ^{1097.6} ^{1098.6} ^{1099.6} ^{1100.6} ^{1101.6} ^{1102.6} ^{1103.6} ^{1104.6} ^{1105.6} ^{1106.6} ^{1107.6} ^{1108.6} ^{1109.6}

1868 During
12th Mo 16th. Last evening (night) and this morning did

not seem to have been rested with much sleep, but from
"bed-time" a little after to about 2 o'clock. I seemed to enjoy com-
=fortable sleep in which I was favoured. I think, with a
very pleasing dream of Wales, or ^{its} near neighbour
soon after which I awoke, or partly so, and enjoyed much of
the remaining night in comfortable, if not sweet, some of calm

sleep, which I esteem a very great blessing & cause of
much thankfulness & I hope, I am not presuming too
much to esteem it as a token that I am not, entirely forsaken
by Divine Goodness & condescension in thus giving me a
little encouragement & hand ^{as it were} out to tie a little head & water
from the back, & I trust to help me on my way. B. G. P.
be His Holy name. Since rising I have read to XXXVI

Chap. of Ezekiel with, I think, comfort and profit. Let the
Lord of all joy & comfort be blessed here in thankful

remembrance & beseeching Him to preserve me from mistaken
narrow feeling, ~~as to~~ & excited fancies of mind as tokens
of spiritual perception on the one hand, and from
hurdles of least measure by reasoning on the
mental activity of the mind on the other hand.

Oh give me thy Good Spirit to lead & to guide and ~~to~~
Comfort me, in the remaining part of my journey through
life. Let it pointings in a direction be clear & distinct so that

I err not on the right or on the left: and, should he
in any way mislead in spiritual discernment & judgment

dear, I pray thee mercifully with my arms and back, for
perpetual sake, I accept I pray thee his atonement and
mediation to free me from all guilt and condemnation

May I guard against, & be preserved from all ^{amen} superstitions.

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12 mo. 20.

I think my present nervous feeling -
which, I trust my merciful Father

will graciously condescend to look upon with
an eye of compassion & forgive me all
my sins & iniquities, have induced too much of
a slavish fear of man, in perceiving these

propagators of Scripture - "For he that will
love life, and see good days, let him refrain his tongue
from evil, & do good and his lips that they speak
no guile: Let him eschew evil & do good.
Let him seek peace & pursue it. For the eyes of the

Lord are ever upon the righteous, and his ears are open to
their prayers. But the face of the Lord is against
them that do evil. And who is he that will
harm you. But if ye suffer for righteousness' -
sake happy are ye. 1st Peter iii 10. 11. 12. 13. 14

see - Prov: XVI. 7 & seem to offer some instruction & encourage-
ment. O! may He who has the hearts of all men in
His hands preserve & help me - especially to please Him in
all my ways & may I more & more endeavour ye
seek to know His will & to work His pleasure as men.
O! Take from me the slavish fear of man, which
acts as a snare of the evil one & prevent me from any
serving Thee in faithful confidence.

21st day = Yesterday (1st day) I came in the
evening into my room & in some inquisitive curiosity
to the motives of my friend for sending me to his
inferior thereon & respecting thereof & he seemed to draw
from me answers, which, if not directly untrue,
seemed to me vague & deceptive to him thereby
drawing me into a feeling & condition open, for which I

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25

10 Mo 22nd (!) our Lord gave, to distinguish his
 followers from those of the world — by
the fruits. I say, I have a right to conclude
 that I am under divine influence, when I
 feel my heart filled with ~~the~~ love to God, &
 love to all men with a desire that all, without
 exception might be eternally happy, when I
 feel ^{an} abhorrence of all vice & sin, when I
 feel the peace of God which passes all under-
 standing. This, ~~is~~ to me, is evidence as conclusive as
 any demonstration of Euclid, and under this
 influence, the Holy Scriptures are felt to be
 precious. It is only under this influence we
 know that we have not followed cunningly
 devised fables; and it is only under this influence
 that we can bring forth the fruits of the Spirit; but
 they who are busying themselves with external &
 sensible objects, can have no idea of this state,
 even we, ourselves, who, in some favoured
 moments have experienced it, are liable by
 degrees, to loose our sense of it, if we suffer
^{carнал} carnal things to engross too much of our
 time & attention, hence the necessity of frequent re-
 tirement & purification of mind.

Life of W. M. Hall vol II. pp. 139, 140

1848

19th Most Kingdom, the power, and the glory forever and
ever. To thee O Father, to thee Holy Ghost, and to
Jesus Christ the Son of Thy love, be all the
praise, now & ever amen.

22nd. Rather stronger physically, but nervously weak
the enemy seemingly very busy & disposed to take advantage of

any weakness of to suggest hard & distant feeling. Oh! Thou
greater & stronger than he that is in, & the water, do
show in the plenitude of thy power & the strength of thy
love & tender mercy, help & preserve me, Father, Son & Holy Spirit

Referring to my observations at the early impression
ready compliance with the dictates of the Holy Spirit. &c.

I think I shall not do amiss by further stating that not
only is this early regard to his dictates as leading astray, &c. &c.
all this but as leading us into all kind of error. ~~Ex. 17~~ XV. 26

(Parallel passages) but as ultimately assuring us that
the Comforter will be sent to those who receive & obey

Him to me, - This doctrine of the perceptible influence
efficiency of the Holy Spirit seems to lie at the root of the

Christian system, as the affluent (?) & proceeding from
Christ as the person thought, & from whom we receive the benefits

- to Him, with the Father be all the praise. Amen for this
unspeakable gift - Amen. See further on this
subject at p 60. 62

23rd TV. day I shall be to Him from whom all blessings flow
about 3 P.M. another day of probation is granted to me, & I hope, to
obtain, my peace with a long suffering God. I think

Parallel which may be consulted. ~~Tris. XVI. 7.~~ XV. 26
Roms. VIII. 15. 26. Sc. &c. Consult a Reference Bible for
further Parallels

It is out of all one & unnecessary
to say from what led to this

1868

27.

18mo 24th (1st day) Speak and think well
of all, unless truth requires you^{as} to
think and say differently.

26th? - A John's dispensation as the ^{or the} ~~fulfillment~~ ^{dispensation} of
Christ's - a the Kingdom of heaven - it seems
to have been part of John's office to teach
repentance, or the baptism of repentance ~~for~~
preparatory ^{or for} to the remission of sin by Jesus
Christ see Acts XIX - 1-7. Mark I. 4, &c.

In all our undertakings, particularly
with strangers, and unknown, or suspected

character, it seems needful to ^{be} circumspect - to be
wise as serpents, and as harmless as doves. Matt. X. 16.

and if we lack the ^{all} wisdom, let us ask of God
that ^{all} wish to every man liberally & pleasantly
not; re. Jas. I. 5.

Christ Jesus - The Son of God was manifested "to
destroy the works of the devil, - to put an end to
sin, & to reconcile God the Father, the offended
deity & ^{to} restore man the offender ^{the sinner} + ^{second} ^{to} ^{him}
divine favour by His propitiatory ^{offering and} sacrifice.

