

my Bible (Came w/ me as young General)

Caleb + Joshua

In the Bible: Caleb was one of twelve spies ordered by God to be sent to spy out the promised land. (Caleb had faith in the words of God in the wilderness of Canaan & Virginia)

BAKER file of Ebb B Allen B. Jan 17 1936 Rockcastle CO Ky.

... all name our sons Paul and our deep love...

Note: This was Jayce Scale's religious Revival 1857 as and been in Ky 1790 to 1800.

A Memorandum Book Containing Events, Dates &c, Relating to the family chiefly; and designed for their benefit - containing instructive hints, printed selected and original in proof & were the same letters written on various occasions a brief Narrative of my life &c &c. The good intention of the Writer, with the generous Will atone for the grammatical errors that may be discovered; As it respects principal and truths I apprehend will be found, if the intention of the Writer be understood.

Page 1

PREUSE

Into only no notes on side or all

more on page 71 of Kentucky Retrospect Magazine

Re 1807 Sodom Page 33

"Prepared to Slay, but not prepared to go." The fool said I will build bigger beams for I have much grain. My soul will be happy. And had I... in you feel it this day they soul will be rejoiced of them...

INDEX over ↓

- 1 - my good name page 6 + Philosophy
- 2 - Re Abner Baker & Neighbor Chief Justice John Boyle. 10
- 3 - A Baker family tree & origin - pages 11-12: 16
- 4 - Family worth in VA, page 19.
- 5 - Back to Va 1794 Sept. page 24 in his family set time Oct 1795
- 6 - Re Abner's father William in Ky. Alto. page 22
- 7 - Commissioned to Command Troops 1803. Clerk to Legislature 1795
- 8 - Married 1796 Elizabeth Hufford - 23
- 9 - appointed Clay Co Clerk April 1807. page 26 - opinion of the people there
- 10 - knew only one Christian in Clay Co than - page 34.
- 11 - page 37 - Abner misses his dead wife. Collo at Sodom
- 12 - My desire, to be a blessing to my family, Neighbors, friends and a good Christian page 38 AND EPITAPH
- 13 - Request to his children 42.
- 14 - Father's family (Caleb) pages 57 mother dies 58.
- 15 - Went 500 mi back to Va 1822 - Oct to see Caleb 60 14 days there
- 16 - Obituary of CALEB BAKER March 10, 1824. page 61
- 17 - Abner's letter to his father Caleb 1817. Oct 1st 62.
- 18 - Abner BAKER BORN Prince Edward CO VA, Feb 18th 1775. Come to Ky age 19 yrs old. page 68
- 19 - October 1796 March 15 year old Elizabeth Hufford had 15 children (1st born dead) to Sodom before in Pinebluff Ky 70 Elizabeth died Jan 11, 1826 age 45. EPITAPH - page 70
- 20 - Poems by Abner page 71-72. Abner's prayer 88
- 21 - A letter to Brother in law + Sister, Robert C. Sherman
- 22 - Re - Baba + Grandmother dies - 83. 85
- 23 - My family - Black + white - 84 - letters 82. 85
- 24 - Letter of Condolence from Sister Robert P. Setches 94
- 25 - Talks about his Daughters 96
- 26 - Orders Brick or Stone fence for front Meveson Va 97
- 27 - a good letter to Leonidas + plews Bonds. 98.
- 28 - Westley's Poem - 110
- 29 - Naming his wife - 119
- 30 - HIS WIFE'S Tombstone + EPITAPH, 120

No time for school, No time in this cold world of sin

- (29) Dr. Jeonidus Baker resides in Davis County at yellow Banks. page 124
- (30) How to teach children in class. - 141
- (31) Attempt to establish Schools in Clay Co. (father's) 143 *
- (32) A letter to Hon George Robertson ^{SPEAKER of the House} re Schools. 144
- * (33) one year to the day - Since Elizabeth died Jan 11, 1827 - page 148
- (34) When we should teach our children - a poem by Abner - 154
- (35) Abner, on Female Qualities - 157
- (36) What kind of man am I (retrospect) page 162 epim 14, 1827.
- (37) advice - to young men & women - and how to treat your Servants right. - 178
- (38) Abner Baker joins the PRESBYTERIAN CHURCH AT Mt VERNON Ky
- (39) ABNER BAKER MARRIED 2nd to Sarah Letcher NOV 30 1828 / 189
- (40) Note on the Season Jan 15, 1830 - 193 Feb 12. he notes Tuesday Dec 2 1828
- (41) Two daughters joined Church & Baptized Jan 25th 1830 at manchester Ky ^{preaching at Court House}
- (42) Presbyterian Church founded at manchester Ky 195 Jan 1830. ^{corner of our Lords Vineyard} 194
- (43) Children in a PRISON - ABNER LIKE A TARRAPIN - 201
- (44) Friend lament his lip style - he has little to do with most people. 202
- (45) a good poem 'on Religion' - 210 - Colony epidemic July 19, 1832 214
- (46) Note - Mr pharrea arrived at my home August 28th 1826 and commenced teaching my children on the 29th. 218
- (47) Note, Mr Sanders arrived at my house Monday 18th Sept 1826. 218
- (48) Bible Society, 2 meetings 2nd Saturday in September 1826 ^{Jackson County Court House, 218}
- (49) Catherine 'Katie' Baker Denton died on July 8th 1843. - 218.
- (50) - A perfect Epitaph for Abner Baker - page 72.
- (51) - Abner, on Platos Views. - page 51.
- (52) A Request to his children - 42
- (53) Abners, description of his official relationship with the Citizens of Clay Co. 2930
- (54) Took family to Clay July 1807. page 26
- (72) - Summation of my life.

was inaugurated 'Past Jannate' by the grand lodge of Edinburgh Scotland 1787.
 # Robert Burns 1759-1796 40 w m Burns Auld LANG SYNE (for all times sake)

'806 Clay Co Ky formed from Madison, Knox & Floyd Counties
 Named for General Green Clay - B Va - 1757-1826. father of
 County to start Jan 1807 - ^{Cassius Marcellus Clay}
 The Sire of Whithore.

A - w m St Clair B. 1700 - D. 1778, grandmaster of freemasons of Scotland of Madison Co Ky.
 epitaph of master St Clair - NON SIBI SED SOCIETATI VIXIT.

(Translated) He did not live for himself but for his Community -
 # A true example of the ancient Masonic axiom, 'Let your word be your bond.'
 Abner Baker's daily conduct, private and public alike exemplified his
 Character, I am what my name is. Trust me, believe me, and if
 I say it is Christmas, put up your tree.

Marie Joseph Paul Yves Roch Gilbert de Motier MARQUIS de Lafayette.
 "Note" there were times when Abner, perhaps to keep his heart
 from breaking, would write letters, to his family members back
 in Virginia. and to friends in high places, and to clergy at
 Richmond Ky re-counting his life, and his last precious hours with
 Elizabeth... his deplacably companion. as if he were desperately
 trying to assure them, that all will be better. when my heart hurts no more...

Instructive Hints, Proverbs and Paragraphs selected from the labours of the learned, ^{with their young answers} and virtuous, ^{and some} written with my own hands for the benefit of my children &c; with a hope that their confidence in them, and their determination to observe them, will ^{be} strengthened and increased from the recollection that ^{this plan is very} ~~it is the effect~~ ^{reflectious} of an affectionate Father in the hours of solitude from an ardent desire for their present and eternal welfare - these short sentences are so easily retained in the memory, that they may often occur in emergency, and serve a young person more effectually than more formal and lengthy sentences.

Remember first.

All the pious duties which we owe our Parents, friends, our Country, & our God, The seeds of every virtue here below, grow discipline alone and early Culture grow

In education forms the coming mind Just as the twig is bent the tree's inclined. Pope

Doctor Watts says -

- Were I so tall to reach the pole Or grasp the ocean with a span, I must be measured by my soul; The mind's the standard of the man.

What is Discipline & Culture - discipline is the government of youth. & Culture is the improvement of the mind.

What is education, is that knowledge which is obtained at schools under teachers and preceptors; from Parents & Guardians, from good examples, from observation, and practice. ^{by this method we secure to ourselves the} ~~the~~ ^{knowledge of the} ~~the~~ ^{presence of letters} the benefit of good examples, founded on reason and Morality, and from observation and practice the approved method of transacting business, and the knowledge of human ~~habits~~ ^{conduct}

95
I know all God's will and providence
towards us and our duty towards him.
This is ^{the education} so much recommended and desired.

The start

Let us (since life can tell more supply
than just to look about us to die)

Expectate free over all this scene of man;
A mighty maze! But not without a plan.

Learning & Custom

Learning & Custom, founded on reason &
Morality is wealth to the poor, honour to
the rich, and a support and comfort to
old age.

Honorable ambition commendable

Honorable ambition, and an aspiring
spirit with the use of proper means
surmounts many difficulties.

Issue of things the best advice

There is no better advice than to look
always at the issue of things.

The less a man sleeps the more he learns,
& of course the more he learns.

A good Book is the most faithful friend
it ~~confers~~ ^{confers} favours liberally, and hurts
not of the benefit.

A bad book is equally liberal, but instead
of a benefit, it confers a curse, it poisons
the mind, and ruins the soul.

There is no book like the book of God,
called the Bible & Testament; it teaches the
Way of God & the Way of man, the way
of this life, and the life to come.

Security against Censure

Doing what we ought secures us against
all censures. — Wisdom is despised of her children
^{except}

Nothing is valuable in this world, it tends
to the Most.

A mild sword quenches more heats than much
Water. — Solomon — says soft words slow away
strops.

It is a mark of good sense patience and
discretion; to hear easily the failings of
others.

temperably

Drinking Water, ^{temperably} neither makes a man sick,
nor in debt, nor brings his family to want
nor his Wife a Whore — Drinking spirits
brings all these evils and many more.

(3)

— Sense
Be indulgent
— laws, & trust
The govern
Which is the
His indulgent
to destroy
The lady, to

— Reason
Reason as
helm is a
safe part.
She is too
Reason, as
fast.

The start
is to be in
others the

— Reason
Reason is
never far
at what
The love of
other things
the p

Speak
many
He who
in the l

Every a
own his
alone, he
your Me

of the a
Nothing.

Keep can
Well we
not so all
men flee,
their per
the worst

Birds of
The tree
so are m
Keep — Ver

An indulgence of our Passions, or the inclina-
tions, & lusts of our Passions, or to submit to
the government of our sense and Passions
Which is the same ^{thing} is worse than to be
This indulgence is slave passion and is certain
to destroy both soul and Body, ~~the~~ ^{poison} kills
the body, but has no effect upon the soul

Reason & Morality

Reason and morality is to man what a
helm is to a ship, either conducts into a
safe port. or sends with the helm and the
ship is lost; give up the government of
Reason, and morality, and the man is
lost. — Reputation the way to —

The short and sure way to reputation
is to be in truth what all would have
others think us to be.

Pearl of most value.

Reason tells me, that, pearl whose lustre
never fades is worth most, and no matter
at what cost, is cheapest when obtained.
The love of God prevails for ever; all
other things comes to nothing. — This is
the pearl whose lustre never fades

Speak well of your friends, of your
enemy ~~but~~ ^{never} say no ill.

He who serves God hath the best master
in the world.

Every one has enough to do to mind his
own business. let the business of others
alone, be careful never to speak evil of
your Neighbors. do all the good you can

of the absent speak as a friend or say
nothing.

Good Company recommended

Keep company with good men and you
will increase the number. ^{parted} a few are
not so destructive as the company of bad
men flee from them with speed. and abhor
their pernicious habits & practices, as
the worst of evils —

Birds of feather flock together

The tree is known by the fruit it bears
so are men known by the company they
keep — Virtue has an affinity for Virtue
Vice for Vice. —

in
the
book
of
the
children
of
the
world
in
much
of
the
world
of
spirits

10) Afflictions, are often the Chastening
Rod of God. And draws man up
towards heaven. He is in a bad
Way who never thinks beyond
this short life.

Philosophy -
Bear & forbear is short and good
philosophy. Set out wisely at first;
Custom will make every Virtue more
easy and pleasant to you than any
Vice can be. Good to begin well,
better to end well.

Show a good man his error and he
turns it into a Virtue: A bad man
doubles his fault.

It is great Wisdom to turn errors and
misfortunes into blessings, & Virtues.
tis then we profit by admonition and
advice and affection.

If every man will mend all, then
we shall
all be mended.

Discontent is a mans worst evil
Fly the pleasure that leaves a sting
behind.

He is a fool who cannot be angry.
But he is a wise man who will not.

• Pardan others for their wrongs; but
admonish thy self severely.

The blessings of heaven are ^{not} to be had
by barely working for them; but
we must be up and doing. so also
to procure the Comforts of this life.

If you do ill the joy fades; that the
pains: if well the pains do fade, the
Joy remains

As you would die, so live.

Knowledge of God and our selves is
the Mother of true devotion, and the
perfection of Wisdom. Whatsoever good
you do give God the praise; who both
the power & well first gave to the world.

5) Secure
protection
of men
of fortify
passage

X ~~by~~ ~~the~~
Hansu
heart,
Mather
them &

Self
Low for
Self low
Nor this
Each a

Good
Is the

He who
But he
Robs on

and he
And is

The to
fire &
a Mier

He the
pected

We ha
mouth
much
and see
pose.

We can
were at
& Virtue
aven &

Let me
& sincere
to Confir

— Gods Favour mans best estate —

Secure to yourself, the friendship and protection of that being, who despises of events and governs futurity; as the only way of fortifying the soul against all gloomy passages & terrors of mind — — Walker

— Childrens duty to Parents —

X Honour thy Father with thine whole heart, and forget not the sorrows of thy Mother; have Carest thou to compensate them the things they have done for thee. Colson

— Self love to Reason —

Four principals in human Nature reign, Self love to urge; and Reason to restrain. Nor this a good, Nor that a bad we call; Each works its way to move or govern all. Pope

* Good name in man and Woman Is the immediate jewels of their souls.

He who steals my purse steals trash But he that filches from me my good name, Robs me of that which cannot be made rich by it And makes me poor. Shakespeare

* The tongue of slander is a world of fire & a great evil. He that uses it is a Murderer.

* He that tells all he knows, will be suspected for telling more.

We have two ears to hear and but one mouth to speak, tis wisdom to hear much think well, and talk but little and see that, that little is to the purpose.

We can gain more by attending to the conversation of the experienced and wise & virtuous; than by a display of our own vanity. *

Let me recommend a candid open firm & sincere deportment, as the sure road to Confidence & respect.

What is sincerity —

ing
h.
s
d
ne
e
9
D
ten
y.
ut.
but
had
to
also
life
the
the
good
both

What is integrity it is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and ready to be what we would seem and appear to be. This is the road to dignity of Character & confidence.

Deceitfulness is the reverse and leads to false deceptive & mean practices & destroys all confidence and Character except that of a ~~man~~ ~~low~~ ~~murderer~~

And just estimation in ~~low~~ Character is much worse than death.

A correct life insured a happy end.
Of course then.

An incorrect life insured an unhappy end.

The end of the ~~righteous~~ upright is consolation, joy, and peace through eternity.

The end of the wicked is misery horror & distractions. ~~and~~ pain and torment.

Who can estimate the ^{full} benefit of a well course faithfully pursued through life; God hurts eyes, truth not heard, eyes, truth not seen, neither hath entered into the heart of man to conceive the things that God has prepared for the upright.

Guardance to faithfulness
The greatest hindrances we have to encounter in our course through life is the pride of our own hearts, the ^{craving} indulgence of our ^{appetite} sense and passion, and the vanity of the world. But she is our ^{& interest} duty to subject them to reason and morality.

The post says -
Our flesh and sense must be denied, passion, and envy, lust, and pride:
While Justice, temperance, truth & love
Our inward ^{part} ^{of} ^{the} ^{body} approve.

7 If I stop submit it rest for breath

All me-
glorified
others a-
unto yo
Ph
That sa-
menatio-
-able m-
better b-
that m-
the every
of this a-
-ble in.

Ph
Which is
applied
wishes to
assault an
a drunk
owns as a
from esca-
to my
I said, the
-papers, &
against
Say you
then deman-
due for a
trifle, and
tho you go
your Cand-
-ties; The
will have
is ^{this} - largi-
Care ^{not} to in-
-lish, after
you will
bring yo-
given to
the Milk
children
He is un-
a trifle.

It is probable live in peace with all men
submit to a reasonable sacrifice of inter-
est ~~for~~ to secure and retain this most de-
sireable end - it is worthy the Nobler mind.

All men ought to observe and be in-
fluenced by this golden rule - do unto
others as you would they should do
unto you.

Principle not to be sacrificed
That sacred thing call'd Principle that
emanates from heaven, that every honou-
-able man possesses ~~that I think~~ it is
better than much gold it is a jewel
that ennobles, distinguishes & dignifies
the every possessor; make no sacrifice
of this sacred Principle for any possi-
-ble interest.

Subject to an application for a writ

While writing the above sentences, I am
applied to for a writ, by a poor man who
wishes to sue his Neighbour for a Drupass
assault and Battery committed on his body, in
a drinking ~~house~~, neither of whom perhaps
owns as much property as the law exempts
from execution. - He solicits my advice.
I said, the law was made to punish tres-
-passers, to protect the weak, and innocents
against the strong, and violent; but you
say you were not much injured, you can
then demand but little reparation; if you
sue for a trifle, you can gain but a
trifle, and you will be loser in the end;
Tho you gain the suit you will not better
your Condition, but add to your difficul-
-ties; The lawyers, the sheriffs and the Clerks
will have their fees. My advice to you
is ^{this} - forgive your Neighbour, and take
care ^{to} ~~to~~ indulge ^{again} ~~no more~~ in drinking bro-
-thels, return home and go to work, and
you will gain infinitely more than to
bring your suit. ^{he received my advice & sign'd also} ~~My~~ advice I have
given to hundreds and by it often saved
the Millers Cause that gave food to the
children. - - I added the following remarks.

He is unwise that will go to law for
a trifle.

has
and
of
but
car
burac
had
is
not
under
master
by and
Cours
of
was
and
a
though
met
with
the
to in-
is the
by
and
to
slove

He is ignorant, and will be disappointed that expects to gain a good Character in a suit of Slander.

He is Wretched that goes to law to gratify ambition, or get revenge, and ought always to pay Cost.

He that goes to law to stop the Staudious tongue, ^{to gain Character} is as silly as he that throws dyes in a river which spreads, only to increase the stream, till all is wash'd away.

Never go to law, except your Cause is such a one, as your enemies would Surprize, to give you a Verdict.

That law which will give the best Verdict in all Cases, is this. Do Justice love Mercy & Walk humbly before the Judge of all the earth. The Measure of Heaven is your Verdict.

He that goes Much to law Starts from his Wife and Children, and enriches the Lawyers Clerks & Sheriffs. and while his property lasts the Sheriff is his most constant Companion. When his property is exhausted and his family brought to want & penury. He has secured to himself in stead thereof, the Character of a Contentious fool, and paper unnoticed and unsuspected. Horroble Reward.

How to overcome Want

What, may be your Wants, Never go in debt to supply them, If you do you sell your liberty, and become a slave to your Creditor, and shortly you will neither have Credit nor property. Baire your Wants a little while and use industry frugality and economy, and you will soon overcome them. The Course will without doubt improve your Condition in life, your Character and standing with the most Respectable.

Every mans Condition in life advertises itself to the World, spare yourself then the pains of concealing your poverty, or boasting of your prosperity.

That pains and suppose try and economize.

All the worst Companions

Industry under the ^{of} a Mistress and the son of the hegets plenty gained.

It is a sin the ^{rich} poor. Will one or each on of the

To Disability Neighbour,

I there give my Memorandum a quished pa ety, and in order to

have their insupportable a thre hour for was pho my tho Messenger

the table, servant to handles of it until

Record of of patron the man factor

It has been of the st cing, and

I write this

That pains taken by many, to blind science and impose on the world, laid out in industry and economy would really better their condition.

All the world over Idleness and want are companions.

Industry and plenty are associates, they under the blessing of a kind Providence have a mutual reciprocal affinity. The father begets the son & the son begets the father. Industry begets plenty, and plenty begets industry. but ~~not~~ guard against avarice.

It is a duty to be obliging & respectful to the rich, kind & compassionate & liberal to the poor. Without mean condescension to the one or exulting over the feelings & condition of the other.

To Disoblige yourself by times to oblige a Neighbour, is both ^{your} duty and interest.

I here give you an example simply from my Memorandum as it took place in 1803. ~~Britain~~ a professional Neighbour, distinguished for ^{legal} learning, Justice, and propriety, and myself. My Crop of flax was in order to take up, another rain cloud had ruined it, my weak force was insufficient to secure it in time from a threatened ~~storm~~ ^{storm}; I called on this Neighbour for help, the only man he had was ploughing in the field; He read my Note in his office, directed the Messenger to return, laid his book on the table, went to the field. sent his servant to help me, took hold of the handles of the plough and followed it until his servant returned.

I record it here as an example worthy of patronage, and as a Memorial of the man, and a specimen of his true Character. He is now at this date 1826 & has been for many years Chief Justice of the State. to prevent any Misunderstanding, under the ^{existing} confusion of air conditions I write his Name, John Boyle.