All that is essential to salvation of the soul, needs to be
plainly & expressly set forth in the Scriptures of Truth.
see Acts XL. 20, 21 + v. 26. 27. 28. 29. 30. 31 &c.

46, 1868
12/23

— that she found the Irish life to be one
of continual warfare. From the narrative it
appears her affliction was occasioned by an
injury to the spine from being thrown out of a cart.
That she suffered, at times much and
was, it appears, hardly — a penalty to, on one
side, indeed so much so that I think she
could not at one time lift either hand to
her head.

Edw. Turner, "The Stone" / Halstead, Essex.

AE. 57 16/6/1868. In his last illness &
on the same — "I am the most unworthy
sinner, and it is all of God's grace that
I have been led on my way. How often
have I turned away from Him, and it
seemed as if He would not let me go!
Should I not be greatly dishonouring God,
if I doubted His acceptance of me at
the last, after all His loving kindness
& goodness all my life long? — I will
praise Him for this affliction & pray
that —

that it may be appointed to do His appointed
work of purifying me! He after repeats
"The blood of Jesus Christ cleanseth from all un-"
and many other equally encouraging. (Heb. 9)
His end seems to have been peace.

✓ day — 24th. May I, according to the measure
of the gift, & the ability given me, endeavour
to know, & to do daily, my duty to God, to man, —
to my neighbour, & to myself. I believe a want of
living nearness to, & a more decided aim of living nearness to
God, often stands in the way of these requirements.

1868

29

10 mo 27 Spirit, enable me to perform it

" Comforted under a feeling of
 derision, & as they do not issue from our-
 selves, I humbly take them as an
 evidence of divine regard. Vol 2 p 385 }
 Oh: Jesus: take up thy abode in my heart:
 be not ^a ~~an~~ ^{as an} occasional visitor but be my ^{constant} ~~just~~ ^{friend} ~~friend~~

28th Day What ever may be our outward
 calling - our avocations - our engagements - just
 seek to know our duties, and whatever objects may
 claim our attention let ~~those~~ ^{those} of the world take
 the precedence, - which seems to have been the
 practice of dear Wm. Allen - see his life vol 2 p 140 &c.
 Give me, O Father! Grace to discern the differences
 between the true & the false emotions - the right direction
 in the promptings of duty - between what is divine & what is
 not - what is pure & what is corrupt - what is of
 Self, or of Satan, and that which is of Thee! The
 Way, the Truth and the Life! - Give me grace
 that thy grace is sufficient for me in every
 time of need, for this purpose give me, O Holy
 Spirit through Jesus Christ, true faith ^{entire} & keep in
 Thee and Thy Son Jesus Christ! - amen. Oh! that
 my trust & confidence may continue unshaken in Him who

1868

Now that though He died once for us, without the
 gates of Jerusalem, near two thousand years ago, yet the effect of
 this one offering, if rightly received is of efficacy in cleaning us from
 all sin now as then, and we may as well to often consider
 to commemorate this event its effects by ^{remembering} saying that Jesus
 "Christ" is the same yesterday, to-day and for ever.

Last night I got late to bed, my supper not being brought
 me by J. Rutter until about 9 P.M., or later; nor my bed
 turned down about sometime by W. A. L. Miles. W. A. L. came following
 him a little while after, found me, & believed, not quite undressed. He
 looking towards me - much, said Oh! & went away without
 putting out the gas-light which remained in, until it was turned off at 10.
 I had covered it (over, or under) by Mrs. Brown the night-watchman.
 After that I got a little sleep. I say about 12 P.M., or 1 P.M. when
 heard the + was was singing at a little distance. About 2 P.M. all
 Mrs. Brown the night-watchman looked in upon me & I think he asked
 me if I had heard the toads, or the nightingales, or the "yes" as it is called
 were at Boston? - That there were, & from this house, who were
 singing, & I should hear them. - about an hour or two after, I heard some
 singing - apparently at some distance. about 2 1/4 before a before the
 the night-watchman called for me getting up - loud singing coming from
 very near, I thought - might be nearly opposite my window, which was
 preceded by a rather loud kind of hooting as if the party were
 imitating the hooting of the Screech-owl but whether that or those
 I heard singing before, one of the party, Mr. Alameda to ^{the house} I know not.
 strong, & they had gone - v. c. after Mr. Alameda had made his cat call, I heard
 the same singing at a great distance. S. Minnie said that there were
 some from her tent that W. Reed as was not enough heard.
 Those who attempt to account for the motives of others, should well

1868

1st day 8th I arrived just found type (Carrick)

into my room farther in for about 1/2 an hour

1st day 10th I was up and went to school as usual but

1st day 11th I was up and went to school as usual but

1st day 12th I was up and went to school as usual but

1st day 13th I was up and went to school as usual but

1st day 14th I was up and went to school as usual but

1st day 15th I was up and went to school as usual but

1st day 16th I was up and went to school as usual but

1st day 17th I was up and went to school as usual but

1st day 18th I was up and went to school as usual but

1st day 19th I was up and went to school as usual but

1st day 20th I was up and went to school as usual but

1st day 21st I was up and went to school as usual but

1st day 22nd I was up and went to school as usual but

1st day 23rd I was up and went to school as usual but

1st day 24th I was up and went to school as usual but

1st day 25th I was up and went to school as usual but

1st day 26th I was up and went to school as usual but

1st day 27th I was up and went to school as usual but

1st day 28th I was up and went to school as usual but

1st day 29th I was up and went to school as usual but

1st day 30th I was up and went to school as usual but

1868

12/38th

his resurrection, & the fellowship of his sufferings, being made comfortable unto his death. If by any means I may attain unto the resurrection of the dead: ^{not} as though I had already attained either were already ~~was~~ perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count myself as having to have apprehended: but this one thing I do, forgetting those things which are ~~left~~ ^{left} behind, & reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. *See Philippi. Chap. I. ~~VII~~ ^{III} vs 8-15*

Let me press forward like Paul through the difficulties.

31st also read with singing Phil. III vs 15 & 16.

31st In the act of I. Edw. VI. Cap. 12 repealing the act of 26 (?) Hen. VIII Cap. 13 (?) 1534 (?) the new ^{law} ~~law~~ ^{act} ~~act~~ (a touching the act of Supremacy 26 Hen. VIII Cap. 1. ¹?) The explanation which is there given &c. there is this remarkable clause: in the fir of a reason or "cause given": & Subjects & all the statute, should obey rather for love of their prince than for fear of their laws &c. see note at foot of I. 338 of Hould's Hist. of England Vol. II

Yes: this reason or motive, should move us Christianly to obey our Prince and Governor, our King and Ruler, for the love of our God, than for fear of His laws, & the punishment consequent upon their infringement of them.