Note - Boyle & Co. by was removed for John Boyle ca 1845. (Edith B. Brown)

No Baker family see

Lucie
Am
Daly
ter of
bair
at birth
Elizabeth
Jan Feb
March
August

What do I know of the family of my Father and Mother Nothing but what I learned from them and other close connections - From there I learn that my Grand Father Baker emigrated ^{England, or} America with two Brothers Commissioned by the King of England as Artist in the gunary business to establish an Armory for making and supplying the Colony with ^{and built within} ~~fire arms~~ ^{what is} now called ^{the State of} Pennsylvania they came and my Grand ^{or a third Brother} Father with them as part of their family he was a farmer there two Brothers, there given Names, neither the given Name of my Grand Father is certainly recollectid but my present impression is that the two artist in the employ of the King one was called Samuel, and the other Andrew, and my Grand Father was called Caleb, they established built up and made Guns for the Colony - and at the Commence-^{of the revolution} ment they turned the whole establish-ment with the Arsenal into the hands of the Whigs or Revolutioners. The ^{Publick} Records and history of this Armory would give much light on this enquiry - My Grand ^{or Name} Father on the part of my Mother was John Handrit, emigrated from Ireland -

PRESENT IMPRESSION

see it up at taking reference

My Grand Father Baker, a Farmer, built land and settled in what was called then the back Woods, now Prince Georges County State of Virginia ^{he raised a family there} - ^{the name} Caleb Baker ^{the younger son} raised a family of the Children - Willi-^{am} - am, Lucy, Brooks, Nancy ^{there} - am, Patsy, Abally, Catherine, & Caleb - My Mother had five other Children that ^{now} ~~lived~~ ^{is} in ^{not one} ~~the~~ ^{living} ~~of~~ ^{of} the family but ^{now} ~~now~~ ⁱⁿ ~~the~~ ^{her} 79 year, he raised ^{four} ~~five~~ ^{children} Caleb, William, Leonard, Polly, Almira

give an En College to my a exp too to the de

Lucretius, Harvey, Abner, Elizabeth Catharine
America, Patry, Frances Ann, Harriott

Betty Baker originally Betty Buford Daughter
of William Buford Wife of Abner Baker
bore fifteen Children the first a son died
at birth, fourteen was raised to full age.

Elizabeth Baker ^{the mother of said children} died on her 45 year on 11 of
Feb February - 1726 - Clay co Ky.

~~Note - This is the date for the settlement in
August 1756.~~

Also John Baker and his son Joshua operated
an Armerie next to the below named Baker, on the
same piece of property)

Note - on page Eleven Abner Baker says

According to my present memory the King of
England gave a Commission to two brothers,
to wit Samuel and Andrew Baker to establish
an Armerie to mfg an arsenal for the Colonies
(two brothers commissioned by the King of England
as Artists in the gunary business) with
fire arms with in what is now called Pennsylvania
A third brother come also, his name was Caleb
and he was a farmer, he come as a part of
the family and purchased land in what was
the backwoods now Prince Edward Co Va

Note, by E. B. Rob. Allen - Like Abner said
he didnt know all the facts... The Records
from the National Rifle Association state that
Robert Baker bought 500 acres of land from
Colonel Frierich there in Pennsylvania where
he and brother Samuel delveloped an Iron
works + mfg weapons with Caleb a son of
Robert - after Samuel & his son Caleb left
the works until 1740 when he sold out + the
Baker clan moved to Virginia Caleb had three
brothers that brought their families to them Amelia
Co Va - so with Robert Jr, Douglas, Samuel settled
as Caleb - J. 1750 his youngest son Caleb Jr
ms Catharine Hodnett - they are the parents of
Orr Clay co Ky Abner Baker.

- 5 how these buttes will's -

gives me an opportunity of acquiring
an Education at Harvord Sidney
College. The whole matter being left
to my own determination; a matter
of too much importance ever to be left
to the discretion of a child. However

family
ing had
mother
had born
separated
unhappy
disturb
birth
satisfying
that is
name
in as
owner
names
and
myself
with
called
with
since
bliss
hand
Publish
would
of my
regaled
at
did them
or
Edward
will
in, Patry
father
at in
living
in Ky
Adrian
aa

- later
 by Caleb Baker Wallace Esq
 I am requested, to give any information
 in my possession of the Wallace family &
 their Connection with the Baker family
 I know the Father of Judge Caleb Wallace
 in Virginia, he was my Uncle by his inter-
 marriage with my Father's sister, I know his
 sons Caleb & Andrew, another son I
 know not, I think he was called Samuel
 I was also acquainted with a Daugh-
 ter Elizabeth Pauling Wife of Colo. Henry
 Pauling these three sons & daughters the
 children of my uncle, who I think was
 called Samuel Wallace. I afterwards
 met with ^{my uncle} ~~him~~ ^{his last days} ~~him~~ ^{at} Col^d Pauling
 in ~~his last days~~ ^{in 1794 or 1795} he died he was a man of fine dis- and
 of Noble and dignified deportment gentle
 in disp^o & Manners, and quite intelligent.
 and I hope died a Christian ..

Samuel Wallace
 and Esther Baker
 of Caleb Baker Sr
 + Martha Brooks.

Judge Caleb Wallace was called
 Caleb after my Father - whose given name
 was Caleb - ~~my Father had two Brothers~~
~~and I think they were called~~
~~the name is not recalled. This one was~~
~~and the other's name I do not know~~
~~some interest with a place of~~
~~the name of the place of the~~
~~the name of the place of the~~

In 1794 my first visit to Kentucky Caleb
 Wallace was President Judge of the Court
 of Appeals. Ky. Associated with Judge
 Minter & Sebastian -

In 1807 I appeared before the judges of the
 give me an opportunity of acquiring
 an Education at Hamilton Sidney
 College. The whole matter being left
 to my own determination; a matter
 of too much importance ever to be left
 to the discretion of a child. However

very
 the
 in
 in
 in
 in
 in

Was Charles & Robert Note - Baker Ewing
 represented Lincoln Co Ky in
 Ky's Constitutional Convention.

Court of Appeals, in pursuance to a statute
 of Kentucky, to undergo an examination
 As a Clerk, I found Judge Wallace still
 on the bench associated with ^{Justice Grundy}
^{and the Chief}
^{Justice} & two other judges by their
^{was} signatures
 I examined and obtained ~~and obtained~~
 an evidence of my qualifications to any
 Court of Record in the State of Kentucky
 and further I say not except this just
 tribute he was a Noble distinguished high mind
 - ed, exemplary Gentleman and I hope a
 Christian -

I say Nothing of My Father's brothers
 because I cannot speak with certainty
 tho he had Brothers - he had two sisters
 who Married two Gentlemen by the name
 of Ewing, there given names I do not
 recollect. They were farmers industrious
 exemplary orderly & pious professors
 of Religion, Members of the Presbyterian
 Church strict observers of the Sabbath
 - day. They had large families
 respectable useful members of Society
 they were Residents of Bedford County
 of Virginia and after the death of three
 of the parents the families Moved to
 Kentucky and settled in an unsettled part
 of Kentucky Now Logan County & -
 they were the principal men for
 many years, serving in the Legislature
 & filling various offices in Courts
 &c. they were generally useful honourable
 gentleman men guided by the high &
 holy principles of Religion Judge
 Ewing late Judge of the Court of App
 - eals, Ky, son of Genl Paul Ewing who
 was a son of one of those families. - Now

Mary, Nancy, Mary Ann, Mary
 Polly, Catherine, & Caleb - My Mother
 had five other Children that died in
 infancy, in 1754 there is ^{now} ~~no~~ living
 of the family but ^{Not one} ~~no~~ now in Ky
 79 years, he raised fourteen Children
 Caleb, William, Leonard, Polly, Mirra

like the
 are dead
 spread Ca
 tulations
 finally
 I know
 worthy
 fine, for
 but I do
 each an
 May all
 our Fall
 board

give a
 an &
 College
 to my
 exp too
 to the

Like the Baker and Waller, & all other families
are dead and dispersed all over this wide
spread country not knowing their own true
relations, the odds will be but little so we
finally reach a holy & heavenly rest.

I know many of the descendants of these two
worthy families Guit Rob Ewing, Baker Ewing
John, Chaturan, Young, Terbin Ewing
^{Charles Ewing} and ~~other~~ Ewing & He
but I do not know to which of the families
each one particular belonged -

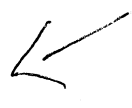
May all our descendants live for God as
our Fathers did and meet around his
board in the New Jerusalem the City of
~~our God~~ the living God.

statute
taken
is still
Grand
the
to any
Kicker
is just
high
hope a
others
family
is sisters
name
not
thous
officer
wears
both
other
society
country
of three
paid to
part
the
of
where
law
airable
high &
age
of App
who
is -
in
in
in
in
in

...
give me an opportunity of acquiring
an Education at Harvard Sidney
College the whole matter being left
to my own determination; a matter
of too much importance ever to be left
to the discretion of a child. However
I considered the board and the ...

A brief Narrative of the life of
Abner Baker, who commenced the
World under very, unpromising Cir-
-cumstances. Written ^{by himself} for the ~~use~~
~~encouragement~~ and ~~perusal~~ ^{to encourage} of ~~my~~ his
Children. &c &c — upon which they may im-
-prove

Perusal +
encouragement



I was born in Prince Edward Vizg
in the year 1775 February the 18th, and
raised under the auspices of Moral
and Exemplary Parents, until I
arrived at the age of fifteen, at the
period I had learned only in a me-
-diate degree to read write & Cypher
having like most Children neglected to
improve the opportunities afforded me
at the Common schools. And not being
able to appreciate the great advan-
-tages derived from education and
an improved Mind, however hum-
-ble the Capacity, and having formed
a very humble opinion of my own
was without hope that an education
- united with my ^{natural gifts} ~~faculties~~ would
enable me to succeed respectably in
any profession; and being proud of
spirit could not brook the idea of
hammering ^{upon a long} ~~five or six~~ years, at col-
-lege to obtain ^{an} education only to
occupy the back ground; and see-
-ing a Number of young men raised
at College doing worse than Nothing
living in the habits of ^{Idleness} immorality
and dissipation; from all these con-
-siderations, and some others com-
-bined, I declined an offer made to
me in Common with four other bro-
-thers by an affectionate Father, to
give me an opportunity of acquiring
an Education at ^{Harvard} ~~Harvard~~ Sidney
College. The whole matter being left
to my own determination; a matter
of too much importance ever to be left
to the discretion of a Child. However

very
thin
in
the
year
1775

correctly
 I may have determined with respect
 to myself. (This sentiment is ^{not} intended
 to be understood as a reflection, but
 an error that has its foundation in the
 lenity of indulgent Parents.) Having
 declined my Father's offer I became
 concerned even at this ^{early} age, how
 aridly that way, or by what occupa-
 -tion, should I make a living, I hitherto
 had had health, and of course a wealthy
 youth, this circumstance had its in-
 -fluence on my mind in choosing
 an occupation, and there being a very
 worthy Man in the Neighbourhood
 for whom I had formed an attach-
 -ment that taught the art of Cal-
 -cut Making I obtained my Consent
 to learn that business, and I joined
 myself to him, without the Consent
 or approbation of my Father, and
 without any Obligation other than
 my word. (This I candidly acknow-
 ledge was a breach of Conduct a
 violation of duty, a source of insult
 and Mortification to a tender Father)
 I visited the family in about a week
 I entered the porch with fear and
 trembling (the never failing product
 of error) My Father was seated in
 an Arm Chair apparently in deep
 reflection, I address'd him affec-
 -tately, and he did likewise to me,
 and asked me to take a seat; after
 a little pause he enquired where I
 had been, ^{he} I told him ^{the} ~~business~~ ^{the}
 Occupation was honourable, but
 humble, he said he had designed
 me for better business, and added
 that he was about making arrange-
 -ments with the Clerk of the County
 to raise me in his office, but said,
 he, ^(and very truly) you are a head long precep-
 -tate boy, you have defeated my
 arrangements, but I will not inter-
 -rupt yours. Those who read

May our
 -mount
 a happy
 reflection
 his remark
 be gratefully
 reflect on
 of deliquen-
 -ward to
 and a prop-
 enabled to
 tilled sp
 the appro-
 I watch'd
 examined
 -spectives
 Study of
 Reason,
 My teach-
 man and
 whom I
 in Camp
 friend of
 Judgement
 with his
 great e-
 -or, ab-
 officer
 human
 -at to my
 men, an
 condemn
 happened
 to unfold
 of human
 a little
 Youth a
 and piece
 far I have
 seen only
 in some
 I remain
 three year
 from his
 -mously are
 I was not
 want of
 war ever

Weary anticipate my feelings upon this ad-
 -monition so justly deserved. It however had
 a happy effect, it set me to thinking and
 reflecting especially, the conclusion of his
 his remarks, he said, if you do well I shall
 be gratified, but if you do ill, you cannot
 reflect on me, the effect was an increase
 of diligence and aspiring spirit, looking for-
 -ward to success by the use of proper means
 and a proper course, by these reflections I was
 enabled to form resolutions to act in my
 little sphere worthy of myself, and gain
 the approbation of every observing eye
 I watch'd myself with a scrutinizing eye
 examined myself daily, and look'd a retro-
 -spectively view weakly, I engaged in the
 study of common sense, and the force of
 reason, the great book of Nature was
 my teacher, I determined to please every
 man and understand every Man ^{in some degree} with
 whom I had to do, or with whom I was
 in company. by this means I at this early
 period got into the habit of forming
 judgments and opinions of my own
 with respect to men and things, I used
 great caution not to speak my opini-
 -on, about men or things so as to give
 offence unnecessarily, I ~~all~~ studied
 human Nature because it was ^{at first} congeni-
 -tal to my Mind, & pleasing to me, to know
 men, and throughout my life, I have
 continued on all proper occasions which
 happened as often as I was with men
 to unfold, or pass, into the great book
 of human Nature, that I might gain
 a little. It has been my passport in
 youth and in these years, under the
 auspices of a kind Providence. How
 far I have succeeded is for others to say
 I can only say upon ^{the due merit to condemn} a retrospective view I have
 in some good degree my own approbation.
 I remained with this worthy family
 three years, I gained his art and secured
 from him that friendship which com-
 -monly exist between a father and a son
 I was now eighteen, I began to regret my
 want of education, My folly & ingratitude
 was ever in view. to retrieve was impossible
 because ^{the body and the mind,}

Conginal

spect
 do
 the
 ing
 the
 in
 pa
 therto
 by
 the
 every
 ed
 took
 sh
 out
 ed
 out
 find
 know
 a
 insult
 (Baths)
 weak
 and
 out
 sin
 sup-
 so-
 some
 after
 ed
 the
 tut
 and
 died
 orange
 County
 heard,
 keep
 my
 inter-
 ed

My former prospects was lost and gone the only hope left me was to redeem, I determined then to go to ^{a country school} school and left this land family for that purpose, but I was defeated in this promised benefit by a Misadventure of the teacher the school was broken up, and with it my prospects of learning ended.

Thus I was turned out to the world without common learning.

Having heard much said in favour of Kentucky, and believing that a new country would better suit my condition than one that was already in the grasp of the wealthy, and having no prospects to bind me to my native soil, except an expectation some day of obtaining a portion of my father's estate, which consisted of about forty slaves and lands & other property of ^{value} ~~the~~ value of \$40,000 out of this

a large family was to be raised & ^{the} ~~the~~ ^{two} children divided amongst ^{the} ~~the~~ ^{two} children to each. I there ^{fore} determined to visit Kentucky with a resolution to depend on no prospects, but to rely on my own exertions for a living, and whenever that portion fell to me it would be acceptable, if I never got any part (for I knew all these things depended on contingencies) I would by industry procure a competency. with these views I determined to throw myself upon the great theater of the world among strangers. In the commencement of the nineteenth year of my age my father gave me a horse bridle and saddle worth about \$50, I talked of going to Kentucky My father was opposed and would give no aid, I accordingly set out with only four or a half dollars and obtained one or a half more before I left the neighbourhood, which was the sum with which I commenced the world

about 5
Father's total worth
in Virginia

10 children
in family of
father

and at the hundred, or returns to nations were thus that doubt I want. I of the has paid to supplied half the I reckon to be at, Cheated, I going to discover he told an of others had none tion, My ed, I had not, but only to I Companion stranger e ans. but to get a two men the time's claim se or Meant reach I without farbing I found table an ed them and made adorned little part I sold me \$10 - I try saw ity of \$10 this land. The land I began to give and a valuable who owned

and at the threshold a journey of five hundred miles, (here many would faint and return to their Fathers fire side). my resolution was fixed on for a post and motions that I tho't could not fail, I had no doubt of success, nor did I apprehend want. At that period, a great part of the road, was untraveled and travelers sought provision even those that was supplied with money. Prepared to travel half the distance my horse got lame I exchanged him for a twenty shilling to boot, got a blind horse, and much cheated; the same evening met a crow going to Market; exchanged with the crower for a nice little mare, which he told me was young, but by the judgment of others was 14 or 15 years old (I had none of my own) I reached ^{afterwards} been station, My provision was nearly exhausted I laboured to recruit but could not, At this time it was tho't safe only to pass the Wilderness in large Companies an account of the danger of being attacked by the Indians. Twelve men having met determined to set out, the first day we passed two men slain, in our passage saw the remains of several who had been slain some dead, and consumed or nearly so by the wild beasts, we reached the settlements of Kentucky without receiving other injury than fasting a day & a half.

I found the people everywhere hospitable and kind, and every where received me warmly with a hearty welcome and made them easy with the plain unadorned friendships of friends. My little pocket of money was exhausted I sold my Hobbles and outfit for 40/- I spent several Months in the country saw many parts without the possibility of spending Money except at a tavern this kindness suited my situation. I found the land best to the Country desirable I began to think about returning to Virginia I exchanged my little mare for a valuable young heifer with a man who owed my Father ten pounds which I

A CROWER

been station east service

Exhausted

Files
Established
By you 1796
Lockport Va.

the
order
to this
but
miser
the
would
near
near
date
The
my
nature
day
Fathers
party
of
his
and
my
and
the
numer
the
er)

(21)

agreed to pay My Father on My return
 as the boat between the two Mags and
 which I did shortly after and trans-
 mitted a release - having spent my
 eight dollars, I borrowed one guinea
 & started to Virginia and arrived there
 in September 1794. After some time
 My Father offered to give me a cer-
 tain piece of land if I would settle
 on it become steady and industrious -
 From the humble course I had taken
 I saw no honourable way but to work
 for a living, tho' some times depressed yet
 never discouraged, & some times aided
 - god in a view of the dark side of my
 prospects, for the purpose of taking a
 full view from time to time of the
 necessity of doubling my diligence
 and thus I professedly managed and
 prospered often even by this paradoxi-
 cal situation. I accordingly settled on
 the land a batchelor in October 1794
 and engaged in business in an un-
 settled and temporary way. No human
 creature was my companion I worked
 all, cooked all, and eat all, until
 the 25th December 1794, at which
 time My Father gave me a Negro man
 the land was excessively poor, a vast
 contrast between it and the lands
 of the west, I could not after having
 seen Kentucky think of remaining
 there, I viewed it as an indenture to
 poverty. I however continued steady
 at business about ten months, and
 then began to make arrangements to
 return to Kentucky, I had gained
 by my labour 45^l. I needed three
 horses I had one only, I purchased
 two boys ~~preceed~~ Mags are far
~~what my father had~~
 my boy to ride, and the other to
 carry my estate, - I had now about
 400 left. At my outset my boy ran
 away had being willing to go. My
 Father gave me a small boy in his
 stead ~~and~~, I took leave of
 my family as it were for ever
 and arrived ^{the second time} in Kentucky in November

*E

+ 1795-0
 - minute
 - town
 - quarant
 - morra
 - neps; I ne
 - it must
 - rectitude
 - pedid in
 - month;
 - into Comp
 - would m
 - determine
 - Company
 - Compan
 - ainst, t
 - substit
 - aid in
 - is lost,
 - of the di
 - Honori
 - I have
 - felt a
 - train
 - made a
 - which
 - I had
 - am Do
 - in it.
 - nion a
 - and lo
 - stance
 - I shud
 - pay, whe
 - ruled i
 - him to
 - means
 - Compar
 - length
 - going
 - he inter
 - profit;
 - advanc
 - ment
 - Brother
 - at Har
 - ce
 - February
 - my little
 - six day

Page 22

1795 - I engaged, in business with a determination to succeed, formed a resolution to keep no Company, form no acquaintance, indulge ⁱⁿ no idle, nor immoral habits, but attend closely to business; I was conscious if ever I succeeded, it must be by Industry frugality & Rectitude, I began to do as well, and succeeded was Making from \$30 to \$40 per month; frequently was kindly urged to go into Company, the ~~my~~ funds of Company, I would not have been urged, had I not determined that I was too poor to keep Company, ~~of~~ of the best kind. as for had Company I had solemnly determined against, by an article in my private Constitution that I had drawn up, as my aid in governing myself (The instrument is lost, from among my papers the name of the article is recollectd.) (My motto was Honor, truth, & Justice)

I however attended preaching this I felt a duty from the manner of my raising and a moral impression made on my mind, at an early period which had not been erased. I had one brother in the country, William Baker and the only near relation in it. He having lost both his Companion and only child was in a depressed and languid condition, this circumstance induced me to live with him I studied to comfort and make him happy, when I would find him very low spirited I would propose to ride with him to visit some friend, and by this means I was lead to spend some time in Company for my Brothers benefit. I at length would ~~at~~ at times indulge in going into Company with whom I could be entertained edified, and in some way profited; I was attentive to improve every advantage. My anxiety for the improvement of my mind still increased, My Brother had received a liberal education at Hanover Sidney College ^{and} had a good library, this opportunity of improving my little education, induced me to labour six days in the week with my hands

Note this was at a time when Average white wages Made 6 to 8 dollars per month

E. R. Allen

William Baker - Abner Butler

Return
Pard
trans
to my
anna
Other
time
a Co
salle
trans
better
work
not
indul
of my
long a
to
once
in
to
man
worked
till
sh
man
ait
to
my
my
to
lead
and
to
to
to
about
man
my
his
to

Abner
Spent time
1796
Studying

ES 2001

24) to improve my Condition in life
 and three hours every Night to im-
 -prove my Mind thus I spent the
 Cheaf of the year 1796 - In October
 of that year I Married to Elizabeth
 Buford. In February 1797 we Com-
 -menced house keeping I was now
 more than ever Compelled to labour
 I increased my diligence and renewed
 my Resolution of studying three hours
 at Night thus I spent three years and
 aspired to be a clerk to some Court
 but the qualifications was wanting
 I borrowed some books and commenced
 improving my mind on this subject
 In the fall 1801 I removed to a tract
 of land I purchased adjoining
 the Town of Lancaster in Garrard
 County In 1802 the only black man
 I had to help me labour sickned & died
 I was now Compelled from addition
 -al necessity more than ever to
 labour and was becoming and
 frugally. This misfortune was the
 act of God, tho curable of the
 loss, I submitted with cheerfulness,
 and instead of regarding my misfor-
 -tune I used them as spur to dili-
 -gence and seeing no prospect
 for a Clerkship near at hand,
 tho't I might perhaps improve
 my Condition if I knew how to
 Survey. I accordingly commenced
 the study of that science by Can-
 -dle light, after the labour of
 the day was over, I had no other
 aid but Gibson an Surveying in
 a month or two I procured me a
 Compass, and commenced Survey-
 ing which I continued to attend to
 for five years and by which I made
 some money. - In 1802 I was ap-
 -pointed a member of the Court with
 out my knowledge or wish, I felt &

23

X express
 X for the
 my qual
 I was in
 County
 require
 -enough
 those
 -ed the
 -stated
 to the po
 for the a
 to be rec
 the fulfil
 I determin
 this offe
 -tally w
 aut fee
 -quire o
 of the off
 than was
 this course
 me unpro
 of my a
 only was
 it was
 the apper
 Candem
 In 1808
 of a high
 selected
 courtes
 best Chi
 Compa
 it was
 needed of
 Govern
 which he
 Garrard
 My Comp
 except a
 -an am
 the Ma
 In 1801
 In 1805
 I declin
 I declin
 County
 which to

expressed in relation to ~~the~~ ^{the} ~~two~~ following reasons, ²⁵ ~~that~~
 my qualifications to fill the office ^{of} ~~of~~ ^{the} ~~County~~
 I was not eligible having lived in the
 County only six months, the Constitution
 required twelve months residence ~~and~~
 - we expected it to save the feelings of
 those who had through friendship procur-
 - ed the Commission. (My opinion ^{is} ~~is~~ the Con-
 - stitution is a ~~basic~~ instrument as it relates
 to the sovereignty of the people, it ought not
 to be violated, in the smallest matter, to save
 the feelings of another man.)