1868

35

12.40 3rd

Awoke from an early hour this morning
 Enjoyed but little sleep & the time passed in much—
 I think, spiritual enjoyment & mortal
 repose, but was broken after a short time in an
 imperfect slumber or dozing my nervous
 system being very sensitive, after breakfast this
 disturbed feeling seemed to be increased on being told
 by Samuel Prince that J. Thoburn had been
 missing from about 4. P.M. of yesterday. I think
 the last time I saw J. T. was in my sitting-room
 on the 1st day evening the 2nd inst. ~~the day previous~~
 the ~~next~~ ^{1st} day evening the 2nd inst. ~~the day previous~~
 here I think, on the 1st day evening the 2nd day evening & lastly I think
 on the 8th day evening. N.B. I think the last time
 that Mr. Martin was here was on the 2nd day the 1st
 inst. when he read part of Mary Capper's memoir
 to me.

5th The singleness of sin in all its relations with
 -sin is not discerned all at once, neither is the
 efficacy of Divine grace manifested in all its ful-
 -ness, but as we can bear it, obedience keeping
 place in deep abasement & humiliation
 with the Spirit revealing ^{God's} ~~truth~~ ^{the Father}
 revealing the ~~truth~~ ^{the Light}, the Life, the
 Way, when we come to a ~~view~~ ^{view}, though yet
 faint & imperfect, of the ^{view} ~~view~~ sacrifice
 to page 38.

5th 1868

12 mo 31st P.S. to foggy morning at last p. 53

It would seem to me, something like an act of ingratitude, if I were to neglect expressing a sense of gratitude due from me to my God in His loving kindness during my recent revelation of things by making known to me more clearly & fully the efficacy & beauty of that Divine scheme of Redemption, through a Crucified Redeemer as set forth in the Gospel of our Lord and Saviour Jesus, Christ by His wonderful birth, life, sufferings, death & resurrection, ascension and mediation for us. & glorious scheme and provision for poor fallen man.

— may I never & more see its beauty, efficacy and ~~truth~~ value and worth, to be a doubter as an essential article of the Christian's faith.

Th. Theobald told me this afternoon that the woman (recently executed at Lincoln for poisoning her husband —) had refused to acknowledge her guilt. I have heard, & read, of 1, or two other parties similarly refusing confession. Now it appears to me that being a criminal to confess his guilt is injurious 1st as tempting the unhappy criminal to waver on either side the point of death; as though the secular & the law were either not satisfied with the conviction or a doubt even simply, or that they had misgivings as to the moral influence of responsibility for executing capital punishment without higher authority than legal conviction of the criminal!

1848
11th Dec: 28th 7th day

Enable me heartily to forgive all
who may have offended, or in any wise injured
me. Oh! purge me from every defilement of
body, soul and spirit for Jesus' sake; & do thou
bless all my dear relations & friends, every where
amen and amen. Keep me from the
temptations & sufferings of the evil one.

especially from sinning unlawfully, things of thee.

I have sometimes thought, I have, during the
latter part of my illness especially been misunder-
stood, if not fully dealt with by those men
whose care I have been placed, "maybe" I have
been misunderstood, and I may have something

misunderstood those around me; but I think I
can heartily forgive & overlook all myself

I wish them to be entirely reconciled & have had not some
sense of duty seemed to require me th that

all may be well and end well for Christ's sake
amen. I know I am weak and have often

greatly erred, and transgressed especially

against so good & gracious a God who has watched
over me for good from my youth up. I seem

however as though I could only acclaim "God have mercy
on me! a sinner!" for Christ's sake amen.

I believe my judgment was of time, but I fear as well as myself may I do
therefor. I pray charitably as being myself able to err in any or all of these things.

56 1869

Day 1st mo: 1st The commencement of.

1st another year. May the progress of spiritual

vital religion progress here with as life & opportu-

nity are afforded me ^{and as} by divine grace & Providence

are vouchsafed to me. May I thankfully receive &

render every dispensation granted me in furtherance

of my preparation & sanctification ^{broken} for the world to come.

My ^{own} ~~the~~ things of time have less of my attention and

estimation, and those of eternity ^{more}. May I ever remember

with gratitude the goodness of God in His abundant kindness

in opening to my mind some important truths, soon after

my severe illness during the middle of 1868 and for His

wonderful restoration thereof so far as to give me ability at

times to enjoy and I think, to profit by Scriptural & religious reading.

Consult, or refer to occasionally, - P.S. VI. 3, 4, 8, 9, 10, 11, 12, 13.

O Lord! in Thy goodness remember us in the forthcoming year, for good, and

be pleased in the plenitude of Thy goodness & mercy to bless me,

my dear Mother, my Brethren, & sister & all my relations in

this and in distant lands, - and bless all men, every where, for that

out here and every where Thy goodness extends to all, through

Jesus Christ our Lord to whom, Thyself and to the Holy Spirit, be

universal praise, world without end. - amen.

O Lord! send into my heart The Holy

Spirit to abide with me as my guide, my

Guard, my Instructor, and my confidence and

hope, and give me I pray Thee O Lord, a

still clearer evidence that all my sins are

forgiven me for Christ's sake. - amen.

1848

44

St 3 x not that I would wish to convey the idea that the progress to a knowledge of the Gospels should be made in this way, but I think it the most Scriptural & the most of them one

the more & more favored with
 Peace in believing is the prayer of
 my dear Sister - Mary Capper to her brother
 John Capper 2nd. 1818 Memoir 1/3/187
 1883

24/13. I think, indeed I am assured that the
 frequent disregard of manifestations of duty, the
 denunciations & reproaches of the Holy Spirit in days
 that are past may be the cause of our (if my)
 present frequent sense of desolation, & of doubting & of
 uncertainty with relation to feel myself often overcome
 whereby I am sometimes brought into deep anguish
 & my soul so still condescend to recruit me to
 comfort me, without not thy holy spirit from
 keep me in the faith & hope of the gospel
 through Jesus Christ, & preserve me from all delusion
 for this sake, among the foregoing & the following
 I have attempted to make the foregoing condensed at page 69
 It seems with me to say, that if the Holy Spirit had been listened to, and
 obeyed, the drawings to the various vices & habits
 have been more direct & perceptible that I have
 resisted to experience & doubtless this direction
 & disobedience of his ^{holy} lead me into much
 distress & condemnation in after life
 He has led me into deep suffering & into
 temptations & condemnations which had I ^{not} heeded
 might have been removed from after life.

Oh! the doctrine of the perceptible influence of
 the Holy Spirit is a precious doctrine in
 connection with that of the atoning sacrifice
 of Christ Jesus our Lord & Saviour or source of
 this great salvation through Jesus Christ

the progress to a knowledge of the Gospels should be made in this way, but I think it the most Scriptural & the most of them one

58 1869

1. ~~IA 10th~~ Mo 3rd.

"Breathe, let every man,

wherein he is called, therein abide
with God." Here I am, at the foot of the

This is, at present the place, in which it
may please God I should abide, whether
for longer or shorter ^{time}; may He enable me by

Grace to abide patiently, and zealously ~~to do~~
do His will, to His glory, with benefit to others, and
conducing to my salvation through Jesus Christ

Only he be with me, though all. His providential
care has, I think, been with me hitherto through life.
What shall I, what can I render (but thanksgiving)

iii) 5th for all his benefits, seen or unforseen?

In the living plan of Redemption by Jesus Christ

how wisely it is provided that we should have no
claim to be our own saviors either by works, by sacrifice or
by atonement of our own providing - but all is
provided for us by the Sacrifice of Jesus, The Son of

Justified by faith alone. What we should have nothing to boast of. Rom. I. 29, 30, 31. Eph. II 9. But by faith are we

III 28
= without the deeds of the law Rom. III 28, 29 30
etchs. 38. 39. Rom. III. vs 21, 20, 23, 24.

can ^{any} give to God a recompense for his soul,
for ~~it~~ God owes nothing to man.

besides if all men have sinned and fallen ^{come short} }
that of the glory of God - see Rom. iii 23.

what amount ~~the~~ ^{the} kind of sacrifice shall be

offered for the sin of each? but Christ is the
one offering who was once offered for sin. } Peter iii-18
 } Heb. ix-26

Heb. 2.6. sins of the whole world 1st Tim. Chap. 4. 7. II. 2

Besides in Jesus we have not only the atonement & the sacrifice for sin but in His own person we have ~~the~~ the whole world.

1868 During
12th Mo 16th. Last evening (night) and this morning did

not seem to have been rested with much sleep, but from
"bed-time" a little after to about 2 o'clock. I seemed to enjoy com-
=fortable sleep in which I was favoured, I think, with a
very pleasing dream of olive, a ^{near} neighbour hood
soon after which I awoke, in part, so, and enjoyed much of
the remaining night in comfortable, if not sweet, some of calm

sleep, which I esteem a very great blessing & cause of
much thankfulness & I hope, I am not presuming too
much to esteem it as a token that I am not, entirely forsaken
by Divine Goodness & an descent in this giving me a
little encouragement & handy out ^{as it were} to be a little head & work
from the back, & I trust to help me on my way. Be God
be (His Holy name) since rising I have read to XXXVI

Chap. of Ezekiel with, I think, comfort and profit. Let the
Lord of all joy & comfort be blessed here in thankful

remembrance blessing Him to preserve me from mistaken
narrow feelings, ~~as it were~~ & mistaken names of mind as tokens
of spiritual perception on the one hand, and from
hardness of heart measure by reasoning on the
mental activity of the mind on the other hand

Oh give me thy Good Spirit to lead & to guide and lead to
comfort me in the remaining part of my journey through
life. Let it pointing in a direction be clear & distinct so that

I am not on the right or on the left; and, should be
in any way misled in spiritual discernment & judgment

dear, I pray thee mercifully with my arm and feet. Then
for Jesus sake, I accept I pray that his atonement and
mediation to free me from all guilt and condemnation

May I guard against, & be preserved from all ^{amen} superstitions.

600869

Friday evening 1st Nov^r. - Would that
I could experience something of
that growth of faith and of that ^{patient}
charity of which the Apostles?
(Paul, Alvanus & Timothy?) seem
bountiful to thank God for, as doing
it meet they should, on behalf of
the Thessalonians. - See 2nd Thes.
Chap. I v. v. 1-6. Oh Jesus! bestow
these precious gifts upon me through
Thy grace - Amen.

1st day 10th. If the grace of God which brings
salvation hath appeared to every man, ^{sc.} teaching
us that denying ungodliness & the
world's lust - we should live soberly, righteously
and godly in this present world, looking for
the appearing of the great God and our
Saviour Jesus Christ sc. - does not our
obedience to this teaching of this grace bring
us ^{ultimately} (by a growth in grace) to a
saving knowledge of the God Jesus Christ
and to a knowledge of His great Salvation?

P.S The foregoing remarks are an attempt to
condense & make more clear my views
as referred to at p. 39. I think they are at
least spiritual & theological, I hope they are
correct. Oh may I experience more of this
grace 13/69

1. By faith, grace ye are saved, through faith
2. Bring w^t through the operation of the Holy Spirit, - &c

1868

443

1860
2ndnd. humbly, I think, craves pardon & petitioned help

for Jesus sake to be more on my watch ever. I
 think under ^{prepared me} prayer to be more careful for the
 future. I am ^{now} a little ^{more} satisfied with me some time
 this morning, under some sense of mental, or
 spiritual oppression until this afternoon when
 after search for, & finding the 9, 10, 11, ^(1st & 2nd chaps. R. 7.) the coming
 them, with their parallels & also reading the redac-
 tive vers of these - in 1st. Cor. chapt. VI.
 I became somewhat calmer, and now about
 6 o'clock P.M. I feel a comfortable calm, & little,
 if any, sense of condemnation. Oh! how good is the

Lord to his poor dependant children one of whom
by His grace I understand, I heartily wish to be.
Physically, I think I had my weakness & debility par-
ticularly on my left side seems to increase only
O Lord! strengthen me with faith & courage in
my inner man - for Jesus sake amen.

This day was intense at the busy grave here
the remains of a child - of Jos. Barber O! that I
may be made meet for such a destiny for my body
and a preparation for a habitation of the soul
in one of the many mansions prepared for the
children of God through Jesus Christ, whom I seek
to grant me as one of the friends of all my sins
and a measure of His blessed Holy Spirit, to
guide me for the short remnant of my life into
all truth & to bestow upon me peaceful ^{peace of} ~~rest~~
the presence of the Comforter - that peace which passeth
all understanding, - which the world can
neither give nor take away. O! had me not into
temptation, but deliver me from evil - for thou art the

† -Consistent 1st Corin: Chap VI - v 14. and Paul's
happ goes Christ. 2nd F His Sages informed

62 1869 the 13th

1st Mo. 13th V day. - If he does not expect that one

talent should be as productive as five yet
to even a single talent a proportional responsi-
bility is attached - ^{abstracted} ~~abstracted~~ ^{from the} British

friend of 12th Mo. 1st 1868 ^{observati-} ~~col. 2~~ considering these
individual requirements & ^{their} corresponding
responsibilities - what diligence & care
is requisite on our part - what divine help, & how
much need we of an atonement, of a
Redeemer & Saviour to justify us - to atone for
all our sins of ~~omission~~ ^{commission} & ~~commission~~ ^{omission} - for all our
faults & failings in doing the best will & performing
the exact requirements of our Divine Master!

on silent // "We believe that Christ is now the Great
High Priest of the Church universally
Worship ^{sc.} * that it is entirely his office, whether in ^{insti-} ~~ment~~
mental means be used to awaken in the
heart a real & honest concern to be saved, &
that ~~that~~ when thus awakened, he, through
his Holy Spirit (if reverently submitted to)
becomes all things to his humble followers -
their atonement, their sanctifier, their
righteousness, their justifier." - part of Jas

Emley's (of Philadelphia) letter to S. - on silent
worship - from the British Friend of 4th 12th Mo. 1868
p. 302. Col. 1. Compare above with remarks on }
p. 65. Vol. 1. See further justly remarks. in the } P 68
same letter - "But we also also believed that it is the
Holy Spirit's perceptible influences are not at our
command any more than the rain that descends from the
clouds, but that as it is believed in and waited for, the "times

4. Under the head "Christian Worship in the
B. Friend for 12th Mo 1868.

1868

45

I may, in sincerity say ^{in heart at least} with Mary Brown ^{- one} ^{Annals}
 Monitor for 1869 P. 31. "It is only through the mercy
 of a longsuffering God that I can even hope," but
 I sometimes, after I am (but myself am sometimes) often
 induced ^(reasonably) to trust in his love. I may say as regards
 myself I am at times, favoured measurably, to trust & to
hope in his love and mercy through Jesus Christ -
 yet at ^{other} times my faith is often very low & more
 even as it were but a hair's breadth. O Lord give me
more faith, more confident trust in Thee. amen.