I determined to discharge the duties of
 this office so far as I was capable impar-
 - tially without regard to Rich, or pain, with-
 out fear, favour, or affection, and re-
 - quire order, and decorum, in the execu-
 - on of the office without using more authority
 than was barely necessary for this purpose;
 this course was ~~at~~ ^{at} first ~~it~~ rendered
 me unpopular, ~~but~~ ^{yet} I had the approbation
 of my own conscience; but a little time
 only was sufficient to convince every one
 it was the correct course, and I soon had
 the approbation of those that at first
 condemned, ~~when they saw business done in order~~
 - without partiality.

In 1803 I was appointed to the Command
 of a light Infantry Rifle unformed ^{company} ~~Company~~
 selected from the militia of the County
 consisting chiefly of young men of the
 best Characters, ~~fit~~ ^{fit} for Soldiers and
 Companions — About this date

military

it was expected an army would be
 needed for an ~~expedition~~ ^{expedition} ~~the~~
 Governor issued his proclamation
 which required two Companies from
 Garrard, ^{County} ~~County~~ Volunteers would be prepared;
 My Company volunteered with one or two
 exceptions only, and ^{was} tendered for service
 - an amicable agreement superseded
 the March —

In 1804 I was Elected to the Legislature
 In 1805 I was again Elected to the Legislature
 I declined offering myself for re-
 - ~~election~~ ^{election} ~~to~~ ^{to} ~~the~~ ^{the} ~~County~~
~~which took place in Apr~~ ~~1806~~

Clerk to Legislature

26) ~~My duty towards my Family~~

25

Having been early convinced that men
 was neither made, nor lived for their
 - selves alone, but for the good of soci-
 - ety, ~~caused~~ me to spend several years
 both in a private and a publick capa-
 - city to discharge that debt. The pres-
 - sents of a large ^{family} almost yearly being
 - obliged to ~~fact~~ ^{at this date} 1705 to think that I was too patri-
 - otick, that too much of my time
 had been devoted to society, and for
 the publick benefit; that I was
 robbing my family of my services
 all of which was Nam indispensable.
 This sacred inscription frequently
 presented itself to my mind; that
 he who did not provide for his house-
 - hold was accounted worse than an
 infidel. I accordingly determined
 in future to exert the chief of my
 feeble energies to better the Condition
 - of my family; my ambition
 was limited only to procure such
 a Competency as would enable me
 to raise, educate & qualify my Chil-
 - dren, in a way, to be usefull to them-
 - selves, and Society. It never entered
 into my ambition to toil for a for-
 - tune. But upon attempting to effect
 this resolve among ^{a people} who hitherto had
 my services gratis, and who on
 various occasions had given both
 publick & private evidences of
 their respect and esteem, and to
 whom I felt every grateful im-
 - pression; found that they still had me
 their debtors, and that the desired ^{change}
 could not be advantageously effected
 in that place. Thus I was forced to
 leave my Residence, and a people with
 whom I had a desire to remain, & for
 whom I had the warmest feelings, purely
 with a hope of bettering my Condition in
 life.

In 17
 Clerk
 Court
 Clay
 In
 to be
 Hillo
 interes
 matic
 the
 Situa
 J. J. J.
 Prud
 Who
 or W
 Chan
 - tunc
 I dur
 hard
 and
 - times
 land
 every
 like
 far
 With
 make
 enter
 I urge
 to turn
 way
 I in a
 Specie
 ticular
 adlegu
 matter
 My n
 busi
 opper
 view
 the ai

X In 1807 April I was appointed Clerk to the County and Circuit Courts in the County & Circuit of Clay.

In July 1807 I moved my family to Clay.

Hitherto I had resided and mingled with improved and enlightened society interchanging ideas and opinions for mutual benefit, and thus enjoying the joys of society. In my new situation with few exceptions I find myself differently situated.

Prudence forbids a remark. But who is so much of a philosopher or who is so frigid under great changes by the hard hands of fortune as neither to speak nor feel.

I surrendered society to unclench the hard hands of fortune, not for meat and barded natives, but from motives the most honorable, the most laudable of all others, that of placing myself in a condition to enable me to raise my family both for God and Man.

With my Wills before me and the matters that brought me here I entered in the business of my office. I engaged in other business from time to time and managed them in an even way so as to make a moderate gain. I in a good degree experienced the friendship of the people, and particular favours from some, with whom adequate benefits were reciprocated for mutual benefit, which are all on my part.

My new situation led me to transact business with many which gave me an opportunity of taking a retrospective view of human nature almost from the attributes. I find the variety

Moved family to Clay



FIRST MENTION of PEOPLE of CLAY CO.

Harka EB Allen

Before I close I will here subjoin an additional Cause of gratitude for near about twenty years My Family Courted of between ~~twelve~~ and forty during this time we had not a solitary death in the family; and only an ordinary Share of affliction, my prospects, gradually increasing, without pressure or distraction, or contraversion, moving on with peace, deliberation, and great harmony. It appears to me I could see the hand of God in all my engagements, and ~~that~~ upon every Review I was made to acknowledge that I was favoured in a rare and singular Manner, the exceeding goodness of God to me both spiritually and temporally. Some few years past in taking a Review I was more than Commonly impressed with seriousness, the result of my Reflections upon this Review was, that as a family we had been highly favoured that we ~~had~~ ^{were} not ~~been~~ sufficiently grateful for the goodness of God; and that this kindness would not much longer continue without interruption. This I communicated to my Companion ^{early} in 1821 and used it as a Motive to heighten and increase our gratitude, faith, humility & Resignation, to his Will. For greater Certainty of Gods favour in my afflictions on this subject I caused to be recited the afflictions of Job. Shortly after I was attacked by a fever called by my Physicians the Malignant ~~fever~~ ^{fever} without; and such was My torture and affliction ^{under its pressure} there is no language to describe, in the paroxysm of this affliction that I compared myself in its power to

write them
 blessing
 enjoyment
 success of
 temple
 of this
 inious
 benefits;
 racial
 hearts uni
 ing glad
 in my
 two years
 children,
 due stand
 to tell
 mind,
 instant
 our
 ing cri-
 der God
 ly united
 and to
 hold him
 I have
 to be a
 Meagre
 and for
 to live
 expect
 of my
 that
 that
 and the
 using
 and with
 and in the
 words of
 Resignation
 he read in
 if there
 free shall be,
 my doom,

28
of dispassion & sentiment
Nearly equal to that of improved
life; but simple and easy to be
-prehend.

Art prejudice & Compounds
Interest produces the variety
and difficulty in analyzing
the one.

Nature and simple interest, ^{or sense, passion} Courti-
-tute the other. and increases in vari-
-ety & difficulty in proportion to the
variety of Capacity & sense of inter-
-est.

What Wonderfull Capacities are
to be seen by the observing eye among
the Sons of Nature, or the unculiva-
-ted part of the human family
I have that shall the finest treasures
for improvement near to be found
in the minds of the Poor whose powers
from their manner of life retained un-
impaired their ^{full vigor} original strength, all
of which is clear from the shrewdness &
pertinence of their remarks, and acuti-
-ness to calculate and adjust in their own
way. While the minds of the Wealthy
are of two kinds ^{torpid} dull, and
stupid, debilitated and impaired, by
long indulgence in inactively dissipation
and luxury.

How much is it to be regretted by every
feeling and reflecting mind that their
-ties, as well as many other parts of
the United States with all their resour-
-ces have so much neglected the edu-
-cation of the Children of the poor
and the Cultivation of the minds of
the rising generation ^{the retention}
and when so much depend upon the
improved, and cultivated minds under
a Government formed by the people
themselves for the happiness of all.
Knowledge of the Rights of Man, a due
sense of Virtue, & a right use of Reason,

There free and
-are the spell
(28) -ment is of
premium
of our civic
Virtues and
the children
their blame
fare Fathers.

Ignora-
-nce, the dis-
-passion an
-tivity is an
arrested pro-
-ducing &
upon the igno-
-rance in an elect
become the
act ^{of the}
-ate represen-
-tatives as
the laws an
government
legacy your
Want of the
May this go
Subject in
it be for a
-dren of fore-
-ed act of
-dent there is
States, but it
desper'd, to for
of the first
especially due
of the people
Wise measure
-rance, as it
-tion from
(Fellers)

1826 I have
and Circuit
Mistake in
I may have con-
-acted can a

These free and equal resources —
— are the pillars upon which our govern-
— ment is founded, and which is the
premium of the toil, sweat and blood
of our ancestors — and when ^{only} by knowledge
virtue and a right use of reason can
the children of freedom retain and enjoy
their liberty, descended to them by their
free Fathers.

Ignorance ever has and ever will
be ^{instruments of} the chief ^{tyranny} Missions of slaves of serv-
— patism and ^{ambition & design} ~~tyranny~~ by ignorant serv-
— titude is always in danger of being
arrested from our hands by uneasy and
designing spirits ^{influence of} ~~conduits~~ imposing
upon the ignorant majority and thereby
in an elective government like ours
become the dominant power by the
^{act} ~~will~~ of the people, and thus the amide
— all representatives of the people are
at once ^{incompetent} as it respects
the laws and the administration of the
government. ^{now} Where is that sacred
legacy your liberty all is gone for
want of light and knowledge —
May this government take this great
subject under consideration before
it be forever too late, that the chil-
— dren of freedom may not be decimated
— ed out of their liberty. — It is evi-
— dent there is much learning in the united
States, but it ought ~~not~~ to be generally
defused, to promote this end ought to be one
of the first objects of every Government
especially such Governments ^{as are directly emanate} from the will
of the people. it is ^{as} great a mistake to expect
wise measures, and ^{wise} selections, from stupid igno-
— rance, as it is to expect a wise administra-
— tion from a feeble ignorant, and designing
rulers.

1826 I have served as clerk to the Court
and Circuit Court of Clay State 19 years
Mistakes are incident to imperfect beings
I may have committed many. if any should
accuse I can only say they are innocent.

here
K

that not an exert through design
 or from impure Motives; I have laboured
 to discharge the duties of these and every
 other office as well as all private trans-
 actions with conscious Rectitude, without
 favour fear or affection; without in-
 fluence from Rich or poor; regarding
 my own interest no farther than was law-
 full and right; and ^{intemperately} ~~they~~ have at no time
 oppressed the poor and Meek, but have
 extended the hand of liberality when
 proper objects was presented, and I
 could have the approbation of my
 own mind to do ^{free from the mind was convinced} ~~in~~ ^{my} private
 transactions with men My established
 rule was to suffer a reasonable loss
 rather than have a difference, and
 in the general I ^{have} ~~to~~ transacted my busi-
 ness as to meet the consent & satisfac-
 tion of those with whom I had
 to do. one or two exceptions to this rule
 in the course of my life have occurred
~~where~~ a manifest ~~and~~ ^{dispo-} ~~position~~
 with intent and design to defra-
^{occurred} ~~nd~~; such cases ~~such~~ ~~cases~~ I have
 managed strictly to prevent the fraud.
 With ^{and} any ambition to gratify, or
 inclination to oppress. The manner
 of in which I have discharged my re-
 spective duties, I leave to those
 who have known me longest, and
 understand me best; ^{and} those who are
 best acquainted with my ^{acts} ~~Method~~, Method
 and manner of life; I apprehend ~~no~~
 censure from ^{none} ~~any~~ ~~one~~ capable of reflex-
 ion to appreciating their own feelings
 whose course has been guided by Virtue
 and marked with Rectitude; if illibedly
 bestowed by others it ought not to be
 regarded. I crave no Praises. But
 whether Praise or Censure, the hour is
 fast approaching when they will
 be remembered ^{by me} with equal indifference.
 While I yet remain upon the busy thea-
 -ter ~~the~~ my consciousness of having
 laboured to do my duty in my ~~un-~~
 -derstand ~~and~~ ~~the~~ ~~of~~ ~~my~~ ~~labour~~ ~~and~~ ~~the~~ ~~of~~ ~~my~~ ~~labour~~

31

that is
 that is
 and at
 shall c.
 which
 to the
 his ser-
 advice
 that, the
 -tuall
 to suc-
 Chan-
 let it
 Mind
 more to
 -decid-
 -stap-
 tend to
 deep the
 be all in-
 -mored.
 your, for
 at an in-
 to the No-
 happiness
 and our
 of tempta-
 and cher-
 a more pr-
 a found-
 accident
 to riches
 the mind
 and tyra-
 -gy, essen-
 -tially
 the candid
 to raise
 a dear co-
 -ges of a
 disease
 death the

~~It is not to hope, when time shall cease with us, that indulgence which is due from the generous to the detestable inhabitants of the tomb; & his screaming relations.~~

Yet it is perhaps my further duty, at least it is Courtail with a good disposition, and altogether Natural; to hope at the time shall cease with me; for that indulgence which is due from the generous living to the detestable inhabitants of the tomb; & his screaming relations.

Advice to the Young

That, Reflection, Judgment, Method & Simplicity; is recommended as indispensable to success: every other course is nothing but Chance & uncertainty.

Let it be seriously impress'd in your Mind that the object is never greater or more lasting than the Cause which produces it. In selecting an object or foundation in which, or upon which, you intend to build your happiness, serious thought, deep Reflection & sound Judgment will be all important, and ought to be summoned to your aid. Because whenever your foundation fails, your happiness is at an end; & as all earthly objects according to the Nature of things Must fail and are Happiness with them; It is great Wisdom and our Privilege too, amidst the enjoyment of temporary Comforts, which so often soothe and cheer the heart, to look out and choose a More permanent and durable good a foundation not liable to destruction accidents. — If we devote our selves to riches it is liable to be abstracted and straggled the mind is liable to theft, secret wars and tyranny; if in fine & showy studies or expensive Pursuits &c. the snuff of the candle is easily blown out; if upon a bosom friend a dear Companion, our children the pride of our love, health or life; thousand diseases, and ten thousand events, & death the great affair of the world, have

37
 power to replace disorder
 and remove them; but if the Chief ob-
 ject of our happiness be founded
 upon the infinite beauty and goodness
 of God, and upon those virtues which
 intitle to his favour its foundation
 is immovable and ^{its} duration is eter-
 -nal. do not be surprised with the more
 shadow or visionary appearance of things;
 Treatise alone will profit you, let me
 deeply impress your minds with the
 vast importance of deep reflection, and
 and the incomprehensible advantages
 of right reasoning. — profited by the
 experience and opinions of others, but
 after all think ^{for yourselves} in all ^{the} matters,
 engagements. Method will afford you
 great aid in whatever you have
 to do, either for time or eternity, and
 let me tell you is in a good degree
 from experience I speak, there is
 no Method without punctuality
 these ^{are} or near affinity between them
 they are indispensable, they insure suc-
 -cess, they are like all other virtues pro-
 -lific in their natures, and disseminate
 their beneficent effects in practice,
 your Neighbour will respect, what
 he knows you conscientiously observe,
 good example will have its good effects
 and is always rewarded by its ^{own} influence,
 and never fails to give weight to Cha-
 -racter's Calmness, temperance, firmness
 & deliberation & an unnumerable train
 of Virtues are the offspring of Method
 & punctuality and constant attendants
 upon them. — Mark the Course of that
 man who pursues with them, in his tem-
 -poral or spiritual Concerns, and you
 will find it changed and often increas-
 -ed, in ^{the} haste ^{he} pursuing after some
 thing he desires and thinks he sees at a
 little distance before him, but as he appro-
 -aches it recedes, he pursues till ^{he} attains
 the object. It is in vain to wish for success ac-
 -cept we pursue a proper Course. Where is the
 celebrated scholar that did not first learn his
 letters then to spell ready. Method & punctuality is the
 road to success.

1826
 37
 A new
 -prop'd
 written
 -fact as
 -ing to m
 the new
 have the
 Charg'd
 read by
 only to
 Can die
 from
 And to
 -full M
 his ~~...~~
 About
 I was c
 ble of
 of Ma
 on God
 life I c
 sure to
 those %
 eternell
 of Coun
 year af
 unguar
 My life
 is no pe
 life in
 with the
 morall
 thing to
 both in
 it as a
 and oth
 wisdom
 others
 But the

1826 March

33

A Review of my Marrial life deeply im-
 -press'd on my Mind, is Now recollect'd &
 written. If it shall administer any satis-
 -faction or in any degree prove a bless-
 -ing to my family and others; I shall have
 the reward of my labour. First I shall
 have the Satisfaction of ~~seeing it~~ dis-
 -charged my duty. — I beg this be not
 read by No one, as something that relates
 only to another: for a few years at most
 can divide the eye that is Now reading,
 from the hands that has written.

And let it be remembred that a faith-
 -full Narrator Can No more conceal
 his ~~secrets~~ ^{secrets} than his virtues —

About the twelfth year of my age
 I was convinced of sin and made sura-
 ble of the necessity and propriety
 of Marrial rectitude, and a reliance
 on God. Throughout my whole
 life I consented to, and in some mea-
 sure lived under the influence of
 those principals; indulging at times
 intervalls left guarded under the influence
 of ^{the} Company &c. about the thirty second
 year of my age usher'd in the most
 unguarded and unimproved part of
 my life. I mention it to show there
 is No period allotted to man in this
 life in which he can safely dispute
 with the government of Reason and
 Morality; without endangering every
 thing that is sacred and Valuable
 both in time and Eternity; I here insert
 it as a Day mark for my Children
 and others to shun; for there is great
 wisdom in learning from the sin of
 others rather than by our own.
 But this season was short. God by

1807

De
Sodom

33 34

34) God by his infinite goodness recon-
 -ciled me of sin, of righteousness,
 and Judgment to come. I was made
 quite sensible that, I was sinful &
 exceeding sinfull, and with Paul fre-
 -quently under a deep sense of guilt
 was made to exclaim that I was the
 Chief of Sinners. Under this condem-
 -ning stroke and a keen sense of ingra-
 -titude with all my unpropitious
 fresh in my Mind, my powers both
 mental and physical nearly exhaust-
 -ed, frequently enduring the horrors of
 hell on earth, for near two years,
 and during this unpleasant season
 that one pious Man in the place
 to Commerce with, nor did I know
 of but one in the whole County, that
 publicly profess'd God and his Cause
 in the faith of Christ (but I hope
 there was many;) No preaching of
 the Gospel, no teaching of piety, or
 morality, or any thing beyond Measure,
 I viewed my late arduous East in a
 barren Wilderness in the suburbs of
 a recent Sadony, whose bitter Cup I
 had sipp'd; no human comfort was offer-
 -ed me, like an uneasy spirit I won-
 -dered in search of rest, Man and then
 peep'd into sceptical Books, & infidel
 labours, even Payn's wit and sar-
 -castical Reproach on the Holy Scrip-
 -tures, had a review. But in these
 checked parts of error I found no
 relief. (I could but admire the ingenu-
 -ity and Copiousness of those Authors,
 & admitted that God had bestowed
 on them the talents; but regretted that
 the Devil had given the application;
 and rejected them as a species of blas-
 -phemy and rebellion.) And having
 gone thus far was led by some good
 spirit to research the Word of God,
 and the promises of divine grace

34

CA-1807-08

Abner
 O'NEAL knows
 THE CHRISTIAN
 INCLAY CO.

Be Solem

ha
 fa
 ten
 -ta
 I
 my
 sale
 wa
 -ne
 -ety
 clip
 -pe
 + gu
 + gu
 the
 doe
 to
 fre
 that
 Sam
 have
 how
 with
 + as a
 have
 agr.
 well
 for
 Coar
 On
 wa
 -tio
 said
 shai
 -ed
 a fe
 -sa
 let
 -gen
 del
 ever
 told
 -me

Hoping for adventure I might find con-
 -fart in them (and in this frame of mind
 two or three of my respectable acquaint-
 -ances being at a distance, with whom
 I had been long intimate, hearing of
 my seriousness and disponding situation
 solicited an interview, which shortly after
 was afforded; the object of whose kind-
 -ness was to convince me of the impropri-
 -ety of my seriousness; using topics to
 disperse ^{such as these} the loss of friends, a broken dis-
 -ponding spirit, menacing Religion
 giving the preference to what is termed
 + gentle infidelity &c. I heard them &
 rejected what in my estimation was
 doubtfull and untrue, and what ^{believed} I
 to be truth I admitted, (to wit) the loss of
 friends (or rather acquaintances), even
 those who heretofore quated my Company
 some passing by seemingly in great hastie
 having no more time than, cooly to say
 howdy do; others passing on the other side
 with detest shyness; some Menacing me
 + as an Idolater for praying to Christ &c.)
 having received thus much by way of
 agreement with my friends; I said I was
 willing to give up all my acquaintances
 for the friendship of God in Christ. for
 certainly said I, there is no other refuge
 One of them a lawyer who I believe
~~was~~ a friend without dissimula-
 -tion (according to his view of things)
 said Alas you're a fool; without the
 shade of an unpleasant feeling I replied
 -ed, that I was willing to be accounted
 a fool, that I might become wiser into
 -saluation. here ended the interview,
 let them that read perceive the strate-
 -gemy of Satan and his unwarred
 deligence to retain in his service
 every soul. + (This same lawyer I in-
 told some year or two after also heca-
 -me a fool that he might become wiser

36) And ^{in hope} dead, ^{rejoicing in God his saviour}
Ever long it appeared to me as I searched
the scriptures and examined the Will
of God towards Men, that Demerit
was more willing to be appeared thro-
ugh the merits of Christ than I was
to except of pardon, for hitherto under
all this heavenly affection I could
admit of no release from my own
condemnation to the ~~hell~~ ^{lower} hell; But
God the goodness of God showed
me how he could be true in justifying
^{believing} sinners, even the vilest of the
vile, through the merits of the Divine
Saviour as the great propitiatory
sacrifice for sin; that the work
was done, and Martals with im-
mortal souls must be willing
to accept the benefit of salvation,
on God's own terms, and not their
own. And to this frame of mind
the Lord had miraculously brought
me. And under the influence
of the Divine spirit operating
upon my mind, more than a thou-
sands weight of condemnation was
gradually removed, and in its stead
arose love to God, and love to Man
such as I had not before experienced;
a different view of things and a dif-
ferent use of reason, ^{graciously} took
place and instead of condemna-
tion & Horror, the pardoning
love of God was manifested
and faith hope & love opened
the throne of my heart; and
in my secret devotion & Meditations
was often made to rejoice in God my
Saviour. Here I could write a
History but my design is only a brief narra-
^{and} tive, an humble expression of the second
ing goodness of a merciful and kind
God. I have met & bowed my troubles

36) Cross
time's
desire
of the
-nities
and po
times of
may ap
men of
thought
-pure to
and de
who pers
a state
had us
gers to
the see
the job
to decla
the God
the War
glad to
withsta
found;
of God
in a per
and. I a
-condem
Sister
of my
of the
partner
of our
alone,
am I
would
univers
expect
-self a
hoped
let us
and the
tard

Crosses, and difficulties, from time to time, with the humble followers of the divine favour; some times from the men of the World, whose interests form their mag- netical power, and whose prejudices and passions stir every movement, some times from friends - and strange as it may appear sometimes from the very men of the pulpit, tho such only I have thought, as was of decaid minds ar- rived pure hearts, seeking self Commendation and deriving to ~~God~~ it over God's heritage who perhaps under a conviction of sin, and a natural forwardness to self assurance, had usurp'd the Sanctuary of God; strain- gers to humility and the influences of the divine spirit. Standing fourth in the place of those Cominissaries to declare the Council of God, to preach the Gospel of the Redeemer, & Saviour of the World; and thus proclaim to all men glad tidings of great joy. Tho not withstanding through great Mercy I have found, and still hope to find, the grace of God sufficient under every trial in a present help in every time of need, and I am sure it will be unto me ac- cording to my faithfulness. -

Sixteen years of the happiest part of my life is gone, tho I am bereived of the greatest earthly comfort, the partner of my Care, and Mother of our dear Children - Tho I am alone, yet I am not alone, Neither am I left altogether Comfortless, nor would I surrender any hope for the universe. - Some reason may be here expected why I have not joined my self with some religious Society, I hope I belong to the family of Christ, let it suffice to say I feel it a duty, and the duty of every one who has tarted in any good degree of the

Missing his wife

Secure in his Relation to God

gracious Spirit of God, to unite them
 selves to Gods people, as a blessing
 and to this end alone, in the enjoyment
 of the amunitions and ordinances of
 of Gods house, the perfecting of his
 temple, the interchange of Ideas, opinions
 & progress, for Mutual benefit;
 the Comforts of Society in social
 piety, and worship, with hearts uni-
 ted, and voices Merged, making glad
 the City of God. - How many in my
 situation for the last sixteen years
 with my trials, cares, responsibilities,
 and engagements, would have stand
 the barterous claims I cannot tell -
 I know it requires a firm mind,
 an unshaken faith, and a constant
 reliance on God. It is, however
 dangerous to stand alone, one slender rod
 is easily broken, Many firmly united
 become formidable.

For a long time I have desired to
 do all the good I could both tem-
 porally and spiritually; I have
 laboured many years to be a
 blessing to my family, Neigh-
 bours, friends & others, and for
 years I have ~~mostly~~ desired to live
 for this end, and a more perfect
 preparation by the sanctifying
 influences of the Spirit for eternity. Without
 any other hope of reward than
 the approbation of God, and the
 high satisfaction of having
 fulfilled the desires. And with
 God, & that that shared in the
 benefit I leave the purposes of
 my intention; with entire resignation
 to his Will. Which may be read in
 words like these. Viz. My life if thou
 preserve my life; thy sacrifice shall be,
 But death if death must be my doom,
 shall claim my soul to thee.

Above 5
 Ed: 1404
 Desired

Before
 addition
 at least
 of below
 this time
 in the
 Share of
 - duty in
 - traction
 peace, at
 It appea
 of Gods
 that I
 made to
 - avied
 - me, the
 me too
 same fir
 I was
 with ser
 - tions up
 a game
 that we
 - out full
 this time
 Continue
 Communi
 and used
 Sense of
 - create
 & Merge
 Certainly
 - tations
 measure
 after I u
 by my o
 without
 afflicta
 - cribe, in
 I compa

manifestation of God love, and ~~test~~ ^{test} ~~of~~ ⁽⁴¹⁾
 my faith, - I ought to have been satisfied ^{with}
 with the will of God, and not ^{to} have mark
 out a text, or desired any thing like ^a
 or ocular demonstration, ^{rather} I may
 have sinned; God knows best what trials
 and chastenments to inflict. It is our
 duty to be resigned. ---

My unexpected interruption of this long train of favours
 since the year 1822 death has visited
 my family four times - may their ~~sole~~
 solemn visits, of the great terror of the
 World serve to notify the living that
 they too must shortly go, that a few
 years only can separate them from
 the inhabitants of the grave; may
 they be admonished to flee to Christ for
 refuge without delay, the time when this
 messenger will come is not known,
 but he will certainly come, and in a
 time ^{perhaps} not expected. let the reader make
 haste and flee to the City of God for
 refuge ^{through faith} in the blood and merits of Jesus
 Christ our God & Saviour - Blessed are
 they that die in the Lord. ---

In every review of my life, I read the
 exceeding goodness of God I am compelled
 to say if there be one rational being on
 earth that ought to be grateful to God
 for his favours; Reason upon favours,
 favour upon favours, Mercy upon Mercy,
 all proclaim that I am the man. Great
 God forgive my ^{test} ingratitude, and for this
 long train of Mercies accept the
 praise and gratitude of this feeble
 creature, and may the delight of thy business,
 yeats to the intreaties of thy Mercy.
 May thy grace and Spirit conduct
 me through the Remnant of my days.
 May the Clouds of thy merits cover
 my infirmities, ^{and} ^{of thy spirit} ^{and} away the sanctify
 ing influences, qualify me for the in
 joyment of thy great gift, in spirit
 in this life, and thy presence in the Kingdom
 of Glory. Amen. ---

And John, ^{answered,} and said, Master, we have one casting out Devils in Thy Name; and we forbad him, because he followeth not with us.

And Jesus said unto him, forbad him not: for he that is that against us is for us.

See a parallel case to this mentioned in Numbers the 17th Chap 26 & 29th verses; - The reader may easily observe that Joshua & John were of the same ~~kind~~ begot spirit; and that Jesus & Moses acted from the spirit of Candour & benevolence

The Lord is my light and my salvation Whom shall I fear; The Lord is the strength of my heart; of Whom shall I be afraid.

Let him that sheltereth himself standeth take heed lest he fall.

Our Lord sayeth in the 9th Chap, Luke 26th For Whosoever shall be ashamed of me, and of my words, of him shall the son of man be ashamed &c

Darkness in the midst of light

Is it not to be regretted that even in this age of Mental light and Reason Affurnished by the light of the Gospel that many are under the shade of darkness's superstition, bigotry, and Ignorance, making their Name of the sect to which they belong the Watch word, and their rules the text, in the stead of Christ the Saviour of all men, and his Gospel. - And like Pharisees, on all occasions, by their Watch word and texts, justify their own righteousness; and condemn the poor humble publicans that go not with, & agree in all things with them, viz that belong not to their sect. or to no sect at all. I regret with sorrow the spirit too often displayed by professional men of different sects one against another, in menacing remarks &c designed to detract and injure this is that the spirit of our Lord Jesus & his gospel love to God and love to man in the Gospel text in every sect I trust the Lord has spiritual children.

There
man
not be
quid
Wend
I was
A week
In me
and
With
On me
awake
I am
O may
where
not to
Course
Hup
For the
Oh see
and
Oh
Beneat
One
Would
The
So bere
They
Throug
Medic
Gpe at
Not a
And h
Oh
Where
More
Course
Din
So far
With
and
I am
Lamb
you
at the
me al
Verre 2

There is nothing secret that shall not be made manifest; Neither any thing hid that shall not be known - God is every where present and knoweth all things He is infinite wisdom to the Great Author of all

(42)

I fear from thy hand, my God I came
A month of such a curious frame;
In me thy fearful wonders shine,
and each proclaims thy shell divine.

Within thy circling power I stand
On every side I find thy hand;
awake, asleep, at home, abroad,
I am surrounded still with God.

O may these thoughts possess my breast
Where'er I rove where'er I rest!
Nor let my weaker passions dare
Consent to sin, for God is there
Up to heaven I take my flight
For there thou dwellest enthroned in light;
Or down to hell, there vengeance reigns,
and satans groans beneath thy chains.

O should I try to show thy light
Beneath the spreading veil of night
One glance of thine, one piercing ray,
Would kindle darkness into day.

The veil of night is no disguise,
So screen from thy all searching eyes;
Thy hand can seize thy foes as soon
Through midnight shades, as blazing noon
Midnight and noon in this agree,
Great God they're both alike to thee
Not death can hide what God will spy,
and hell lies naked to his eye.

O may these thoughts possess my breast
Where'er I rove where'er I rest!
Nor let my weaker passions dare
Consent to sin for God is there.

Take heed and watch

Sin hath a thousand treacherous arts,
So practice on the mind;
With flattering looks she cheats the heart
and leaves a sting behind.

Request to my children

Let us my Dear children imitate the
persevering faith of the women of Canaan
but for ourselves ^{& recommend to others} which
you may read in the 15th Chapter of Matthew
at the 25th verse she said Lord, help me.
We also share in the deliverance afforded to Israel
Verse 26th Paul he answered and said it is not

Request to his children

the words of his all and much; I mean to write or new the personal matter, in and inquire his good full and full text

and the man of

44 meet to take the children's bread and to
cast it to dogs.]

43

The salvation provided for the Jews,
which were termed the children of the
kingdom, and to cast it to the little
dogs - or the Curs; such the gentiles
were reputed by the Jewish people
and our Lord uses that form of speech
which was common among his country
men. What terrible reputes! and yet
she still perseveres!

Verse 27th And she said, truth, Lord: yet the
dogs eat of the crumbs which fall
from their Master's table.]

This appears to be not so much an answer
as a bold reply to our Lord's remark for
apparently pleading her need. The little
dogs share with the children for they
eat the crumbs which fall from
their Master's table. I do not desire
what is provided for these highly
favoured children only what they have
a single exertion of thy almighty pow-
er in the healing of my afflicted daug-
hter, is all that I wish for; and this
the highly favoured Jesus can well
spare, without lessening the provision
made for themselves. Is not this the
sense of this Noble Woman's reply?

Verse 28th Then Jesus answered - answered
and said unto her O woman great
is thy faith: be it unto thee as thou
wilt. And her daughter was made
whole from that very hour.]

The hindrances thrown in this woman's
way only tended to increase her faith.
Her faith resembles a river, that becomes
enlarged by the dyes opposed to it till at
last it sweeps them utterly away with it.
persevering faith and prayer are most
omnipotent. No person can thus ^{pray} and
believe without receiving all his soul
requires. This is one of the finest lessons
in the book of God for a penitent, or
for a discouraged believer. Look to Jesus
as sure as God is in heaven, so surely
will he hear and answer thee to the eter-
nal salvation of thy soul! Be not dis-
couraged at a little delay; when thou
art properly prepared to receive the

bleeping
thy salva-
this faith
and unto
and adie
penitent
who thro
saviour
pleading
of her
-ly recei
-ed by
Woman
and h
that is
God de
Blessed
their
There
says
a sinful
pervert,
regard
to the
the pleas
Vices, ma
His sal
glance
may be
Heaven
Growth
-ferous
-part
to its
be alive
capable
this eter
Content
included
-ance;
with su
such etc
as to sig
so poorly
treasures
Such con
joints and

my throbbing veins after worldly honours
^{die away} ~~gravid~~; And I find myself, if not poss-
 -ible of power, yet superior to its cha-
 -racters. I am worthy of patronage these
 Noble sacraments. They lead the mind
 to a life after death that endures
 for ever - even the contemplation
 of God himself, and love the chiefest
 of his graces in which all others en-
 -ter - and live and progress through
 Eternity. -

44

Shall we who some few years ago - were less
 than worms, or roots or shades can express:
 Were nothing; shall we live, when every fire
 of every star shall languish or expire!
 When earth's no more shall we survive above,
 And through the shining ranks of angels move:
 Or, as before the throne of God we stand,
 See New Worlds rolling from his mighty hand!
 All that has being in full concert join,
 And celebrate the steps of love divine!

Young

1st Corinthians 13th Chapter. 13th V. -

And now abideth faith, hope, charity,
 these three but the greatest of these is
 charity.

In this (present life) these three
 (graces) supply the place of that
 direct vision which no human embo-
 -ded spirit can have; there abide or re-
 -main for the present state.

Faith, by which we apprehend spiritual
 -ual blessings, and walk with God.

Hope, by which we view and expect
 eternal blessings, and pass through things
 temporal, so as not to lose those which
 are eternal.

Charity or love, by which we show forth
 the virtues of the grace which we receive
 by faith, in living a life of obedience
 to God, and of good will and usefulness
 to man.

But ~~the~~ without faith it is impossible to
 please God; and without it we cannot per-
 -take of the grace of our Lord Jesus: With-
 -out hope we could ^{not} endure, as seeing him
 who is invisible; nor have any adequate notion

of the ex-
 -ception
 great as
 as there a
 is the fun-
 -of faith
 love is
 for God
 our most
 and eternal
 God; and
 enjoy he
 eternity.
 the Church
 the super-
 and Crown
 respect a
 and man
 But love
 and work
 - out to sh
 or hope
 & same &
 remains
 and hope
 say, that
 in faith

any in-
 -not.
 into eter-
 -ous of
 make in-
 -on. The
 soul in-
 ever in-
 -ere; and
 the Com-
 -House it
 Nature

the
 By faith
 God by
 in justice
 & merits
 his attri-
 -to receive
 -ator prior
 is made a
 speculation

of the Eternal world. ⁽⁴¹⁾ ⁽³⁷⁾ Man bear up under the
afflictions and difficulties of life: but
great and usefull and indispensably necessary
as these are, yet Charity, or love, is greater, love
is the fulfilling of the law; but this is never said
of faith and hope. Further remarks.

Love is properly the image of God in the soul;
for God is love. By faith we receive from
our maker; - By hope we expect a future
and eternal good; - But by love we resemble
God; and by it alone are we qualified to
enjoy heaven, and be one with him throughout
eternity. - Faith says, and is the foundation of
the Christian life and of good works: Hope rears
the superstructure; but love finishes, completes,
and crowns it in a blessed eternity. Faith & hope
respect ourselves alone; love takes in both God
and man. Faith helps, and hope sustains us;
But love to God, and man makes us obedient
and usefull. This one consideration is sufficient
- to show that love is greater than either, faith
or hope. Yet all are essential.

Some say love is the greatest, because it
remains throughout eternity, whereas faith
and hope proceed only through life; hence we
say, that there, faith is lost in sight, and hope
in fruition.

But does the Apostle say ^{so}? Or does
any man inspired by God say so? I believe
not. Faith and hope will as necessarily enter
into eternal glory, as love will. The perfect
- ones of God are absolute in their nature, infi-
nite in number, and eternal in their dura-
- tion. However high, glorious, or sublime the
soul may be in that eternal state, it will
ever in respects to God, be limited in its pow-
- ers; and must be improved and expanded, by
the communication of the Supreme Being.
Hence it will have infinite glories in the
Nature of God to apprehend by faith, anti-
-cipate by hope, and enjoy by love. ^{for more see Clarke's Comment}

^{the heart is purified}
By faith, we are enabled to apprehend
God by faith and have he can be trust
in justifying sinners through the blood
of merits of Christ: constant with all
his attributes. Thus we are enabled by faith
to receive Jesus Christ as our sure medi-
- ator, priest, prophet & King, who of God
is made unto us dead our righteousness some
- satisfaction and redemption - and by faith in

45
his name in the great atonement and
propitiatory sacrifice for sin, by
that living faith which works by love
and obedience to his great Will. 46
Will be communicable of his own free
grace & mercy, ^{(not on} ~~our~~ ^{our} merit for we have
none) wisdom, righteousness sanctifi-
cation & redemption and resurrection
to eternal life. — Tho' all men must
die (except those that are found alive when
the great last trumpet of God shall
sound who shall be changed from mor-
tal to immortal in a moment.) The
Souls of those that die occupy the
grave and the spirit separated from
the body (which produces what we
call death) will occupy a state
of perpetual existence according
to its true character
in this state of probation, as it re-
spects faithfulness and obedience
to God, through faith in Christ. Which
will be either in Paradise, or in a dark
and troubled region; experiencing
sensations of pleasure in the beauty
of holiness and in the society of the
blessed spirits and the glory of God in
Paradise. ^{Under} ^{the wicked} ^{the} pain & horror under an in-
creased sensation of sin and rebellion
against a gracious good and merciful
God. In this state of ^{separate} existence
^{we} remain until ^{we} rise again at the
great day of resurrection: yet it will be
in widely different circumstances: some
will rise to glory and honour, others to
shame and everlasting contempt. Those
alone who receive the salvation of God
and continue faithful to the end, shall
have a resurrection to everlasting glory
that every professing believer, & every
loving obedient believer shall enter
into the Presence of God; and have a
body far more like unto his Lord's Glori-
ous body.