Mrs Anne Brookbank ^{& Kendal} - Annual Monitor for
 1869 "Many were the conflicts & fluctuations of
 feeling she had ~~to go through~~ to experience; & the enemy
 was permitted at times to come in like a flood, so that she
 could feelingly respond to the words of the psalmist - "My
 feet ~~are~~ ^{were} almost gone, my steps had well nigh slipped," and
 again: "I will say to my God my rock. Why hast thou
 forsaken me? why go I mourning because of the
 oppression of the enemy?" After such conflicts of mind, in
 which it is believed the wearing of the body was very evident, great
 were her heart-searchings to discover wherein she had mis-
 terway, until it pleased the Lord again to appear for her help,
 sustaining her mind with passages of Scripture & hymns, which were
 sweetly applied by the Holy Spirit to her comfort. - It appears
 Ann Brookbank was confined to her bed nearly 40 years - after
 much suffering - see account of her in Church Annals for 1869.
 see p. 96 to p. 53 - Remark - It seems she was (at least) living
 in poor circumstances of life - hope to find "our dear" she had been
 relieved by change & parish aid - It is a remarkable instance of the
 of Christian endurance & St. K. I. I think it is recorded of her

64 1869

1mo 15th Vi day confes his own sins to God in public?

That the sinner should allow himself to be a
vinner & sin-normae. - The priest had no
concern with him. - That the soul went
straight from the body to heaven or to hell.

The Church was the congregation of good men
& that prayer was of the same efficacy in the air as
in a church or chapel. "The building calls
the church was made to keep ^{the} people from rain &
wind, a place where the people might ^{meet}
assemble to hear the "Word" of God." ^{RS}

That the saints has no power to help departed
souls" - The saints could not be mediators.

That there was one Mediator, Christ. Priests were
like other men. I might marry & have wives like
like other men. The saying & singing mass, ma-
tins & even song, was but roaring, howling, whistling
mumming & juggling, and the playing the organ a
foolish vanity. "It was enough for a man to
believe what was written in the gospel - Christ's
blood was shed for man's redemption" let every
man believe in Christ & repent of his sins." ^{RS}

St. Stephens underlain!
Mendacious love to man!

(See Froude's History of England
9th ed. 1858. p. 62-65 }
Vol. III 10
above times resemble those of Friends (2)

'Caiph as' said Coverdale in his dedicatory
preface (to his ^{1st} ed. of the E. Bible) being bishop of
his year prophesied that it was better to put
Christ to death than that all the people should perish.
he meaning that Christ was a backslider &
deceiver of the people, when in truth he
was the Saviour of the world sent by his
Father to suffer death for man's redemption.

1 day - 17 Last night - & early this
morn'g. I awoke with some thoughts

Faber Hist. of England
Vol. 3. p. 80.

perceiving that their intent aim was lively - by the enemy
that aims to lead my mind into entanglement of doubt & fear, I

1868. th 12th Nov. 24th. I am, I think, in some degree sensible that it requires much ~~abstract~~ ^{abstract} thought & intension of mind to see - to apply ^{us} it, and to qualify ^{us} for these.

The year 1868 is rapidly drawing to a close —
tomorrow, being what is termed Christmas-day
I am drawing rapidly, — very, — very rapidly, to
— ^{close} — the term of my life. — O God, and Father of
our Lord and Saviour, ^(Jesus Christ) for the sake of His
merits, sacrifice and mediation, blot out
all my sins of commission & omission and cleanse
me, & wash away my transgressions in the blood
trusting solely on thy mercy, that through His
merits, mediation and all atoning sacrifice I may
at last be permitted an entrance, into one of the
many mansions prepared for the just. — (the redeemed) —
but the least seat in one of these mansions etc
be so ^{given me} — ^{amenable} — Keep me alive in the faith
— ^{stronger} — to continue the battle unto the end
for I know the consequences & the value
of the momentous issue — for Jesus sake, who
undertook to give ^{his precious} life for the victory through faith in
him. Grant me my request for His sake — ~~that~~ ^{that} it not
be to me, an unworthy sinner — a ^{lost} ^{lost} — a ^{forlorn} ^{forlorn}
but give me an earnest that my sins ^{are} ^{are} forgiven me
for, His sake — amen

Tuesday 25th Christmas day - so called - now about 1868 years
since He who came into the world to save sinners - of whom I have
been, if not ^{yet} one of the chief, and to purchase ^{purchases} eternal redemption for
us by offering himself an atoning sacrifice to God upon the cross,
shedding his blood, that we might be cleansed from all unrighteousness. It seems
^{strange} well to after to commemorate this event to impress upon our minds

"Te Deum" {copied by me from a

"The sea, the shore, the morning,
A glorious anthem raise;
Shall I not swell the ~~anthem~~ chorus,
With a hearty hymn of praise

Creator, Guide, Protector,

In whose strength grow we strong,
Shall we not trust thee wholly,
Who've proved thy power so ~~very~~ long?"

Truly thou art our Father,
Acknowledge, or unknown,
And we but little children,
That cannot run alone.

Yes! 'thou art our Father;

Whether we go, or stay
In sweet home's tranquil duties,
Or gliding o'er Biscay.

Copy^d sent me by Mrs. Appleton 24/1/1869

57

It silver chord extendeth

From Falmouth to the Nile,
And thrills with soft vibration
Neath the Paternal smile

"

And lightening gently, draws us
Toward Thee, and towards each,
In mystical communion,
Beyond expression's reach

"

Most surely we will trust Thee,
Our Father, Guardian, Friend,
Thou hast been with us hitherto,
And will be to the end."

— " —

"The foregoing was sent by Robert Barclay Fox in one of the last dispatches before his death, which occurred on seventh day, the 10th of 3rd mo 1855, in one of the tombs in the Pyramid of Theze, near Cairo. He was buried in the Cemetery there the following day."