~~the~~
I do
- man
stob. He
has the
most, de
- man
tuncy,
- vide
Will. in
True the
- for me
quans
have to
faithly
the a
the day
- can
also to
distich
But have
impro
Some
of the
the U
ward,
the
advan
Seal
distinc
only, in
from
never
God's
Christ
through
blood
- like, a
first
of our
Minds a
Saying
- gl sin
the spu
See Jud
ing is h
- his wo
true ar

~~One of the most learned men~~

50) Improvements is not according to Gods
 words to be the list in the day of Judgment.
 If it was thou would stand a good a
 chance as the Devil himself, Peking
 - brook, Valtare & Co who, must all be
 acknowledged to possess Mind Capacity
 & - - - - - Penitentials of St Lahn 20 Chap
 12 & 13th verses and the dead were judged
 out of those things which were written
 in the books, according to their works.
 This sentence ^{and remarks} is induced by an opinion
 said to be inculcated by the celebrated
 Doctor ^{Walter, eminent for learning} Holly. ^{By} that men will be inter-
 -ted to eminent and pre-^{eminent} ^{seats} ^{whenever}
 according to the quantum of Mind and
 its improvement ^{in degree} ^{in this life} of Doctor Holly &
 means united with grace influenced by
 it, & sanctified by the spirit ^{these are} ^{the} ^{only} ^{right};
 -tarily right; but ^{if they consider} ^{independent} of the
 grace and spirit of God, the opinion
 is dangerous because it supersedes the merit
 of Christ; it is heretical because ^{it} ^{because}
 it is opposed to the Gospel of Christ; it is in-
 -fidel because it rejects Jesus Christ as
 the ^{only} ^{author} of the World. - - - Mind
 and the improvement of mind are the
 gifts of God ^{to} ^{expect} ^{an} ^{eternal} ^{benefit}
 by them, except they tend to God. is indeed
 a solecism, in Reason ^{Religion} and Philosophy. -

Let all the world also know, by the
 authority of Gods word; that whether
 the quantum of Mind, be great or
 small, the talents many or few, the
 circumstances prosperous, or adverse, the
 situation in life conspicuous or humble,
 God by his infinite mercy has provided
 Salvation from sin for every Creature
 from the most humble to the most ex-
 -alted of Adams family, through faith
 in Christ the son of God the ^{only} ^{author}
 of the World. ^{Now} ^{by} ^{the} ^{fruits} ^{of} ^{this}
 Faith ^{Thus} ^{by} ^{this} ^{faith} ^{we} ^{are} <sup>re-
 -deemed</sup> ^{and} ^{made} ^{heirs} ^{of} ^{the} ^{promise} ^{to}
 Abraham. and by the fruits of this faith
 and the sanctifying influence of the
 Divine spirit we are perfected in holiness
 made meet for the enjoyment of God through
 the mediator, Jesus of Nazareth & Saint
 Paul ^{with} ^{Christ}. - - -

— We have no right to suppose that eminent
 and eminent necessarily imply greatness or
 positions. A man may have much light,
 and knowledge, and little love; he may be very
 sure in secular matters; and know too little
 of himself, and less of his God. There is truly
 that, in the world, which may be called
 learned ignorance, ~~there is a stupid and~~
~~useless learning.~~ This knowledge ~~is~~ is chiefly
 used ^{in rebellion} against God and evildoers
 in subservience to sense and passion, and
 is like a candle which ^{man} holds in his own
 hands, to light himself, to hell. — There
 is also a learning, & knowledge, refined and
 usefull & very durable; displayed on all
 proper occasions, under the government of
 reason and morality for beneficent pur-
 poses — This learning is commendable
 and ought to be taught after from the
 Cradle to the grave, with great perre-
 -currence — This ^{by which we learn something of God} is wisdom, and qualifies
 for temporal and eternal felicity, it se-
 -cures to every possessor length of days, ^{wealth}
 honour, and immortality. — It includes
 the essential qualities of friendship to our
 Creator and to our fellow Creatures. It pre-
 -pares the heart for the reception of Divine
 grace it ennobles & elevates the soul to heaven
 and makes man the friend of his Maker —

Friendship

Friendship to every willing mind,
 Opens a heavenly treasure;
 There may the source of borrow'd joys,
 Sources of real pleasure.
 See what employment men pursue,
 When you will own my words are true;
 Friendship alone unfolds to view,
 Sources of real pleasure.
 Poor are the joys which fools esteem,
 Fading and transitory;
 Mirth is as flitting as a dream,
 or a delirium story;
 Rise my leaves a stink behind,
 Wounding the body and the mind;

Only in friendship can we find,
Pleasure and doted glory.

Beauty with all its greedy shows,
Is but a painted Bubble;
Short is the triumph wit bestows,
Full of threat and trouble.
Fame like a shadow flies away;
Titles and dignities decay;
Nothing but friendship can display,
Says that are free from trouble.

Learning (that boasting glittering thing)
Scarcely is worth possessing;
Richer, for ever on the wing,
Cannot be called a blessing.
Sensual pleasure dwell desire,
Just as the fuel feeds the fire.
Friendship can real bliss inspire,
Bliss that is worth possessing.

Happy the man who has a friend,
Furnished by the God of Nature;
Well may he feel and recommend
Friendship for his Creator.
Then as our hands in friendship join,
So let our souls possessors combine,
Ruled by a passion most divine,
Friendship with our Creator.

Real Happiness.

Happy is the man whose friend is Zion's King,
Bless'd with Jacob's help, shall surely sing;
E'er bless'd is he whose trust is in the Lord,
Nothing but joy and peace will he afford.

original also made from the following lines

Happy is he who trusts the God of Jacob
for his help, whose hope is in the Lord
his God. — 146th psalm.

Says Pl
since bound
Why look u
On those i
Can sple
Or earthy
Can all
Give he

The scepter
The humb
The rich, th
du must
Go search th
Who once
The wealth
And all i

So glad
And spre
But when
Derolues i

Note
We see in
quids the
the Decre
present
gate of an
of a me
in the sea
Our

Lo m
oust i

Plato w
-els to M

He says -
Gatis with
fel friends.
Let's Crown
Where Jane

The Apostles
different I
whom diste

Plato

Says Plato, why should man be vain,
 Since bounteous heaven hath made him great?
 Why look with insolent disdain,
 On those undeck'd with wealth or state?
 Can splended robes or beads of down,
 Or costly gems that deck the fair,
 Can all the glories of a crown,
 Give health, or ease the brow of care?

The scepter'd King the burthen'd slave,
 The humble and the haughty die;
 The rich, the poor, the bare, the brave,
 In death without distinction lie.
 Go search the tangles where Monarchs rest,
 Who once the greatest titles bore;
 The wealth and glory they possess'd,
 And all their honours are no more.

— a heap of Dust —

So glides the Meteor through the sky,
 And spreads along a gilded train —
 But when its short lived ^{bravure} ~~bravure~~ ~~clips~~
 Descends to common air again.

Note ————— Just so with man.

We see in these lines a providence that
 guides the pen of the Heathen Writer, up to
 the Decree of heaven, he illustrates the
 present ^{state} ~~state~~ of man, by a beautiful description
 of a Meteor — but as to a future state he is
 in the dark, of which not one word is uttered.

Our Lord Decreed, and said
 To man — Dust thou art, and unto
 dust thou shalt return.

Plato without the light of grace yield-
 -s to Nature's ^{gay} and Charms ^{resistance} ~~resistance~~
 He says — the glory of man, in pairson & fate
 Is tis with us, my Laurel boughs,
 Let friendship reign while here we stay
 Let's crown our Jays with flaming bowls
 Where Iove us, Call, we must obey.

The Apostles of our Divine Master teaches a
 different Doctrin ^{that taught by the} ~~from the~~ Heathen / Ph
 who ~~instead~~ ^{instead} of yealding to the ~~on~~ ^{on}

Plato says future hope
 we are vain — (E.S.R.)

Yields
 Resistance

words,
 lines,
 display,
 the
 (thing)
 me,
 and,
 and
 to him,
 him,
 mi's King,
 ally being;
 the hard
 the hard
 to made from
 of Jacob
 the hard

represent nature or drawing your
 Senses in flaming doubts, and ending this
 state of existence in luxury. Stupidly &
 Recklessly and the trial of Conscience
 practiced and taught by the quakers
 & Heathen Philosophers which were
 not God — Eph 4 chap 18 V — Having
 the understanding darkened being alien
 -ated from the life of God through the igno-
 -rance that is in them because of the blind-
 -ness of their heart; 19th who being past
 feeling have given themselves over
 unto lasciviousness, to work all unclean-
 ness with greediness —

20th But ye have not so learned of Christ.

We are called to Holiness to an upright
 faithful ^{impartial} and obedient life, we have
 Christ and his Apostles for an example,
 and his revealed Will for our Counsel, and
 his Spirit for our light life and Comfort;
 by faith in the Son of God we are justified,
 by belief of the truth and sanctification of
 the Spirit we are saved. — without holiness
 no man shall see the Lord — see ye holy and
 see Holy — 1st Peter 15 V But as he which hath called
 you is Holy, so be ye Holy in all manner of
 Conversation; Because it is written be ye Holy
 for I am Holy — — He is our Divine Teacher
 He is the great spiritual light of the world, the
 only saviour his blood alone can wash away
 the deep stains of sin and the pollution of the
 flesh. & the fallen Spirit.

The works of the flesh are ^{visible} manifest as
 well as the works of the Spirit, they are ^{as follows} ~~there~~
 they cannot be mistaken. Galatians 5th Chap
 19 V 20 & 21 V — Name the works of the
 flesh are manifest which are these;
 Fornication, fornication, uncleanness, lasciv-
 iousness. —

20th Idolatry, Witchcraft, hatred, variance,
 emulations, wrath, strife, jealousies,
 heresies — 21st V Envyings, Murders
 drunkenness, revellings, and such like
 of the which I tell you before, as I have
 also told you in time past, that they that
 do such things shall not inherit the Kingdom
 of God. — This description of the flesh as our
 in nature is understood to include all

Only in friendship can we find,
Pleasure and dearest glory.

(53)

Beauty with all its gaudy shows,
Is but a painted Bubble;
Short is the triumph of beauteous,
Full of deceit and trouble.
Fame like a shadow flies away;
Titles and dignities decay;
Nothing but friendship can display,
Days that are free from trouble.

Learning (that boasting glittering thing)
Scarcely is worth possessing;
Richer, for ever on the wing,
Cannot be called a blessing.
Sensual pleasure dwell desire,
Just as the fuel feeds the fire.

Friendship can real bliss inspire,
Bliss that is worth possessing.

Happy the man who has a friend,
Favored by the God of Nature;
Well may he feel and recommend
Friendship for his Creator.
Then as our hands in friendship join,
So let our sacred powers combine,
Ruled by a passion most divine,
Friendship with our Creator.

Real Happiness.

Happy is the man whose friend is Zion's King,
Bless'd with Jacob's help, shall surely sing;
Ever bless'd is he whose trust is in the Lord,
Nothing but joy and peace will he afford.

originals made from the following lines

Happy is he who trusts the God of Jacob
for his help, whose hope is in the Lord
his God. — 146th psalm.

Manner & proceeds of spirit go manner o picture to a heart tr fruits: th fruits of a tree of the we have a with its go Gal 5: 6 22 Spirit is gentleness temperance 24 and exceed the hearts: by the man is use up to glory through all local to save But they to corrupt Men can in them self well and not do their not work o on with f ng. But go to every 24 powers and and to do of h man is left e By surely a and grace work his de fear and t all the glor because h of both ^{the} a Creator, a the power his will The will a human be a subject and since can be plac No care the

Manner & kind of sin and iniquity that proceeds from the evil passions, of a fallen spirit. Good or bad seed produces all manner of fruit according to their respective natures - the bad seed produces a bad tree, yielding all manner of bad fruits: the good seed bringeth forth fruits of the most excellent kind. The tree of the flesh with all its bad fruits we have already seen: the tree of the spirit with its good fruits we shall now see. Gal 5: 22-23 - But the fruit of the spirit is love, joy peace long suffering gentleness goodness faith, 25th Meekness temperance against such there is no law. 24th - and they that are Christ's have crucified the flesh with the affections and lusts. by these fruits of the spirit of our God man is indeed made great and is by it led up to glory, peace and eternal life - to rest through all eternity in the Kingdom of his Lord & Saviour. -

But the fruits of the flesh ~~hardens~~ ^{hardens} the body to Corruption & the soul to uncharitable

Men cannot produce in themselves a power to will and do; and God will not do their work: - he will not work out their salvation with fear and trembling. But God graciously gives to every rational being the power and the grace - to will and to do of his good pleasure: man is left without excuse. -

The doctrine of between the doctrine of - And let us The final and all the - the power must necessarily author of both the power & energies; the act of working no power to will; since: God gives do through that to will man the power to work a neither wills for lead; but he will do both, he is the for these powers. the power to will the apostle Philip can be plained using that the use of now belongs to them

By merely employing the power and grace given - He may work his salvation with fear and trembling - and all the glory belongs to God because he is the author of both ^{the} soul & body of the creature, and the giver of this power and grace to do his will -

The will and powers of the human being - has been a subject of intense thought and much writing. Yet he and there seems no care, than that which the

ing, ing, ed, ford, from, ed, Jacob, ford

friendship can we find,
and bled glory.

With all its gaudy shows,
Painted Bubbles,
The triumph Wit bestows,
Sweet and trouble.
A shadow flies away;
A dignities decay;
But friendship can display,
Are free from trouble.

(That boasting glittering thing)
is worth possessing;
- ever on the wing,
be called a blessing.
Warfare dwell desire,
Fuel feeds the fire.
Can real bliss inspire,
is worth possessing.

Man
The Go
he feel
he for
hands
and
reason
With
al Ho
Man Wh
Jacob's
is he W
at Day
he Wh
helps
- 14

apparently says claim
the power to will and do
comes from God: the use
of that power belongs to
man. He that has not
got this power can neither
will nor work. He that has
this power can do both.
But it does not necessarily
follow that he who has
these powers will use them
the possession of the powers
does not necessarily imply
the use of those powers
because a man might have
them & not use, or abuse them
and it is therefore the apostle
exhorts to work out your own
salvation. —
There is not a rational
being on the face of the
earth who has not from
God both power to will
and act in the things
which concern his sal
vation. Hence the account
of man. Every
good gift is freely given of God
as it pleases him.

Manner & kind of sin and iniquity
proceeds from the evil ^{or, well as of} passions of
spirit. good or bad seed produce
manner of fruit according to the
- nature natures - the bad seed pro
a bad tree, yealding all manner
fruits: the good seed bringeth forth
fruits of the most excellent kinde
tree of the flesh with all its bad
we have already seen: the tree of the
with its good fruits we shall know
Gal 5 22 - But the fruit of
spirit is love, joy peace long suff
gentleness goodness faith, &c. Meas
temperence against such there is no
24 - and they that are christ's have
ceased the flesh with the affections
lusts. by these fruits of the spirit of a
man is indeed made great and is by
up to glory, peace and eternal life -
through all eternity in the Kingdom,
of our Father.

Print the fruits of the flesh ^{harbours} the
to Corruption & the soul to uncharit
such an

We see the difference ^{the doctrine}
between the ^{the doctrine}
Heathen Philosopher - and
our Divine Master - The first
result of the wicked and th
the of theans. - Let reason speak -
black comment. - Philp 2 Chap 4 12 V- 4 -

May God give us power & gr
to make a wise choice; The pow
to will, and the power to act must
Come from God, who is the author of both
Paul and lady. & of all their power & meri
but the act of Valour and the act of War
comes from the man. God gives power to
man wills through that power: God give
power to act: and man acts through th
power. With out the power to will man
can will nothing, without the power to
man can do nothing. God neither wills
man nor desires in man's stead; but he
makes him with power to do both, he is
therefore accountable to God for these poi
Because God makes in them the power to
and the power to do; therefore the apostle
Chap 12 V exhorts them to work out their
salvation - manifestly shewing that the u
the powers of Valour and action belongs to

Manner & kind of sin and iniquity that proceeds from the evil ^{or, well as actions} propensities of a fallen Spirit. good or bad seed produces all manner of fruit according to their respective natures - the bad seed produced a bad tree, yielding all manner of bad fruits: the good seed bringeth forth fruits of the most excellent kind. The tree of the flesh with all its bad fruits we have already seen: the tree of the spirit with its good fruits we shall now see. Gal 5: 22-23 - But the fruit of the spirit is love, joy peace long suffering gentleness goodness faith, 23^d Meekness temperance against such there is no law. 24th - and they that are Christ's have crucified the flesh with the affections and lusts. by these fruits of the spirit of our God man is indeed made great and is by it led up to glory, peace and eternal life - to rest through all eternity in the Kingdom of his Lord & Saviour. -

But the fruits of the flesh ^{hardens} the body to Corruption & the soul to everlasting destruction -

We see the difference ^{the doctrine of} between the ^{the doctrine of} Heathen Philosopher - and ^{Christ} our Divine Master - The final result of the wicked and the righteous. - Let man speak - black comment. - Philp 2^d Chap 8: 12 V-4 -

May God give us power & grace ^{to make our calling & election sure -} to make a wise choice; The power to will, and the power to act must necessarily come from God, who is the author of both the soul and body, & of all their powers & energies; but the act of Volition and the act of Working comes from the man. God gives power to will; man wills through that power; God gives power to act: and man acts through that power. With out the power to will man can will nothing, with out the power to work man can do nothing. God neither wills for man nor works in man's stead; but he gives man his will with power to do both, he is therefore accountable to God for these powers. Because God works in them the power to will and the power to do; therefore the apostle Philp 2^d Chap 12 V exhorts them to work and their own glorification - manifestly shewing that the use of the powers of Volition and action belongs to their

the
 loves,
 loves,
 ay;
 display,
 etc.
 anything)
 re,
 ay's desired love
 will and do
 a god: the use
 we belongs to
 that has not
 can neither
 h. he that has
 can do both.
 will necessarily
 to be who do
 will use them
 of the powers
 arely imply
 are powers
 in might have
 or where them
 in the apostle
 and your own
 rational
 free of the
 not from
 in to will
 the things
 man his sal
 in the account
 an. Every
 given of God

- a student, learned & persevering man -

Caleb Baker the Father of the
 writer of these notes resided in Prince
 Edward County Virginia. He was
 married with Catharine Hadmitt Dau-
 ghter of John Hadmitt of Bucking-
 ham County, Va. They raised ten
 Children William, Lucy, Brooks, Sam-
 uel, Susanah, Abner, Sarah, Patry -
 Catherine & Caleb. - He was prudent
 correct persevering Man, and by
 industry acquired a comfortable Es-
 tate. He was Orderly Moral
 and exemplary in all his depart-
 ment. He was a professor of Religion
 a member of the Presbyterian Church.
 He governed his house under the influ-
 ence of Moral and Religious in-
 structions, and a sense of duty both to
 his Creator and family. His common
 practice was to read and explain
 the Word of God to his family, to
 plead with heaven for grace and Mer-
 cy to guide protect and qualify them
 for this life & for that which was to
 come. I can say with much plea-
 sure that this was the general
 course of my Father during my acqui-
 -saintance with him. Between his
 fiftieth and sixtieth year I left him
 and was a stranger to the family up-
 -wards of 20 years of which time I can
 -not speak except as to a few letters
 received in that time, which always
 breathed piety and a settled faith
 in God through Christ.

By one of these letters I received
 an account of my Mothers death whi-
 -ch was instantaneous perhaps by an apo-
 -plectic fit. She was surrounded by the
 tenderest Mothers, and the best of Admin-
 -istrators, humane & compassionate
 she was also a Member of the Presby-
 -terian Order.

I always experienced present
 or absent, a generous and lively por-
 -tion of Natural affection for my
 Parents, after I removed to a distance
 of five hundred Miles I frequently in-
 -dulged in -

Reflection
 and grief
 -prostrate
 Mind
 No hope
 then
 times
 Parren
 and li
 -ons
 prep'd
 never
 before
 name
 serious
 serious
 and
 in his
 and
 when
 -led
 and
 Gram
 denari
 feel
 experi
 she u
 the a
 -prepr
 time,
 -lanc
 my c
 had a
 of my
 I go
 them
 in the
 -truly
 this
 or
 paper
 -ing
 Douc
 -to
 a Str
 by
 for
 and
 the s
 count

Reflecting about them, and writing to
 and ~~never~~ ^{never} ~~before~~ ^{before} ~~to~~ ^{to} add a brief of an im-
 -pression far above Nature made on my
 mind some few weeks previous to the
 notification of the death of my Mo-
 -ther - as was my custom at Anniversary
 times I retired for reflection, My aged
 Parents took possession of My mind
 and became solely the subject of reflect-
 -ions, they were strangely, and seriously im-
 -pressed on my mind, in a manner I ~~had~~
^{never} before experienced, and in a manner I
 have not language to express, I became
 seriously concerned, apprehending some
 serious event. They were always present
 and often imperceptibly, when engaged
 in business took possession of the mind
 and occasioned frequent mistakes.
 when writing and ~~to~~ I communica-
 -ted to my Companion this impression
 and my very strange feelings, which
 from their Character and the extraor-
 -dinary sensations produced, I could
 but regard ^{as} supernatural, and
 expressed a desire to visit ~~them~~ ^{my aged Parents}, to this
 she would not consent; but admitted
 the extraordinary Character of the im-
 -pressions, I solicited her consent from
 time to time, but it could not be ob-
 -tained. I informed her that such was
 my concern upon this subject that I
 had an unbounded ^{desire} to see the faces
 of my Parents and more, and could
 I go to Virginia & privately look upon
 them without their knowledge of ^{my} being
 in the Country, I could return to Ken-
 -tucky perfectly satisfied. During
 this strange impression, Court came
 on I went to Court with my books &
 papers, I confess ^{very depressed &} under ^{strange feel-}
 -ings in the street I saw Judge Mc Dowell
 & several Gentlemen I ^{approach}
~~to~~ & after the usual compliments
 a stranger came up and enquired
 for ^{by name} me, was pointed out, he hand-
 -led me a letter I received it, (without
 the slightest knowledge of his person, the
 contents of the letter, where from, or

Cont get parents off his mind

wife dont consent for him to go to Va to see them

Mother is dead

Judge McDowell

by whom written), and was amide-
 -ately persuaded with a still more
 strange situation and concluded
 from head to foot, to the astonish-
 -ment of myself, as well as those pre-
 -sent, who look'd on me ^{amazed} in balance
 in a few Moments I was restored
 to my usual firmness, and said
 I could not account for this ^{my}
 -sation. I retired ^{into the court house, & call'd at my}
 the letter which I found to be writ-
 -ten by My Father notifying me
 of the death of my Mother. Which
 happened at the very time of this
 strange sensation or impression
 and from which I was entirely
 relieved in a few days after -

I demand may, & likely will, incur
 the charge the charge of seducti-
 -tion. Yet I can but regard this ve-
 -ry extraordinary impression as a
 foreshadowing of the event which took
 place at the time, or a supernatu-
 -ral Modification of some serious
 event, which terminated in the
 death of my Mother at the the
 distance of five hundred Miles -

(After the death of my Mother
 my Father being left alone about
 seventy years of age; My Brothers
 and sisters having left him, and
 form'd families of their own.
 He being loathsome, enter'd into)
 a Marriage Contract with Cath-
 -arine Baker the Widdow of An-
 -drew Baker a Courser & about his
 own age, it seem'd that the ob-
 -ject of both was society or Com-
 -pany in their loathsome Condi-
 -tion, for by the terms of the Marri-
 -age Contract, the estate of Mother
 was to be affected; and they were
 to live at their respective houses
 in Company with each other
 Vice Versa, or circumstances might
 require by a few years after this Connu-
 -tion was form'd she departed this life.

7.
 Catherine Baker was the
 Widdow of one of
 Andrew Baker's children

And
 loam
 ed an
 firm a
 the of
 mind
 apper
 -lage
 -also
 -ter of
 In
 a little
 me to
 arrange
 his P
 -vid
 -ker
 -ing
 fami
 derch
 and that
 -an
 -and
 My Co
 her Co
 sound
 that
 and a
 fourth
 mind
 I had
 -tropy
 -gma
 I hap
 one -
 his Di
 Cool
 -tum
 Soft
 with,
 to rise
 and
 -yed
 -mend
 -mid
 +re ad
 Melamed of
 a grea
 and in my

And My Father again was left in a
lame condition; He then employ
ed an experienced femal and Needy
femal Nutrition, to take charge of
the affairs of his House, she contin
ued with him until his death I
apprehend not much to his advan
-tage (Her Name, Nancy Davis, origin
-ally Nancy Hadritt. — She was a daugh
-ter of Mrs Hadritt, Brother to My Mother)

In the summer 1822 I received
a letter from my Father requesting
me to visit him for the purpose of
arranging and aiding in disposing of
his Estate &c. Having I recd before rec
-ved a letter from Brother Brooks Ba
-ker on the same subject and giv
-ing other intimations relative to the
family, telling me that I alone could
discharge that duty to the satisfaction
and that I ought to come, tho I was not yet
-an age call. I read his letters to
-me and to some of my friends, and I
-My Cousin came with a desire to gain
her consent, when she heard them she
said under all the circumstances, she
that I ought to go. I accordingly set
out in the month of October 1822
and arrive at my Father in about
fourteen days. I found him of good
mind tho he knew nothing of me
I had to recort to circumstances to sa
-tisfy ^{him that I was his son} him. I made all the arran
-gements for which I was call'd
I hope to the satisfaction of every
one. — I judged that my Father in
his old and infirm age ~~he~~ had become
cool in religion & perhaps inatten
-tion to study, but his heart seem'd
soft and his faith strong, I prayed
with, and for him, and labour'd
to revive & comfort him in the life
and spirit of religion. I also pra
-yed with and for my Nutritional Con
-mended them all to God and re
-turned to my family. And by this con
-v'd discharged a solemn duty, and so
-releas'd of a great burden of guilt of murder as
-And in my Father's house

Went to
Father's home
Oct 1822
500 miles to Va
14 days from Va to Va

Celebr
his son.
Believe
Pernicious

made
more
could
with
the pre
sences
to do
said
his son
sho'd
said
he wor
by me
what
of this
som
ity
-
menc
write
his ve
as a
book
natic
his
the
hor
it
ut
his
and
me
ts)
the
his
ob
me
sick
harr
other
more
med
-
right
much
lye

relieved of
a great burden
of guilt of murder
And in my father's house

A Narrative of the Death of (21)
 Caleb Baker - My Father received
 in March 1824 - from Mr Branch
 I Worsham who was tell Escator
 He said, ~~He~~ died in good mind, and
 had been during his illness Conscious
 of his approaching dissolution -
 Mr Robert Greenwood a Brother
 in Law who attended him in
 his illness, says He was intirely Resi-
 -gined to his Maker, that his faith
 was firm and his hope of Eternal
 life through the merits of the
 Divine Saviour was incourage-
 -ing - ~~his~~ illness was occa-
 -sioned by cold, that he laboured un-
 -der it 3 months during the whole
 of that time he was earnestly in-
 -gaged with God. -

I here annex a
 printed publication of his
 Death taken from a News
 paper - He expired the 10th of
 March 1824. -

DIED 1824

On the 10th of March ult. at his residence in Prince Ed-
 ward county, Virginia, C. A. BAKER Esq. in the 90th
 year of his age. He faithfully served his country through
 the long and arduous struggle for Independence and
 devoted his life to the cause of Liberty and to the
 happiness and prosperity of his country. He possessed
 an ample share of public spirit and benefi-
 -cence and merited and enjoyed the esteem of good men.
 His whole life was moral and exemplary; he was a profes-
 -sor of the Christian religion and a member of the Presby-
 -terian Church for upwards of sixty years.
 His illness lasted about three months, during which he
 had clear views of his approaching dissolution, of which
 he spoke with Christian fortitude and Christian resigna-
 -tion; and at last expired, with a perfect confidence in the
 great object of Christian Faith.
 How sure is their defence,
 Eternal wisdom is their guide,
 Their help omnipotence.

- Died March 10th 1824 -

Obituary of Caleb Baker Jr. B. 1734 Va.
 Revolutionary war Soldier and the father
 of Abner Baker, Clerk of Clay Co Ky.

Note - 14 day Ride by Harseback from
 Manchester Ky - to Prince Edward Co Va.
 (avg 35.7 miles per day) 500 miles

(E. B. Allen)

A letter
 and of
 strong
 I adopt
 a letter
 utations

Clay
 R

to you
 through
 of Cam
 of Cam
 and in
 our cars
 and ac-
 -ers or
 McCotter
 a Mem
 tent &
 Cambel
 as per
 for Me

every
 I hope
 tel the
 by it, e
 a grea
 grateful
 -fort

~~Comma~~
 I don't
 think
 pray
 -fort in
 of my
 -is ad
 Meant
 This Na
 he says
 had the
 Comma
 under a

FATHER Caleb

A letter from Abner Baker to his
and family through him, being a
stranger to my family for many years
I adopted this Method of rendering
a lasting benefit to my Brethren &
Nephews I copy it as written in 1817.

Clay County, Kentucky, October 1st - 1817
Dear Father

I have often written
to you and the rest of the family
through you, by post, the only means
of carrying letters from the western
of Country in which I live, and could
and would much prefer write but am
discouraged from the poor value
and attention hitherto paid to My let-
ters or myself. I suppose my friends may
recollect that there was once such
a Member of the family as I am.
but I have some times thought that a
Combination of Circumstances such
as prosperity ~~and~~ my absence
for many years &c. &c. had erased
every impression of affliction, but
I hope this is not the case, but
let the cause be what it may I am,
by it, deprived of many Charities; and
a great loss, Nothing can be more
grateful to me; nor is, an earthly com-
fort more desirable than our inter-
communication ^{of that reflection} with my friends.

I desire much to see you all, I often
think of you in secret with solemn
prayer to God. It would greatly com-
fort me to hear of the well doing
of my friends, and particularly the
advancement in spiritual life
the united in Christ Jesus, Short of
this none can be happy, None can
be happy None can be safe, tho' they
had the treasure of this World at their
Command. An unpardoned Sinner is
under all the Curses of a broken law.

and other the chains with sweet promises
And in my Saviours Unmerited love.

returned
Branch
water
and
success
to
brother
in
the
the
page
and in
Whole
in

especially that sentence, Cursed is (63)
every one who continueth not in all things
written in the book of the law to do
them. — Which stands in full force
against that Saul, who has never
taken refuge in the only propitiation
for sin (Jesus Christ the Right-
eous.) For no man can come to the
Father but by him, nor is there sal-
vation in any other. He himself
assures us if we die in our sins
where he is there we cannot come
and except a man be born again
he cannot see the Kingdom of
God. This new birth the work of
the Holy Spirit, is not effected
without our knowledge and con-
sent, we must be willing in the
day of salvation, the salvation
is by grace through faith
and that not of ourselves but it is
the gift of God. I have often
thought if mortals knew how Christ
loved them, they would love him two
and feel sorry they could not love
him more, and serve him better.
I hope it will not be unaccept-
able to my friends to be informed
that God hath been kind to me
I have been chastised and afflicted
Crops providences hath work'd for
my good, and hath turn'd to bless-
ings; he heapeth his blessings on
me and his blessings are made sweet
by the gift of himself. Nothing the
World calls great or good, would
be any thing to me destitute of
my hope, things once desirable to me
is hateful to my soul, unless I can taste
or feel or see something of my bless-
ed Lord. All glory is due to him.
He is my all in all things. I hope
he is equally precious to you all.

Let him
and of
ever-
regard
Company
and, &
supper
his bos-
danger
Lord, &
cannot
amas
free
nor to
catch
a bit
last
et to
the l.
Etern
course
our
-sum
by an
erents
prie
foals
or hea
Wrat.
far a
-nt
Wright
-mon
fring.
Voca
Nela
here &
-ed s
-sum
that
that
ing
may
-est
may

(64)

Let him My Dear Father, Brothers, Sisters
and Friends be our Lord & King for
ever. His Grace is pleasure, his Care &
Regard for us is gentle, tender and
Compassionate, he hath born with you
and I, as weak and helpless, he hath
supported us by his arm, Carried us in
his bosom, and defended us against
 dangers, sin, and misery, Merciful
 Lord God accept the gratitude words
 Cannot speak - in silent ^{we adore} adoration, his
 amazing grace, I cannot utter my dear
 Friends, the true feelings of my heart
 Nor the union my spirit feels with you.
 Catch the flame and may it prove
 a blessing. It is probable this is the
 last time I shall write, for some time
 past, it is also likely I have seen you
 the last time until I meet you all in
 Eternity. Let earthly Care be only secondary
 Considerations, and not the price of
 our immortal souls, the means of suppre-
 -sing us of a happy Eternity, could we
 by our anxiety united, with all our feeble
 exertions, gain the whole World, at the
 price of our souls, What a wretched
 foolish bargain we should make, this
 is heaping up treasure for the day of
 Wrath. Nevertheless if we provide not
 for our families the scriptures accus-
 -us us worse than infidels, then it is
 right and lawfull to procure the Com-
 -mon blessings of life by industry &
 frugality, in the use of some lawfull
 Occupation, in humble submission to, &
 Release on God. Then may we say
 how good thy Providence hath bestow-
 -ed this blessing on me, as the Medi-
 -um to increase my necessities and
 those of my family, and I pray that
 that the title may go a great way
 in good purposes, or that the Church
 may answer thy Will in the Holy-
 -est uses, so that for all that I
 may have reason to bless thy

Providence, and love in bestowing
 on me the means of doing good
 and enabling me to employ the means
 for my glory. O help me to be thankfull
 for this blessing here in time & Eternity.
 Can man be so presumptuous as to ex-
 pect a combination of blessings, and
 peace in the world, who cannot thus
 pray to the author of all good.
 As some may read this letter who
 live in the world without god,
 and without hopes, I anticipate
 such may say the thankfull
 is more equal with the thankfull
 so they may the rain ~~the~~ ^{the} come upon
 the just and upon the unjust; a tem-
 peral blessing I assure. The thank-
 full have their part in temporal
 blessings, & then sanctified and in
 addition they enjoy ~~the~~ spiritual
 blessings & joy in the Holy Ghost,
 peace in time and an unshaken
 confidence in death and a Glori-
 -ous Eternity. — Of the difference
 I point out is not sufficiently and
 clearly in favour of the thankfull
 I refer you to the fifth Chapter of the
 apostles James; ~~the~~ ^{the} ~~for~~
 for further answer.

Go enjoy peace with God, a
 man ~~must~~ walk with him, and
 with him be united, and the closer
 he ~~is~~ ^{is} walks with him the more peace
 will be found to flow, the soul
 that hath the true taste of the
 water of life will always be thirst-
 -ing after it, & longing for a closer &
 more intimate communion with God.
 To such an one what poor trifles,
 in this consideration are the honors or
 Wealth of the world or the opini-
 -on of mortal man, what trifles

do not
 with e.
 ty day
 more
 it also
 we see
 with leg
 his stu
 ad as
 Not in
 there a
 that as
 taken
 the go
 to the
 he enjoy
 and er
 Versa
 his tur
 error
 -ger el
 -cotte
 the el
 Fear b
 not el
 I will
 the, you
 night l
 For I
 -saying
 again
 and ye
 the so
 -er, an
 There
 the a
 voice,
 speak
 what
 to the
 Not a
 death
 come a
 show

do men use themselves about, And when
 death comes all are cast away, what
 empty days there highest pleasures. But the
 favoured of the Lord has a mind exalt-
 ed above these things, and a temper
 two Justly ambitious to be part of
 with less than eternal things, it is
 his duty and privilege to be exalt-
 ed as a Christian above the World;
 Not in pride or conceit, folly (for
 there are baseness & error) but in
 that dignity of sacrament, and expec-
 tation which render him most like
 the God he serves, and most useful
 to the World about him, in this frame
 he enjoys high and heavenly views
 And ere long he comes to the full
 Vision and fruition of God. In
 his last end he can & will welcome the
 terror of the World I mean the Mephi-
 -gor death, and with Joy will here-
 -collect these promises blessed are
 the dead which die in the Lord.

Fear thou that for I am with thee, he
 not dismayed, for I am thy God, I
 will strengthen the weak I will help
 the, ye and will uphold, the with the
 right hand of my Righteousness.
 For I the Lord ^{thy} God will hold thy right
 -saying fear that I will help thee. And
 again fear that, thou Worn Jacob,
 and ye Men of Israel I will help
 the South the Lord, and thy Redem-
 -er, and the Holy one of Israel.

These are some of the promises of
 the ancient of days, they are his
 Voice, the Voice of God is God alone
 speaking his perfect Will to men.
 What assurances what comfort
 to those that die in the Lord.
 That one Moment is between
 death and everlasting blep. They
 come at once to that pure river of
 show precious gold. And as the
 water of life.

...ing
 ...od
 ...means
 ...with full
 ...unity
 ...to see
 ...and
 ...thous
 ...Who
 ...ad
 ...tate
 ...full
 ...all
 ...with
 ...an
 ...turn
 ...thank
 ...oral
 ...in
 ...usual
 ...ts,
 ...an
 ...pri-
 ...me
 ...and
 ...full
 ...of the
 ...f
 ...a
 ...and
 ...love
 ...have
 ...ul
 ...to
 ...well
 ...with
 ...God.
 ...flies,
 ...is an
 ...fines
 ...flies

which proceeds out of the throne
of God and the Lamb. This is that
Holy Spirit which comes from the
Father and the Son and which pu-
- rifies and replenishes the Church
and Church of God throughout
Eternity. What then are men doing
who seek not this eternal good?
What are ~~believers~~^{professors} about that come
- over that their latter end, the promises
of divine grace and the joys of our
Masters Kingdom - shall I a dan-
- dler in a strange land, who per-
- haps you seldom think of, have
the honor as an instrument in Gods
hands of reminding you of the
Voice of Christ, the spirit and the
and the bride say come, and let
him that heareth say come, and
let him that is athirst come.
And whoever will let him take
the water of life freely. Here
is a blessing calls to and life joy -
I hope you are all happier
than I am that you are fixed
firmly upon the rock of Ages
if so you may here read your
own language. Come hard Jesus
Come quickly. When you read
this mistake that the writer for
the author, but think of the pre-
- sent of the Lord, and attend to the
matter it contains, if it is worthy
of your notice, it is in that
way alone. Pray without ceas-
- ing and pray for me.

Mr
Caleb Baker affectionately yours
D Brothers & Son
Porters Baker

(67) I
- and
Lord.
In
to the
parap
a you
death
- for
I via
power
- der
I can
by
from
it is
tho c
and
foul
- me
elo
fre
of
fre
at
- ty
- re
- ed
J.
- tar
of
the
str
our
- ion
ing
an
an
This
had
to be
- g
not
than

I Minor Baker born in Prince Edward County Virginia in the year of our Lord 1745 on the 18th day of February.

In the 19th year of my age I emigrated to Kentucky, without friends Education or property or Money. I upon reflection, ^{found myself} a young stranger in a strange land, destitute of every qualification, as a passport upon the broad theater, on which I had ventured. My true situation was presented, I reflected, I felt its weight and also a sense of the want of every thing

I concluded the influence of the plecter by casting over it the veil of cheerful ^{personage} from every eye but my own, ~~to be~~ to be my constant companion. And tho I was often depressed my fortitude and hope of reasonable success never failed. And under the most unpromising circumstances, to evade the gloom, I doubted my delirium. and frequently participated in the cheer of the plain innocent unvarnished friendship of the inhabitants for at that time hospitality and alacrity (tho often interrupted by savage depredations on the frontiers) abounded every where in the Country.

I felt greatly my need of a preceptor and an adviser. I was sensible of the weakness of my youth and the danger of ten thousand snares strewn on every side. And the only shield I found myself in possession of, was favourable Moral impressions stamp'd upon my mind and, a due ~~affection~~ for Virtue and an abhorrence for Vice.

This favour was the chief legacy I had received from ~~my~~ affectionate ~~parents~~ Parents. It was my strength and I often found it better than precious Gold. And as I

I had no hope of a living preceptor among Strangers five hundred Miles from my family, I determined to adopt a written one, by which I would be governed until I arrived at Maturity 21 Years. I was entirely sensible of my want of Capacity to prepare any thing like a perfect Model; this to me was a difficulty. But I had already determined that Nothing should deter me in an honorable pursuit, or a laudable undertaking. I therefore engaged to make the best I could.

Having read the life of ~~Dr. Franklin~~ ^{Dr. Franklin} and acquired a partial knowledge of the ^{Character of} ~~Character~~ of that great & good Man George Washington, and ^{in their outset} their perseverance under gloomy situations, formed a strong predilection in their favour and determined even at this eventful period of my life to adopt the ^{industry} ~~perseverance~~ of Franklin the steady perseverance of Washington, an honest preference for Morality and Virtue. And a decided abhorrence for Vice or even an indulgence; As the text upon which I would frame the articles of my private Constitution; and did draw up an eight about fifteen articles accordingly; with the liberty of amending or adding others. And bound myself by an honorable resolution to adhere to them strictly. I afterwards added as I saw any Rule was necessary for my restraint or benefit. — I have no knowledge of violating any one of these articles during the Continuance of my Covenant to keep and observe them (ten years) and ^{great} ~~the~~ was the benefit, and such the

Paternal his Character after Geo Washington

his economy after Franklin

and quotes the Benific A Bode

Gratly and Weakness of man, even in
 my Covenant to keep and observe them
 had been during life. I regret that
 I cannot find them amongst any papers
 My intention was to record them in this
 book, but they may in a good degree be
 anticipated from the text. - By this per-
 -tant precaution I escaped ten thousand
 -nd snars, and secured respectable ac-
 -quaintances, I gained slowly by industri-
 -ry, preserved it by prudence, and per-
 -sured with diligence, under an unsha-
 -ken belief that the great Creator had not
 made an Man, who would not, under
 the government and influence of cor-
 -rect principals, succeed in some con-
fortable degree.

In October 1796. I intermarried with
 Elizabeth Buford in Lincoln County
 Kentucky, Daughter of Capt. William
 Buford, in the the fifteenth year of her
 age, she bore fifteen Children (the first was
 dead born). she ~~lived~~ ^{supported this life} on the Eleventh
 day of January 1826 in the fortyfifth
 year of her age - giving the strongest
 assurance of her preparation for the
 enjoyment of Eternal happiness. She
 was ^{amongst} ~~one of~~ the best of the earth -
 a loving Companion in affectionate
 and tender matters a humane and kind
 Mistress, hospitable to the ~~poor~~ ^{needy}
 Compassionate to the afflicted - and
 resigned to her God. During her ill-
 -ness she was surrounded with her
 fourteen Children, administering to
 her, and sympathizing with her,
~~and~~ ^{The rights}
 -ous have hope in their death. Bless-
 -ed are they that die in the Lord

~~she said she was~~ ^{was} willing to go or stay.
 No, my will, but God's be done.
 Resignation. ^{In Confidence} ~~of~~ ⁱⁿ God. ~~Becker~~
 My life, if thou preserve my life,
 Thy sacrifice shall be;
 And death, if death must be my doom
 I shall I am my soul to thee -
 My flesh shall slumber in the ground,
 Till the last trumpet's joyful sound;
 Then bid the chains with sweet perfume
 And in my Saviour's image rise.

Be -
 Ebenezer
 Corinths when a young man
 on way to Ky. (to God)

(Abner) he had ask God to walk
 always in front of him & show
 him the way. he would have him
 go - & he would not depart. He was wise.

addio

He shall restore what you design,
Or grant you blessings more divine.

CM ^{Prayer in distress}
My God, consider my distress,
Let Mercy plead my cause;
Tho' I have sinned against thy grace,
I never forget thy Laws.

Look down upon my sorrows Lord
And show thy grace the same,
Thy tender mercies still afford
To those that love thy Name.

My soul hath gone too far astray
My feet too often slip;
Yet since I've not forgot thy way
Restore thy wandering sheep.

Make me to walk in thy Commands,
Tis a delightfull road;

Nor let my head, nor heart, nor hands,
Offend against my God.

— sorrow for a lost friend. But God the ^{help}

Since all on earth I valued most,
My help my stay my friend is lost,
O, solitude give me thy rest,
And hush the tumult of my breast.

I bend great God before thy shrine,
And Jesus own, the living vine,
O gently deign to guard my feet
From troubles here, and ^{friends} retreat.

O, sacred love, ^{for} Dixton's guest,
O, grave, the body's silent rest;
Where we may lie: a while unknown,
That we at last may live, ^{for} God alone

Reflexive Inquiry & admonition

Where is tomorrow? In another world.

For numbers this is certain; the reverse
Is sure to none. — Medium time —

Seize, mortals! seize the transient hours
Improve each moment as it flies:
Life's a short summer — man a flander;
He dies — Alas! — how soon he dies!

This life's a dream an empty show,
But that bright world to which I go,
Hath joys substantial and sincere;
When shall I wake and find me there

(41)

ullis;
(books);
ll,
di-
breath
in her
ston
hood
in
simplen
and
love,
ie,
ed,
is word.
wards

C.M. Reflection & hope

My God my everlasting hope,
I live upon thy truth;
Thine hands have held my childhood up,
And strengthened all my youth.

My flesh was fashioned by thy power
With all these limbs of mine,
And, from my Mother's painfull hour
I've been intirely thine.

Still has my life new wonders seen
Repeated every year;
Behold my days that yet remain,
I trust them to thy care.