68, 1869

VI day 1/22. The memorandum for confession at P. 9,
seeming to be so badly written as to be almost
illegible I deem it best here to record the substance
thereof. - it is to this effect: - That feeling I have, at
various times of "appearing in meetings for worship, not
always to have been sufficiently careful to follow the true
guide in my communications whereby I have, I think
been tempted to run before my guide - sometimes to preach
more so than Christ Jesus, that my dear friends,
who perceived it & admonished me were right & I wish
to feel thankful for their kindness. That having seen
my faults therein, I crave forgiveness for the same through
the merits of Him who is appointed to bear the sins
crone of our "holly thing". be it so O God for Jesus sake.
amen }

22nd I have been informed this day that our dear
Friend Jas Backhouse ^{20th inst} died (rather suddenly,
yesterday morning the 20th inst. He gave me
a healthy council & hints with respect to some things
I had offered in meetings and some valuable hints
which I could not ^{and} sufficiently appreciate or properly
receive at the time but now that I find them
more appropriate & perhaps call for I now kindly
for bearing here the Society, I have been with me
may I retain the recollection of them with
feelings of love. gratitudes towards those who
answered them upon me and profit thereby.
I thank Thee O Lord for thus living these things to my
view & preserve me in the future from these &

1/22nd all other temptations. amen,

23rd - Vth - "He said he had no hopes until people came to Christ as the people came to David - such as were in distress, such as were in debt, and such as were disoriented came to David & he became their captain; and so it is in a spiritual sense when the poor mind is in distress respecting the salvation of the soul & finds itself a debtor & has nothing to pay with, for this is the state of poor sinful man but as we are discontented with our states and cry to the Redeemer for help, & how he pardons our transgressions & loves us freely, becomes our Captain & equips us for spiritual war - "Warfare R. D. 1st the Christian life is a continued warfare" }
(From Wm. Martin's Diary 675)

24th

1st day - Oh God! Preserve ^{me} from doubt and fear from all undue anxiety which does no good, but engenders discontent and loss of faith. Oh! enable me to throw all upon Jesus & trust Him for the uplifted you of all events. Amen.

2nd Oh Jesus make no salary for life able as my enemy is indeed near Oh! sorrow of the sinners! be Thine very near to my troubled soul. Amen

70 1869

II day

1/25th This afternoon, about 3 P.M. The remains

of our dear Friend Jas Backhouse Senior ^{was} interred
he died on 5th day the 21st inst.

I had the opportunity of partially seeing some of
the pious & people attending & from my room
at the Retreat, for dear departed dear Friend
doubtless to his blessed everlasting home in
heaven. "O! May I die the death of the
righteous & my my latter end be like his. I
cannot but esteem him - as a father in Christ
Oh Lord! let I pray thee, a large portion of
his spirit rest upon me - amen

2/6th "So long as God tries us he is not angry" (Let him
alone): He would not thus prune the tree, if he had
sentenced it to be cut down. "I see what I need I did
not, ~~see~~ & the discovery is painful"; but if he was ^{mindful} ~~mindful~~ to
tell me, he would not have shown me such things as
these. That he far from him to trifle with my misery
In vain the enemy says, "But thy sins are so numerous
and aggravated. So they are; but this is the very reason
why I should apply for mercy. Pardon my iniquity for
for it is very great"! - (A Friend & me 1869, p. 43. Col. 1.

1869 ~~Jan~~ 8th

71

2nd night, I am a sinful man O God my

How dread full to feel as if left alone without thy help O God
in the house - Jesus when again with healing power thy wings over

iniquities have been numerous & very exposed to
such an extent as almost to conclude that I had
ruined out my day of grace - but O! those
who put me and hasten to the aid of my
oppressed conscience do thou still comfort me by
Jesus to me who hast so graciously continued to
grant me, I hope sufficient breadth of forgiveness
pardon to report of all my sins and I may then
in the plenitude of thy mercy to blot them all out
for Jesus sake & for the sake of that sacrifice
which I have ^{for me} made - confirm me unmovably as I
am by his blood shed on the cross & the suffering
for my sins whenever he indulged for my sins, yea for
punish - oh the blessed hope of this precious offering
may it be ever & ever felt by me to be accepted before
Thee O God a full & sufficient atonement
for ^{individual sins & all} my sins - notwithstanding my defaults as a
criminal before Thee. Grant me my request
& cause my heart yet to praise Thee for thy
mercy & for thy loving-kindness - that I may be
- not seem free. Jesus make me free indeed
indeed - amen. 6: Help me to endure even
unto the end - amen.
O how I lament the loss of opportunities -
the slights of the Holy Spirit to lead a sinner
I need - a sinner I want. I can say
nothing to save myself - how much I shall
be deemed - yet O God leave me not to
myself lest I despair utterly Jesus come to my
help O God of the helpless help thou me
amen.

72 1862

11 days seeing we cannot save ourselves & then
unless a Saviour be provided for us
let us come to wings for ourselves, but
a Saviour as the Gospel declares to us
let us ask, seek for & obtain such
a Saviour and Oh! when he gives
let us be thankful & give Him glory

9th. Enjoyed a better night of sleep & rest than
usual & am with feelings of some of those things
for which I wish to entertain feelings of gratitude &
heartfelt thanks. However much of my old feelings of
lassitude & despondency returned after breakfast &
during the early part of the day. What can I say?
Praise thee heavenly Father! who in highest & in
deeper be pleased to uphold me & support my weary
steps & faltering faith - and though I may often
feel as a lost sheep going astray & have no shepherd
for Jesus' sake seek me and bring me into the
fold & enable me to stay my mind constantly on thee
knowing that thou art too wise to err - too good to do
wrong. Amen.

10th. Thanks giving gratitude & praise unto our Comforter
Heavenly Father inasmuch as he has this morn-
giving to visit me again this afternoon with some sense of his
goodness by lending a little my heart & in some degree removing
somewhat of the sense of darkness & hearing it which I have
been for the past few days much oppressed, my I continue to
abide under the shadow of his protecting wing which I pray
he may continue to spread over me, while this evening he
overpassing or less me not into confusion but deliver
me from all our attempts to save myself. Amen

1869

V. day
2 mo 11th

75

Last night, - if my feelings were to be the measure of the reality I think I have some sense of the divine presence - of his goodness towards me. I entertain no doubt, I might have been under excited feeling, but the sense to me was that his Holy Spirit was not wholly withdrawn from me & that I had been favoured to make the resolution to follow on to serve Him from gratitude, and if the sense of a motive of service were beside fear & the mere mercenary hope of reward were the actuating motive, Oh! leading me to act solely on the principle of that faith which worketh by love to the serving of the Lord in a grateful feeling of the goodness of God, and that he is worthy of all our love & service since he is good to the thankful & the unthankful. ~~Thus~~ I trust I may be truly thankful for the least display to me of his mercy & goodness over which suffering under the most acute suffering of nervous debility - amen Oh Jesus uphold me with thy free Spirit & preserve me still in the hour of our trial and ~~great~~ temptation (amen). Oh! preserve me from superstition - from being led by ^{new} nervous feelings or from enthusiasm. Amen. Whatever feeling I may at times have to experience, keep me O Jesus to wait patiently until if it please thee to send me a little comfort & bread from heaven to help me on my way. "How glorious is the Light, too light! The Light of heaven" after dark seasons. Oh if what I experienced last night - be the true Light, for which I hope it was - may I be vindicated near of it, & may I cherish it, and profit by it.