Cast me not off when strength declines,
When gray hairs arise;
And round me let thy glory shine,
When'er thy servant dies.

Then in the History of my age,
When men review my days,
They'll read thy love in every page
In every line thy praise.

All — Glory & —
— praise, due to God.

Now to the great and sacred three
The Father, son and spirit, be
Eternal praise and glory given,
By all the Angels round the throne,
And all the Saints in earth & heav'n,

To God the Father, God the son,
And God the spirit three in one,
Be honour, praise, and glory given
By all in earth, and all in heav'n

All that have motion, life, & breath
Proclaim your Maker blest & best
Yet when my voice expires in death
My soul shall praise him best.

ESB
"Note - the last verse is a perfect Epitaph for Abner."
What Abner Beker - intend for you to know of his history - see from his history ESB Allen

held →

In your book I would love
 to know; More of my Grand
 Father history. I have heard my
 Father say that my Mother
 was one of the best most
 lovely women he ever saw
 & wish you could read
 the scene on her death bed
 as is written in his book
 If you wish I will give my
 children of Capt Abner Baker
 and Elizabeth Buford Baker
 the descendants of Capt Wm
 Dean Buford of America
 Calip Bata
 William Francis
 Jennie's Murrell
 Polly or Maggie
 Adeline
 Lucie was
~~Mary~~
 Abigail
 Elizabeth
 Kitty sister married

to die and be buried the same day
 that he was he thought that Father could
 transmitt his soul in to heaven the
 day my Father lay a corpse the day
 of January 1861 ^{uncle Sam} was bur-
 ied in ^{mount perlin to} ~~the~~ ^{an} ~~east~~ ^{east} a corpse was buried
 in the same ^{day} ~~day~~ ^{day} father's ^{day} ~~day~~ ^{day}

In passing through ^{in good years ago} Mount Vernon
 I spent the evening with Cousin
 William Kerby and Sr. Sergeant John
 Clemons he was sent to the Legislature
 when it was an honour spent the
 night with Mr ^{10th} Moore who married
 Mary Belford the daughter
 Uncle William and ^{reflected} ~~reflected~~
 Belford Mother Brooke but I don't
 know who his wife was I remember
 of seeing them both but not ^{small}
 My Mother had a sister married
 a ~~Bowman~~ ^{Bowman} I have heard My Dearest
 Sister speak of visiting them
 she and the Belford lived in
 Shepherdville Lee Co. ^{small}
 they were very wealthy I don't
 know her name neither do I know
 what my Grand Mother Belford means
 or who she was before married

Harriet Hopper wife of Mr William
Hopper, youngest daughter of Mr
A Baker, sweetly sleeps in death.
To die in Christ leaves a cheering
gloom.

On the twenty-first of October
1849 between the hours of ~~one and~~
two, at the residence of her Father near
Lancaster, her spirit took its flight
to the world of spirits, she left an
infant son or eight weeks old. Her
age twenty four years or twenty eight
days old. Her disease was ^{miserable} lingering
and not well understood, she retained
her senses. She was placed and comforted
she slipped into the sleep of death, with-
out a struggle or a groan she was
firm without change in her countenance
a bright angelic smile glowed upon
her lips, a ray of future bliss. Thus she
departed ^{into her heavenly abode.} she was firm in the faith
of the gospel, and she merited of her
saviour's blood. Many are the afflictions
of the righteous, but the Lord delivers
from them all. She was many years
a member of the Presbyterian Church.
She leaves many friends to regret her
loss, but not without hope.

1849
10/21

~~the kind instrument for the lovely dead~~
Loveliness ~~is~~ not the aid of ^{artificial} ornament. But is when unadorned, adorned the most. The most lovely.

There was the simplicity of childhood that, knowing no sin, knows no disguise, but so much loveliness was not destined for this world. Death's lightning loves a shining mark, a glittering prize. — ~~gone~~

It is a lesson from heaven, how few possess the power of its grace, and how separate the nature of man.

[Faint, mostly illegible handwriting in cursive script, possibly bleed-through or very light ink.]

1/8
1/8

73
A letter from Hon^r Baker to Mr William
Beyford his Father in law giving an acc
-ount of the Death of his Daughter - &c -

Manchester January the 25th 1826

X Dr Sir

I suppose ere this you have
heard of the Death of your Daughter Elisa-
beth Baker. To me and our dear Children
the World cannot repair the loss. But God
has plainly marked out the road we shou-
-ld go; under the help of Divine Grace
we hope to walk therein, May his grace
support and guide us through this affl-
-icted. God gave her to me, and he has
-only exercised his right in taking her away
I must not murmur but under every Cross
providence, must trust in him, and bless
his Holy Name. My Dear Companion
is gone, but she is safe in her Lord and
Master's Kingdom. We are yet on the rough
Surges of a turbulent Ocean May our God
be our Counsel and May his grace support
and conduct us through the remnant of our
time; and then receive us into his Kingdom
through the Merits of the Divine Redeemer
- Some days before the Death of My dear
Companion she gave assurance that God
her Redeemer, had opened her with his par-
-doning love and sanctifying Spirit
and said she was the happiest Woman
in the World. She spoke of it, with great
Confidence & with a countenance exhibit-
-ing joy inexpressible. From the com-
-mencement of her illness she was
- blessed with her perfect health, she
was blessed with her perfect Reason, and
Senses. The day before she died the
House was full of her own family
black, and white, and Neighbours
- every countenance was full of
sympathy & deep concern, as for my-
-self I felt more than I could than con-
-ceal, as Mass express, I saw My dear
Companion was gone. I turned my
attention to those present and laboured
to improve the mournful scene, by labor
- ~~endeavouring~~ to make a favourable impression

Letter to
Father in
Law from
Beyford 1826

upon their present who would shortly
 experience ^{the agonies} of death, they were then left
 - hoping and the awful importance
 of entering into Judgment with a Holy
 and Perfect God. He - She heard me
 and Waked up as from a sleep, I was
 telling that Jesus had done & would
 do for dying sinners, and ~~that they~~
 they ought not to be ashamed of
 such a friend, and added that he
 had declared that such as were
 ashamed to own him before the
 face of Man, He would be ashamed
 - ed to own before the angels of hea-
 - ven, she spoke and said ashamed
 of Jesus & No, I am not ashamed of
 Jesus and I aided me in ~~an~~ admonishing
 & advising, exulting and triumphing
~~to~~ ^{praising} God her saviour for an ~~hour~~
~~regretting~~ she could not express her
 self as she felt and desired. She gave
 the strongest assurances of future hope
 - piness, and asked for prayer, we all
 prayed, perhaps some that never
 prayed before, ~~and~~ it seemed that
 the House was filled with the spirit
 of the Lord; and was ^{truly} more like a little
 Pentecost than I had ever before ex-
 - periened. She then gave up her family
 and said she wanted to go to her Lord
 and Master. and requested we should
 that weep over her, but let her die
 in peace. She lived until next evening
 which was the 11th of January 1826
 We entered her on the 13th, I have ^{hope} every
 her spirit is in Paradise in the enjoy-
 - ment & protection of her Lord and
 Master, I could say much more
 But, May the ~~presence~~ ^{presence} & spirit of the
 Lord keep us, guide us, & qualify us,
 for his Kingdom also. As my prayers
 - and not only us but all others, salvation
 is free for all if we will accept of it.
 Blessed are they that hath the Lord for
 their God. - The righteous only shall hope
 in their death. - You blessed are they that
 die in the Lord. -
 All at present
 all enjoy common health, but the day
 of that Lord cometh as a thief in the
 night. Great God, may we be ever grate-
 - full for thy favours, both spiritual &

temper
 with to
 them w
 Miss
 and 2

Note
 I
 but
 May
 and

Note
 arti
 subs
 full
 truth
 your
 the go
 to see
 article

suff
 in th
 Is,
 - see
 of in
 glor
 - est
 our
 best
 in a
 beyo
 rest

C/P
 U.

of
 Dra
 or
 -
 like
 Day
 -
 thought

Clay County, Ky. July 29, 1826

My Dear Sister ~~_____~~

I have the painful
 task of recording in this letter
 the death of my Dear Companion
 and Mother of our Dear Children.
 She has paid the debt of Nature
 I am left alone with fourteen
 dear Children to lament the loss
 a loss the World cannot repair.
 I am a stranger at home, and the
 World affords me no comfort.
 She is gone I am left alone to mourn
 but she is safe, her spirit is in
 Paradise she is with her Lord, and
 we are that safe we are yet upon
 the Surges of a tempestuous Ocean.
 May the Grace of God be our
 portion, may his Word be our Way,
 may his precious promises cheer &
 comfort us & may his spirit conduct
 us through the remainder of our time.
 I know my Dear Sister you have
 experienced like Misfortunes and
 afflictions, I know you have felt
 and can sympathize with me.
 But amidst my afflictions I find
 comfort, in the Word of God, which
 I make my lasting heritage; his pre-
 cious promises console; in them new
 springs of life arise, in them nume-
 rous blessings are sown, and hidden glory
 lies. May we that faint but perse-
 vere through faith in the divine
 Saviour. God will be our shield
 He will guard, protect and supply
 and at last bring us to the enjoy-
 ment of that inheritance which is
 incorruptible undefiled and fade-
 eth not away at his right hand
 in his Kingdom of glory.

My Dear ~~_____~~ Wife died the 3^d
 week of her illness she had her
 reason and proper sensis untill
 she expired. About a week

before he
 Lord her
 Pardon
 with her
 time
 she was
 Will to
 -sure
 was th
 was ju
 and Me
 in sor
 the Alm
 and the
 Divine
 than I
 I ende
 attempt
 an all
 what
 me in
 -verin
 Medic
 -utter
 -hug
 how
 escape
 to tell
 for see
 she 7
 -ed I
 and
 before
 the 10
 the 11
 a man
 more
 than
 she 1
 had a
 -sed a
 to Reg
 her, to
 day
 we in
 verily
 the en
 Grace
 -goun

- before her Death she informed me that the Lord her Redeemer had visited her with his pardoning love, and had overshadowed her with his sanctifying Spirit. Spoke of the very time, ^{reposed} in God her Saviour, and said she was altogether resigned to his gracious Will, to go, or to stay, according to his pleasure. The day before she died which was the tenth day of January, the room was full of my family black and white and Neighbours all seemed to be sunk in sorrow and regret & some pleading with the Almighty in her behalf for his Mercy and the sanctifying influence of his Divine Spirit. As for myself I felt more than I could then conceal or show express I endeavoured to vent my sorrows by an attempt to make a good impression on all present, she heard me and waked up as from a doze, she found me in exhorting, admonishing and ~~ad~~ - ~~versing~~ and recommending to God her Redeemer, and then commenced ex - ~~ulting~~ - ~~ing~~ and praising God and triumphing in his Salvation for an half hour. She lamented she could not express herself as she felt & desired to tell her surrounding family and friends the goodness of God to her. She then asked for prayer we pray - ed I think all prayed in the house and perhaps some that never pray before; My sister it seemed that the room was full of the Spirit of the Lord it appeared that there was a manifest display of the Holy Spirit more like that description at Pentecost than any thing I had ^{before} ever experienced. She then said she was willing to go to her Lord and Masters seemed entirely composed and resigned gave up her family & requested they should not weep over her, but ^{and} let her die in peace. The next day the 11th of January 1826, she died we interred her on the 13th. And I do verily believe her spirit is in paradise in the enjoyment of her Lord. May the Grace of God Conduct us into his glorious Kingdom as my prayer. Amen.

* my family
 Black + white -
 See also P. 77
 ref: Black + white

The
 sum
 on
 an.
 with
 my
 of
 out
 time
 and
 late
 which
 fore
 how
 honor
 glory
 she
 and
 apply
 your
 this
 lady
 and
 the 3^d
 her
 till
 of

Cable, Ekera & Family are in Con-
 -mon health, mine at present are well.
 But the day of the Lord cometh as
 a thief in the night, We know not
 how soon death may visit us aga-
 -in; may we be always on the Watch
 Tower, with the Oil of Gods Grace in
 our hearts, then we shall not be sur-
 -prised when the Messenger comes, but
 will be both ready and willing to
 give up the World and go into our
 Masters Kingdom. Blessed are
 they that have the Lord for their
 God & the Righteous have hope
 in their death. You heard are
 they that trust in the Lord.

We tender our love to you &
 Sarah & the Grigg, Cogen, Harriet
 and their dear Children.

Mrs *affectionately*
 Catharine Hudrick - Your Brother
 Baker

To Robert P. Fletcher a Member
 of Congress.

Manchester, ^{January} the 27th 1826

Dear Sir, I hope you will receive
 friendly through the medium
 of this letter the Mournfull tidings
 of the loss of my Dear Companion.
 I know none can feel and sympathize
 with a friend like those that have ex-
 -perienced like misfortunes. The burden
 to me and my dear Children is great
 the World cannot repair it. But I
 must not murmur at the pleasure of
 the Almighty, He gave her to me and
 it has been his pleasure to take her
 away. But under this weight of afflic-
 -tion, I have comfort, a comfort the
 World cannot give, nor make known
 to man. She is safe her spirit is
 in Paradise in the full enjoyment
 & under the protection of her Redeem-
 -er. We are not safe, we are yet for a
 little while on the boisterous waves
 of a tempestuous Ocean; May the

Grace
 The sur-
 -ward,
 -steel
 spirits
 I he
 -is of
 home
 tetrac
 any
 I
 -era
 -er to
 -ly
 the
 they
 - I
 I
 The
 Mar

you
 -cur
 I kno
 am
 O. P. H.
 1826
 I ge
 my
 -my
 -lord
 to the
 collect
 Dear
 that
 We th
 and
 and s
 Supp
 us the
 impa
 and
 ture

Why do we Mourn departing friends?
Or shake at death's alarms?
Tis but the voice that Jesus sends
To call them to his Arms.

Are we not treading upwards true
As fast as time can move?
Nor should we wish the hours more slow
To keep us from our love.

Why should we trouble to convey
Their Bodies to the Tomb?
Here the dear flesh of Jesus lay,
And left a long perfume.

The graves of all his Saints he bless'd
And soften'd every bed;
Where should the dying Members rest
But with their dying head

Hence he arose, ascending high
And shou'd our feet the way;
We to the Lord our flesh shall fly,
At the great rising day

Then let the loud trumpet sound
And bid our kindred rise;
Awake ye Nations under ground
Ye Saints ascend the skies.

C.M. God's presence is light in Darkness
And the comfort of my nights.

My God! the Spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights.

As a start of shades if he appear
My dawning is begun!
He is my soul's sweet Morning star
and the My rising sun.

The opening heavens around me shine
With beams of David's bliss,
While Jesus shows his heart is mine
And whispers, "I am his."

My soul would leave this heavy clay
At that transporting word,
Run up with joy the shining way
To embrace my dearest Lord.

Heartless of hell and ghastly death,
I'd break through every foe;
The blugs of love and arms of faith
Should bear me conqueror through.

The we
and h
How g
What

Our we
As Mon
And ex
Leaves b

The spec
The bre
What w
Were tra

Dangers
To push
And to
To hurr

Good
Hang e
The str

Upon t
Infinite
Attends o
And yet
Upon t

Waken
To wai
And if
May the

On the
The
Bliss

Soon
To the
Scare
Ere o

Raster
It in
Happy
Rest

Joans
Gaur dr
A moth
lies with

Eliza's Bales to its Grand Mother
The Bales find again
and the E. P. M. ...
... 11 January 1826

CM Trail life & Succeeding Eternity

The we adore, Eternal Name!
And humbly aim to the,
How feeble is our Mortal frame;
What dying worms are we!
Our waiting lines grow shorter still,
As Months and days increase;
And every beating Pulse we tell,
Leaves but the Number left.

The Year rolls round and steals away
The breath that first it gave
What'er we do, where'er we be,
We're trawling to the grave.

Dangers stand thick through all the ground
To push us to the tomb;
And fierce diseases wait around
To hurry Mortals home.

Good God! on what a slender thread
Hang ever-tarting things!
The eternal States of all the dead
Upon life's feeble strings!

Infants lay on endless rows
Attend on every breath;
And yet had unconcerned we go
Upon the brink of death.

Waken, O Lord, our slumbering sense
To walk this dangerous road;
And if our Souls are hurried hence,
May they be found with God?

On the death of an infant
The Mother's grief, but the Infants
Bliss—

Soon I hasten'd from the womb,
To the, dark and silent tomb;
Scarcely the dawn of life began,
Ere I measured out my span.
Lasting only and divine,
So innocuous, like thine;
Happy infant, early-bless'd,
Rest in peaceful slumber rest.
Joansome, not that alone,
Your Saviour is seated on the throne;
A Mother too who Murd' you list
Lies with you in your silent nest.

Olivia's Babe is its Grand Mother's
The Babe lived about 1826 and 4 days
and the E. J. Mother on 11 January 1826

The Babe was born some weeks
before the infant's death

A letter to Robert Greenleaf & wife
Brother in law & sister —

February the 12th 1826 — Hy —

My Dear friends

You will learn through the Medium of this letter, the Mournful tidings of the loss of my dear friend, my dear Companion, and the Mother of our dear Children, she died on the 11th of last Month in the 6th week of her illness, her death was occasioned by cold fatigue and anxiety of mind & labouring at the same time under the influence of the influenza, ^{and a dry and throaty} pneumonia to her taking her bed we had serious sickness in the family, for 3 or 4 Weeks in which she took great interest to her heart and gave herself great fatigue, the death of Eliza's Baboy also gave her great concern It was buried about two days before she took her bed, she was ^{indeed} a Companion, and a Mother, and one of the Just of the earth. She is gone myself, and 14 dear Children are left to Mourn her loss, a loss the World cannot repair, but under this weight of afflictions I have comfort such as the World cannot give, Nor make known to man. I leave her society, but she had better than that, of her husband & family. She was the society the enjoyment & participation of her Lord and Master. Yes his spirit is in Paradise saying and beholding the Order of the blessed spirits that occupy ^{& live} Christ. The day before her death and at frequent previous times during her

(85) ill
of
her
We
- ul
one
by
wa
On
the
fair
of
the
her
us
sa
up
- m
sa
for
is
his
ma
cha
thy
of
yes
yes
ain
in
to
of
ci
low
low
not
May
our
far
and
King
Mep

ANXIETY

illness she gave the strongest appearance
 of her preparation for Eternal happiness
 her faith and hope, made her strong in
 weakness, the day before her death she ex-
 -ulted and triumphed in God her Saviour
 exhorted, admired, and commended, her fam-
 ily to God, asked for prayers the house
 was full of the family & Neighbours
 On this occasion I can say in great
 truth, My Dear friends that it seemed that
 the room was full of the spirit of the
 Lord, and appeared more like that display
 of the Holy Spirit at Pentecost than any
 thing I had ever before experienced.
 She died with Christian fortitude and
 resignation. I have no doubt she
 is in the enjoyment of her God, &
 Saviour. We are yet a little while
 upon the rough waves of an in-
 -certain world, O may we be ever unto
 salvation May we be for God & not
 for the world. His grace and Mercy
 is sufficient for us if we will trust
 him; his promises are cheering & precious
 may we be sure in our judgments, and
 choose the good parts. Blessed are
 they that hath the Lord for their God.

The Neighbours have hope in their death
 Yeas. Blessed are they that are in the
 Lord - May the grace of God guide
 and Conduct us through this life
 and finally bring us into his Kingdom
 to praise him perfectly in the society
 of our hundred spirits.

My Family at this time enjoy
 common health; they tender their
 love. Eliza is well and tender her
 love; but complains of Neighs, you
 not belonging to her child & Eliza is well
 May we be ever sensible of our duty to
 our maker & Saviour, ever grateful
 for his favours spiritual & Temporal
 and may his grace & spirit qualify us for his
 Kingdom of glory. Yours Brothers & friends
 Messrs Peter & Peter Greenwood. Brother

hope
 this
 the
 dear
 fair
 of her
 and
 of
 her
 offer-
 her
 in
 to
 Eliza's
 remain
 before
 and
 can
 me
 you
 for
 her
 better
 family
 her
 after
 going
 to
 for
 her

A Father and Children's sorrow, ^{mingled} at the
Laps of a tender Mother, and the only
Way of relief assigned. —

My Children —

Has death — unwaried scourge of human race,
Drawn his pale lines across a Mother's face,
Or broke the tie, by fond affection twined,
And a dear partner to the tomb consign'd

Yes, My Children —

We too must die, by God, it is decreed,
By sin, this gate, is ours; by grace ^{freed} ^{May be}
Thou death's vile pain, from hell's ^{shall} ^{all may be}
Through faith; Oh God the Father, God the ^{three in one} ^{Spirit}

Hopes, and comfort from the word of God.
To Resignation to his Judgments. —

Lord I esteem thy Judgments right,
And all thy statutes just;

Thence I maintain a constant fight
With every flattering ^{lust}.

Thy precepts often I survey, ~~and~~
I keep thy law in sight

Thro' all the business of the day
To form my actions right.

My heart in Midnight silence cries,
How sweet thy comforts be!

My thoughts, in holy wander rise
And bring thee thanks to thee.

And when my spirit drunken lies,
At some good word of thine;

Not mighty men that share the spoil
Have Iays compar'd to Mine.

Advice to Children —

The Scripture's the best instructors

How shall children secure their hearts,
And guard their lives from sin,
Thy Word the choicest rules impart,
To keep their conscience clean.

As like the sun, a heavenly light,
That guides us all the day,
And thro' the dangers of the Night,
A lamp to lead us all day.