14. Oh Jesus! still in mercy look upon me and forgive me for thy own sake - amen.

74 1869

2m 11s I seem to be in the position being only for
mercy - Mercy & forgiveness, solely for the sake
of the merits & mercy & the mediation of Jesus
Christ - Oh let not his suffering - his mortification
& his reuniting at various long - may have
been his living kinship to me - Let them
reach their ~~full~~ way to my eternal
salvation - Let it be to thy honour & glory
to receive me even as a second friend for
the living - amen. Help me to hold on
despite the opposition & buffeting of ~~the~~
& be pleased to bless these awful visitations
& may they be shown to me as profitable
visitations & as baptism to purify me - to
humble & ultimately to prepare me for an
abode - if the least room in one of
thy many mansions - Oh! it will be
with all the present suffering which pray
thee to enable me patiently to endure
all my appointed time - ^{to be} - amen.
give me to see that it is thy will & be
pleased to chasten me, not in thine
anger - if in judgment be pleased to
remember mercy - amen.

18th Oh! How ^{do} I long for the divine presence & to
enjoy his good gift - come into my heart. O Jesus purify
make haste to deliver me - Amen

Up, watch and wait and pray!
Make haste, O man, to live!

It has been to me in vain Bonner p. 177 (P. 177)

1869 2nd Mo 21) ^{Thurs} 1 day - "Left up thy head in hope, Rest on
thy sword from day to day."

Wm Charter to Sarah
Charmar
19/18 21 - }

2nd Mo 27 Friday Oh Jesus be with me success & peace me from
every evil thought word & action take pity on my poor
low, if not ~~Oh Jesus~~ let others deliver me from these
& feelings of malignity, of impatience, and of
impotence Oh Jesus manifest to me thyself
& give me to see - to feel & to believe in my faith
that thou hast saved me, with an unalloyed
salvation through that redeeming love which thou
gavest, ^{with to} humbly trust for my redemption -
Yes Oh God, for the sake of that love which
gave thy only Son, a ransom for the cheap sinner
which I esteem myself - Oh do - do for thy mercies
sake in Christ Jesus freely receive me & give me
an open access thereto - Amen. I trusty most give
me to rejoice, if I am accounted to suffer
thou art for thy name, - if thou command
them to insult. Give me grace to feel, forgive

3rd Mo 1st If permitted to live until 7th day - 6th inst. shall attain

my 59th year - about late do a fortnight

on VIIIth day evening the 2nd ult. after reading II. III. IV. V. & 6?

I had I think some very precious views & feelings with
respect to the efficacy of the atonement of Jesus Christ by

Jesus Christ which continued with me I think I may
 say throughout the night, but yesterday morning just day
 before yesterday was over & during last night a peaceful
 conflict of mind occurred. perhaps rather calm this morning
 I wish to commemorate the good work of God for his blessing
 upon me the feelings of compunction & the love left me on 7th day
 evening. Oh that I may not only enjoy but continually
 realize these holy yet feeling in every time I conflict of spirit
 Oh Jesus enable me to overcome, by the aid of Thy blessed Holy
 Spirit, — which graciously condescend to give me as my
 Instructor & my guide, my guard and my constant Comforter.
 for Jesus sake — Amen and Enable me to resist every temptation
 of Satan & deliver me from all evil, for Thine is the Kingdom,
 the power and the glory for ever. Amen — with my soul.
 Be O God, if it is in accordance with Thy
 Will, a constant abiding sense of Thy presence,
 presence altogether unworthy of the least of Thy
 blessing — grant it for Thy mercy sake in Christ
 Jesus — Amen

3. 4th Oh that it may be my constant & proper endeavor
 to love my fellow creatures and above all the — might
 with my dear Father above all things — Amen.

5 Dear Sister M. I came to see me this forenoon
 Yesterday afternoon & the night was I think morally the
 darkest season I have passed through since my

1869th 6! if I am spared a few more days a night of probation in
this balance may they be not in any way a degree like
to yesterday's death, & horrible glow but I fear do be with
me in height & in depth, at all times my guide, may guard
& deliver from all evil and win me in any case out
with Satan. & Lead me no into temptation & if tempted
him be persuaded of be pleased to make a way for my
escape & permit me not to be overcome by a wily enemy
amen, I think I feel thankful in having been comforted
once again to see my dear sister May I again see dear
a god & reward did not once again to help that she does
check - amen.

3 May 7 I day a very uncomfortable week since have

try - Uncle, Lincoln, and with my old

Behold I am vile: yes, vile indeed. O how much more
needed by a fresh supply of thy cleansing blood from
the fountain for sin & uncleanness.

Oh may these baptisms, or trials, if I may deem them
such tend, by greater usefulness & dedication, on my
part tend to my growth in the blessed Truth that men

9th Altogether unworthy & rebellious sinner yet knowing
something of my own weakness & wickedness do thou help me
and prevent me from plunging headlong into this, keep me
for I cannot keep myself alive without thy Spiritually pres-
serve me from the tempt about sin of unbelief - Amen

+ + "My Creator, Redeemer and Preserver. The revival

At these three words brought to and degree of tenderness to my
mind - memories of my mother's death 1866

76 1869

I say I heard this morning that Hannah
3mo 21st Menell died yesterday - Possibly this
may be the last entry I may be permitted to
make. I therefore again testify that it is by due
attention at all times, on all occasions to attend to,
any obey the dictates, of the Holy Spirit which
leads ultimately into all truth & eternal life & salvation
men into a saving knowledge of our Lord and
Saviour - Jesus Christ. It is to Him only we
must look for the pardon of our sins and the
salvation of our souls - to Him that this has always
been before my eyes - in coming in and going out
every day - The request of this particular in the
days of youth leaves us a prey to various
hypotheses.

^{the} VII day 27th If I write honestly of myself I
think I have to say that the last week
seems - to my view ^{I have been} the darkest of my life.
Should I be spared another week, Oh may it
shine with the rays of the Sun of Righteousness, &
may its light continue with me to the end Amen.
Finding that in almost if not in all my
conversations so much of deploration, & so much
of sin my cry seems to be for mercy - for nothing
but unmerited mercy. How humbly align
How lamentable Oh Jesus - be merciful to me
in Thine Amen

1869
Feb. 20. As I have made memoranda a few lines to two persons who
for my own use of books if they contain anything contrary
to sound doctrine let them be destroyed at least without delay

77
My feelings seem to increase upon
tho Jesus grant me a little increase of light
strength and hope before I go hence to be
of men no more - amen

W.B. If the contents of this book, or the memoranda
written in it, at Park Lane should contain
anything likely to do any hurt I hope they will
be destroyed - I am aware my judgment on
some points has not always been such as to
be depended on, particularly on the more important
subjects relating to our holy scriptures. Hence I
have been careful in their removal, if my memoranda are
3rd Wh does my go to the y^e me -
however the end my dose - This I have
learned that the guidance of the Holy
Spirit the testimony of Holy
Scriptures are sufficient - the only
authorized means of giving us grace
truth and of giving eternal salvation
through Jesus Christ our Lord
Contrary the testimony of these things
to our truth which I should say
have said or written in this matter
else, a letter be utterly discarded and
considered as a delusion.

The scriptures to inform the mind and are by
the Holy Spirit to apply them to the
heart

1869. T. Bear is now, "that Chest is
2 inch" How I estimate and the

the one pattern to imitate, and the one direction to love, "the friend of."

2nd March 1869
P 23 Oct: II. Amelst.

Per. III drops in the 2nd pr. Per. III 57

For an encouragement near 27th Avenue.

Therewithal, I have to the Roman, I must

...the doctrine of the Resurrection -

frequently near the station to the river, and

What a blessed Chapter first of comfort to the sincere

Heart's Home day of Peace is not far (12.1)

3rd With Parke & May to right farm to say that I am apprehensive too much & more

that I am apprehensive too much of my own
Allegory, & therefore will not present it

My own moving & independent was well known
in the ordinary of business, we are not

and the little on the ^{left} side of the house

Ich bin in der Welt - in der Welt lebe.

to tell me to address it that way. I had said it was

different, as it been fellows, have come into a fruit

A friend my son has been reading

any on those relating to the Honorable Madam de la Roche

sufficient day, on the positive reading of the day, and
 and such an answer, which will be the best of all.

They are like some of the best of the

My dear Mr. P. & Mr. P. History papers to Gene

Receipt this day of the above of \$1000.00
+ to be one the share with other may the other

And after the Receipt was signed, I was
witnessed by myself & the other parties
the both were given to Mr. P. & Mr. P. & Mr. P.

to Mr. P. & Mr. P. & Mr. P.

VI. May 12. The above given
of a statement of the mode of distribution of part of it
the first money as for statement or receipt of it
was given into the hands of Mr. P. & Mr. P. & Mr. P.

a money of two or three hundred
with several hundred more, which was to be done
in the year. He agreed to keep it for me, the money now
over has been for the other order, it was decided that it
should be given up to my wife (Mary) who had been to
find it into her pocket & give it her husband, & Mr. P. & Mr. P.
There being no other matter relating to the money, it was
settled that the rights of distribution of the money.

II. May 12. The morning the Mr. P. & Mr. P. & Mr. P.
were making that they were well and
that he gave them (Mary) the above document. It is as
(day the 1st of May?)
the City of 12th Street, S. F.
monument given many others, but I cannot see it.

X. Today Mr. P. & Mr. P. & Mr. P. & Mr. P. & Mr. P.
+ perhaps this date should have been 12th May 1865?
08

Mung's share 189. 17. 2¹/₂
 Netti - 241. 9. 6
 # Agrieis 189. 17. 2¹/₂
 # Necceas 189. 17. 2¹/₂
 E. Afi - 228. 11. 4³/₄
 J. I. Murphy } 280. 3. 8¹/₂
 E. Afi }
 15. 1. 1/4
 15. 1. 1/4
 16. 2. 8¹/₄
 132 0 16 2 8¹/₄

1863, at Conference Lord Cotton, Chapl. T.
 known both - elastic force, yet at home we
 don't honor any more cattle, that is a mistake
 except in measure, but I am well enough
 myself -
 don't delay any Cotton etc. etc.

"That he is now at the right hand of
 God, "making intercession for his people;
 that being received to God by the death of his
 Son, we may give boldly unto the thousand
 practice help in time of need;
 that our heavenly Father, "willingly
 give his Holy Spirit to them that ask him;
 that the Spirit of God must dwell in us;
 and that "if any man have not the Spirit
 of Christ, he is none of his;
 that by this Divine influence "we are to be
 renewed in knowledge after the image of him
 who created us, "to be filled with the fruits
 of righteousness, to the praise of the glory of his
 grace"; - that being thus made meet for
 the inheritance of the saints in light "we have
 sleep in the Lord, and that when the Lord
 trumpet shall sound, this our living shall be
 put on incorruption, & that being at length
 subjected after his likeness, we shall be
 admitted into heavenly Kingdoms - (1 Cor.
 15:50-54)

Chap: III. Sect: 1. p. 62. 63

"Christ is the way" The City of God on Earth.
 15th. I pray: I am here now: - do thou help my poor
 condition - almost made to look up to thee - do
 permit me to pray to thee even if only a poor creature in
 this world; my heart is out to thee as to a
 Father. Amen.

"In moral beauty, is actually so to speak, you
and not merely in words: his living, conscious
mind as a servant - it is in the midst of which
as to day so - the temple of which the light is God
himself" (1) - like of Dr. Arnold by Emma Jones
Walter's "The Temple of the Living God" is a
book which he means that moral beauty as manifest
by the light of God's Spirit in the heart of a temple
in a temple to his mind of the living God himself
in the city of God - (1) P. 2. 1. - if so - his book
many is in a way Arnold's book with that
of Arnold - P. 1.

"Scripture Doctrine"

"That 'God so love the world, as to give
his only begotten Son, that whosoever believeth in
him should not perish, but have everlasting life.'
That 'he was wounded for our transgressions, &
he was bruised for our iniquities.'
That 'the Father sent him into the world,
& we see'."

That at length he himself, himself even to the
death of the cross, in no imitable manner;
to the one that is the only hope of
& the Father should come to him, might
not perish, but have everlasting life.

1868

"squid" temples in all things

"Let your moderation be known to all men"

"Love, and it shall be given you"

peace, and ye shall find it

"Hurt and it shall be done to you"

"They may be full - if no: VI. 24 - that you

of every one that asketh necessity

and he that seeketh first

and to him that knoweth it is given v. 8

"I came not to call the righteous but

sinner to repentance"

What hope suggests one offer to the man -

one chance of success remains for

one means (under divine) remains

within, let us redoubt, yet necessarily lost

up & must not learn to reverse the conflict

then covering, under divine help & dependence

with the hope of ultimately overcoming may be

but more "more than conqueror through the

that loves us and gave himself for us - Amen

"O! Vespers of the helpless - with their me!

By a word and the death of the human eye: 1133

the power of grace
Plomance
Commend

The "Father" loveth them who love the
 Son - "For the Father himself loveth
 you, because ye have loved me, and
 have believed that I came out from
 God." (John: XVII. 27)

1868 16
 10 m 74

on duty great good things to be

Heaven, and they God - so love him for his power -
 -ness and beneficence; - so fear him for his power;
 so reverence him for his majesty & might;

and so serve and obey him by seeking to know & to
 do his Will, as manifested in his word and laws
 our commandment, by the Holy Spirit, by the
 manifestation of the Holy Spirit - pray often
 seek daily to obtain this favor by diligently seeking
 to know, and to do what he requires of me.

often consider John XIV. 15, 16, 17, 21, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Oh, that I may have grace given to do his will and
 that obedience on my part may keep from with
 knowledge! - Oh give me fortitude to do all his
 will require of me! - Amen
 may not be more to our spirit's advantage to be
 more ignorant & richer than we are in knowledge and
 less communicative and talkative!

None but Christ, is the Saviour only
hope."

"Evil from ~~the~~ cannot proceed

'Tis is permitted; - not decreed

Darkness is not from the sun

Thou movest the shade till he be down

DD of Euphor. 91 to the Creator

William Allen's life Vol 1 p. 5