The starry heavens thy Rule obey,

The earth
And th
Thy ski

But in
Have by
Hate in
Nor sta

Thy we
How pe
That ho
And ev

No trea
Nor sh
Far lon
Nor hee

When
Thy for
Are pe
And to

—

My
war
and
said

The d
he sa
you
They, a

Thy Ma
shall
Great
Thy tre

Far be
and t
Fill M
shall
—

Thy m
How
Open
And

My
My d
O'mo
The a
Since
Thy pa
O'mo m
And b

88
The earth maintain, her place,
And those thy servants Night and day
Thy skill and power express.

But still thy Law and Gospel, Lord,
Have lessons more divine;
That earth stands firmer than thy Word,
Nor stars so nobly shine.

Thy word is everlasting truth
How pure is every page!
That holy book shall guide our youth,
And well support our age.

No treasure so enrich the mind;
Nor shall thy Word be sold,
For loads of silver well refined,
Nor heaps of choicest gold.

When Nature sinks, and spirits droop,
Thy promises of grace
Are pillars to support my hope,
And there I write thy praise.

Admonition or advice.

My dear Children trust in God, his
word is truth, his way is pleasure
and peace, and ^{will} guide our wondering
souls into his Kingdom. Our Lord gave
the same advice; on a certain occasion
he said read the scriptures, for in them
you think you have eternal life; and
they, are they, that testify of me.

Thy Name almighty Lord
Shall sound thro' distant lands.
Great is thy grace sure thy word
Thy truth for ever stands

Far be thine honour spread
and long thy praise endure,
Till Morning light and evening shade
Shall be exchanged No more.

Desire after Knowledge

Thy mercies fill the earth O Lord,
How good thy works appear!
Open my eyes to read thy word,
And see thy wonders there.

My heart was fashion'd by thy hand,
My service is thy due,
O make thy servant understand
The duties I must do.

Since I am a stranger here below,
Thy path, O do not hide;
Thou mark the road my feet should go,
And be my constant guide.

Abner Bone's
Prayer
←

Reflections on Life, and, Death—

(89)

The clearest ties are sundered, and the Sabel pall Conveys to the grave the aged and the Warthy the Young and the beautiful. The solemn kneel kneels along the breeze as it Tosses the Mournfull obsequies Which are paid to the dead, and strikes on the year of the living with an ominous and Warning Note.

There is something peculiarly interesting and instructive in those simple Circumstances which we devote to our deceased friend, when we say— let us arrive & bury our dead; The last ^{expensive} look which we bestow upon the Countenance now firmly locked in death, which in life so often gladdened us with a smile, soothed our sorrows, cheered our hearts & administered Repentment to our weary frame, The Company of Mourners and friends who have assembled on this heart rending occasion; the address ~~to the throne~~ which ascends from the lips of the divine with the affections of every feeling sympathizing ^{or dependent} soul united to the throne of that Being who is seen in all his works; The sacred Countenance the sorrowfull heart the deep interest typed on every Countenance the weeping tear trickling down ~~every~~ ^{the} cheek of the bereaved husband & tender children together with all those who are left for a time on earth, until it shall be their fate to follow the departed;— The procession as it slowly moves to discharge this last act of humanity to wards the last earthly tenement of man— The surrounding grove receiving every sigh, and every groan the our dear object of the soul's desire now laid deep beneath the surface, and the still more dreadful sound of falling earth, upon the plank tenement in the hollow tomb, conducted to the soul through the organ of hearing & sense, vibrating an every Nerve in Concord with every ^{angelic} ~~feeling~~ ^{feeling}— The scene is closed— The return and surprow of the silent congregation, and those sad and feelings which we bear with us to our—

pillars and the voice never again to be felt
which is made amongst the little ranks of those
we love — All these furnish a moral too forc-
ably applied to be resisted by the cold heart
or most frozen feelings and awaken thoughts
upon the future sublime and interest-
ing beyond all the most laboured spray
or most elegant tongue can produce.

We turn from this scene to that which is pen-
-eted upon future years, to those periods when
the thick branches of the ~~summer~~ ^{cedar} shall how-
-er over the turf to shield it from the winter
storm & shade it from the piercing rays of
the sun ~~stream~~ ^{resting} on that bosom ^{new} ~~beating~~
With pleasure at our approach, and hear-
-ing the convulsive sob at our affliction.
When in fine, all that we have look upon
with so much delight, shall become but an
unweary skeleton within a narrow grave.
In ^{of helpness} ~~indulge~~ the monitor that tells us that we too
are to become the victims of a like ^{same &} ~~transfor-~~
-mation. — The sun, the Cottage of our in-
-fancy, the yard, the Garden, the Common
Walk, the rippling stream howling along
its channel at the foot of the steep, glimmering
beneath the silvery Moon, the Court of ^{our} ~~heaven~~
-the friends of our youth, the partners of
our pillow, all, all, the luxuries of ima-
-gination, and of life, are to become dim
and indistinct; passion after passion must
expire, sense after sense must follow.
Oblivion will silently steal each object
of perception, ~~it~~ ^{of} affection, from
before us, we must become torpid, uncon-
-scious and finally die. and the same sad
scene ^{as to the body} will again be repeated — But where,
^{where} ~~is~~ the spirit destined, is the interesting ques-
-ion; to heaven, or to hell: ~~pause & consider~~

The world will however not stop in her
progress at our distress nor even at this
more solemn enquiry, she will move on-
-ward, the minute space we have felt will
be forgotten, and other generations tread
sporadically over the little hillock of earth
within which we are steadily mouldering
back to our parent and Clay or Mother dust.

If we were to indulge the fancy full im-
-aginations of the philanthropick soul.
(and they are too often indulged) ~~we~~ ^{we}
-would tell you when the soul is severed
from its body we shall in spirit revisit
these scenes, which in life were dear to us;

times
the
of
and
her
the
own
is
into
sum
a
aves
to

we shall again look from ^{down} high cliffs and gaze
 upon the yard the garden the common walks
 of the family and watching over the mor-
 -tal department and secret situations of
 those we loved in life; until we shall
 meet them again in affection when
 they shall have thrown off the Clog of
 Mortality, and be ready, hand, in hand,
 to ascend to ^{higher} regions of bliss, when
 this earth shall have pass'd away.
 But these fancyfull imaginary visions
 must give place to the sober certainty
 of Revelation. Gods ~~word~~ ^{word} ~~terminals~~
~~to see~~ his Will towards us, & our duty towards
 him, He warns us by the past, admonishes
 us by the present, and encourages us by
^{his promises of} the future. Though we delight to linger
 longer round those scenes which are dear
 to us ^{upon} earth. though our consciences
 tell us that we are not to bury in a
 passamaneous grave, the faculties or
 attributes of the soul, thoughts & percep-
 -tions which attach us so closely to dis-
 -embodied spirit, yet notwithstanding
 the present, admonishes ^{invites} ~~persua-~~
 -des most emphatically to set our hearts
 in such order that we may firmly and
 boldly challenge death to the combat;
 and demand where is his victory: the grave
 receives, receives ^{but} her own, the spirit returns
 to God who gave it. - But her walls break
 the ranks of this life, they are falling
 around us, they have visited, lately our
 dwellings, they have fastened on a
 mother, and an infant, we are warned.
 The small space which is allotted us be-
 -fore we shall be summoned to the
 -hol is ~~unknown~~ - but we are ad-
 -monish'd to be always ready in terms
 too strong to be misunderstood. Now is
 the accepted time, Now is the day of
 Salvation. God is waiting to be gracious,
 and the Writer beseeches most earnestly
 the reader & hearer by the Word of God by
 his spirit and his ^{providence} by the best interest of
 man and every important consideration, to
 make haste & flee to the city of God through faith
 in the cleave saviour, the only shield &
 refuge against the sting of death.

and the
 of etern
 91 Pau
 Death &
 Success in
 An empty
 Cut down
 Jacob &
 And ben
 Till a
 Fit us
 Just as
 From be
 The fair
 and in
 What
 Around
 Thy Gas
 Among
 G
 G
 dear
 Write
 Man
 News
 Friend
 Willis
 Who li
 who h
 light
 I obtain
 believe
 her true
 - by last
 Noisy
 Sallied
 to the m
 I trust u
 impress
 herself;
 religio
 amuse
 she writ
 right to
 life all
 God beg
 that has

and the only qualification for the enjoyment
of eternal glory.

Pause and think.

Death like an overflowing stream,
Sweeps us away; our life's a dream:
An empty tale; a morning flower,
Cut down and withered in an hour.

Teach us, O Lord how frail is man;
And kindly lengthen out the span,
Till a wise Care of poetry
Fit us to die, and dwell with thee.

Just as a hen protects her brood
From birds of prey that seek their blood,
The Lord his faithful saints shall guard,
and endless life be their reward

What tho' a thousand at thy side,
Around thy path ten thousand died,
Thy God his Chosen people saves
Amongst the dead, amidst the graves.

- Note -

The following brief account of the
death of the late companion of the
Writer of this Note was some time
months after her death seen in a
News paper, I suppose inserted by some
friend or relative most likely her two sons
William & Robert ^{or} her son W.D. Baker
who waited on her as her physician's and
who had from other circumstances a good
right to know ^{the state of} her mind. ~~She~~ with courtesy
obtained it; and having examined it &
believing it compared strictly with ~~the truth~~
her true Character I ^{dear} inserted it in this fam-
-ly book - She had made no publick or
Moing profession of Religion ^{in her mind} had been long
~~settled~~ in the Christian faith and look'd
to the merits of Christ for salvation, and lived
I trust under the influence ^{of his merits} she was peculiarly
impress'd with the propriety as it related to
herself, of worshipping the great object of
Religious Worship, that omnipotent, &
omniscient spirit, in the utmost secrecy;
she used to say to me on this subject the
right hand ought not to know what the
left did, that a pure heart was what
God required. and would be accept'd.
That having intended, ^{not expected} a publick account of
this

90) ad, this heard ending Circumstances ^{connected} (93)
 - and it with certain Circumstances, inco-
 -raging in their Nature, as they relate
 to her future happiness; first in page
 69 of this book, and almost in every page
 up to 90 -

The hour
 The approach
 When a
 the then
 body,
 introu-
 -try, and
 we sha
 had by
 his gra

COMMUNICATED
 On the 4th day of the month of
 April, 1841, at the residence of
 Mrs. E. D. Clark, in the town of
 Clay, county of Clay, State of
 Missouri, I, the undersigned, a
 notary public, do hereby certify
 that the within and foregoing is
 a true and correct copy of the
 will of the late Mrs. E. D. Clark,
 as the same appears from the
 original thereof, which is on file
 in my office, and is subject to the
 inspection of all parties interested
 therein, at any time, on application
 to me, or to the clerk of the
 court, in and for the county of
 Clay, Missouri. In witness whereof,
 I have hereunto set my hand and
 the seal of my office, this 4th day
 of April, 1841.

Alas the brittle clay
 That built our body first!
 And every Mouth & every day
 His Mouldering back to dust.
 Our moments fly apace,
 Our feeble powers decay,
 Swift as a flood our hasty days
 are ^{passing} sweeping us away.

They'll waft us sooner o'er
 This life's tempestuous sea:
 Soon we shall reach the peaceful
 Of bliss'd eternity.

But man, weak man,
 is born to die.
 Death is the ^{common} door to eternal life

W
 D
 all to
 love
 Baker
 - for
 my de
 To you
 most
 bying
 you be
 Which
 - man
 I am
 - tea
 of pra
 with
 the be
 when
 to see
 Can we
 such a
 blank,
 and gl
 reflect
 action
 Court
 to inco
 Melon
 - ed in
 - tions
 will a
 gram
 Cadd
 have I
 mine a
 me
 I beg
 - an
 happen
 A. B.

(Nature decays, but grace must thrive)
 The plants of grace shall ever live.
 Mortality shall put an immortality,
 And dwell with God through vast eternity.

This earth is not our abiding
 place; Because it cannot afford a
 permanent residence for an immortal
 mind. We must then through faith in
 Christ, and the promises of divine grace
 look beyond the grave for an inheritance
 an abiding place, a City where ^{our} ~~our~~
 Maker is God. - By faith we must
 endure, with hope, and expectation. The
 things hoped for & expected in this state of
 probation. Are the peace and approbation
 of God, and those blessings by which the
 soul is prepared for the Kingdom of hea-
 -ven. - A penitent hopes for the pardon of
 his sins and the favour of his God; faith
 in Christ puts him in possession of this
 pardon; and thus the thing that was hoped
 for is enjoyed by faith. When this is true
 - void a man has the fullest connection
 of the truth and reality of these blessings.
 Though unseen by the eye, they are felt by

will a
 gram
 Cadd
 have I
 mine a
 me
 I beg
 - an
 happen
 A. B.

The heart, and we have a demonstration of the appropriation of God, and his free pardon. When we extend our hope beyond the grave the things hoped for are the Resurrection of the ^{the union of the spirit} body, the new heavens and the new earth, the introduction of believers into the heavenly country, and the possession of eternal glory, where we shall know as we are known, and behold God as he is, in the full enjoyment of his great self.

Washington 14th Febr/ 1826

My Sir

I acknowledge your favour of the 24th ulto, in which you communicate the melancholy intelligence of the death of Mr Baker. For this serious and irreparable misfortune I beg of you to believe you have my sincere and unfeigned sympathy. To you I know such a loss is peculiarly heavy & most difficult to be born, - I hope however trying as this sad occasion is to your feelings, you will not allow that philosophy, or fatalism which heretofore you have professed in an eminent degree entirely to forsake you. Indeed, I am sure you will not, we have high duties to perform in this life, and the will of Providence we are bound to submit with becoming resignation. I speak from the knowledge of the fact experimentally when I say an affliction such as you have to encounter is the greatest which any man can well have in this life, the mind under such circumstances, seems to be a complete blank, and every thing around, presents a dark and gloomy picture, without a single cheering reflection to animate or enliven us. Pursue active employment, occasional conversation, constant exertions against languorous mind to indulge in that it most desires its own melancholy operations will however if permitted in relieve us of many painful reflections. But upon so delicate a subject I will not presume to offer advice. I have from a recurrence to my own feelings, the candid suggestion of what I ought to do & how I ought to act, in a similar condition, were an unmelancholy Messengers ^{and I hope} ~~to~~ ^{to} me -

I beg of you to accept the strongest assurances of my good wishes for your health & happiness & that of your family -

A. Baker

Your Obedt Servt

Bobt P. Fletcher

De-Servant
Robert P. Fletcher
Washington D.C.

March the 15th 1826.

Dear Brother your letter of the 29th "Lucy has
 come safe to hand", and was happy to hear of your
 loss. I never heard sister was sick until we got your
 letter which informed us of her death the to see
 the words of your letter it is a debt we all have
 to pay sooner or later, and must try and bear
 the loss of a friend or Companion with as much
 fortitude as possible (Faith & hope in Christ the
 best Relief) and more especially when they are
 leaving this far & tedious world. I cannot
 help sympathizing with you, as you know
 I have met with the loss of my husband
 not many years since. I am well satisfied
 from the way sister left this world she has
 gone to a much better where I hope we
 both shall see her with our Lord and Master.
 I have never seen any of our Relations
 since I received your letter or I would have
 wrote sooner I expect they would have been
 glad to have been remembered to you.

My family has been ^{sick} with Colds this winter
 & I believe it has been common every where
 there has been a great many Deaths in
 the lower Countries occasioned by Colds.
 Tell Eliza we are all well at present and
 want to see her and Cairine Calie very
 much. Say to Eliza that our old friends
 Mr John Hancock & his Wife are dead &
 Mr Francis Masby died about ten days
 since. I expect to visit you all in May
 next and would be glad you or Cairine
 Calie would meet me at Bears Station -
 if convenient be so good as to write me
 immediately whether either of you can, and
 I will write you what time I will be
 there; Mr Gregg will go with me that far
 and would be very glad to meet you, I
 give my love to Cairine Calie and Eliza
 your family all, and accept the same from
 your sister for yourself.

Bears Station
June

Wm
Parker

Catharine Hendrick

If thou, O man, a stranger art at home...
 Then know thyself, the human mind survey;
 The use, the pleasure, still the task repay.
 Man study only; practices what you know;
 your left to God, your knowledge to mankind you owe,
 With Plato's olive wreath, the boys entwine:
 those who in study, should, in practice shine.

April the 10th 1826 Clay. Caly. Ky.

Sister Prudence

Your favour of the 15th of March came to hand this day, it gave me pleasure to receive it & read; in which you point out the only relief in our trials a reliance on ~~our~~ dependence upon God through faith in Christ, and an humble submission to his great will, with a hope supporting under every load. May we imple-
-te his protection through life & death, submit cheerfully to his will, rely on his promises, be clothed with the strength of his spirit in weakness, and persevere to the end that we may enjoy his salvation

The affliction or influenza you speak of has been universal, and fatal in some places, it had been nearly thro-
-ugh my family. We ~~are~~ at this time are in common health. Caleb, Eliza & Oliver, & family are in good health, and very industrious, Eliza & Oliver has been on a visit four or five days, they are ex-
-pected to return to day.

I am quite ~~convinced~~ ^{convinced} that my children ^{are} ~~is~~ ^{is} ~~very~~ ^{are} sociable, they are very affectionate all seem to feel as well for me as for themselves; we mutually agree to make each other happy, and thus lighten our burden. Almira my oldest daughter with me, who has the whole care of my domesticks or house concerns is certainly one amongst the finest chil-
-dren, steady carefull, attentive & industri-
-rious, My little daughters comes into my room every morning as soon as they rise smiling and saying good mor-
-ning papa, and after fondling on me a little while returns, My baby ~~is~~ ^{is} ~~her~~ ^{is} ~~care~~ ^{care} My Marriad daughter has the care of, she grows and is in good health she is about seven months old.

Almira
oldest daughter

Sister Myself or Caleb should we live and no providence prevent, will meet you at Ben's station at any time you may appoint, with any aid you may ad-
-vise.

Prudent my love to Miss Grigg ~~my~~ ^{my} Cousin Harriette and other friends, and for your-
-self accept the love of my children.

Daughters called
Oliver papa

Married daughter
Took care of her
Baby girl Nettie
7 mo old in
April 1826
(if no other woman mem-
-ber)

Myself; Let Gregg will please
 through Mr. Worham or otherwise
 Cause My Father & Mother's graves to be
 decently marked with brick or stone.
 And he will please pay the expense
 or price charged out of my Money, I
 shall send you by sister or some other
 opportunity two bonds for a \$1000
 on Col. Marshall &c. I please do not
 neglect this Request, it is a duty I cannot
 allow myself to neglect, please have
 to done and Notify me of it, I would be
 glad their Names would be inscribed
 upon the Tomb! — and you will
 please enter into my feelings, & recollect
 the distance I am from your place, &
 you will I hope readily excuse me for
 the trouble I give you —

April 10th
 1826 Requested
 that his be in
 Law in Va
 have a Brick or
 Stone well built
 around the graves of
 his Dad & mom.

... it is my duty

Mr. Betham Hudrick, Your Brother
 Baber

April the 10th 1826 Clay Co. Ky
 Leonardus Baber

This day I took your
 letter from the post office, dated
 Yellow Springs 22^d March directed
 to, ^{your brother} Cable, I opened and read it, We
 are all glad to hear from you,
 I think you have located at a sickly
 place; If you can enjoy health and get
 business it may turn out well, but
 without health thousands could not
 hinder you happy. I perceive in reading
 your letter a commendable share of
 sympathetic feeling for your rela-
 tives and a partial attachment
 to your Mother's side. But I am
 sorry to notice also something like a
 lack of philosophy & energetic
 spirit resolution &c; this however I hope
 you will shortly overcome. For your
 encouragement I give you a hint of my
 outfit; I commenced the World in the
 Winterth year of my age, My outfit —
 was six dollars & no more, and at the
 threshold a Journey of 500 Miles, after
 three or four days travel, I was at home
 every Night, in a short time I so managed
 my feelings, & squared them with my

Nature said

Six

Travel

difficulties and interest as to be at home where
 - ever I was, I knew I was in the hand of God
 who was my where, I ever acknowledged his
 Name, his power, and his goodness, I implored
 his protection and submitted to his Will, and
 (with my Mother always before me (Truth honor
 and Justice) I persevered with undaunted reso-
 - lutions, determined to succeed; I some times
 indulged a view of the dark side of my pros-
 - pects nearly to shew me from time to time the
 necessity of doubling my diligence, thus I
 used this ^{parrilious} something, Nothing, Call & hip-o, as
 a spur to diligence & industry, & so I persevered;
 without Education, without property, with-
 - out money, in a strange land without friends.
 I never feared, want nor had a doubt of suc-
 - cess, I had confidence in my course and my
 spirit never failed. Had I your education
 when I first came to Kentucky I would not
 have been a whit behind any man in it.
 You have peculiar advantages. we them pro-
 - perly, and they will supply you plentifully;
 (Never fail, Never fear; study men and per-
 - severance.) I sent William fifty dollars to
 send on to you when I heard you had loca-
 - ted in Leitchfield. We enjoy common
 health I would be very laudable indeed
 were it not for my books, paper, pen, &
 ink. My children too afford me fine com-
 pany they are affectionate children we try
 to bear each others burdens and render each
 other happy & so & so

(Never fail, Never fear, study men & perseverance)

Leitchfield in
 Dec 1815

Re
 Leitchfield
 Dec 1815
 Education

Be ever on your watch, as to men matters
 and things. Never submit yourself to the
 government of sense and passion; but
 with an unbroken resolution let reason
 and Morality prevail, and with persever-
 - ance, industry, economy, and the blessing
 of God you will succeed. Always and
 all your Brothers & Sisters send their love
 to you, you have my ardent desire for
 your prosperity.

Yeats your feelings for the sake of peace
 but never sacrifice principal for any
 consideration whatever.
 My son - Yours Father
 Leonard W. Baker Baker

Meditation on the Mysterious
Nature of Man. —

How poor, how rich, how abject, how august,
How Complicate, how Wonderfull is Man!
How passing Wonder He, Who made him such!
Who entered in our make such strange extremes,
From different Natures Marvelously mixed,
Compos'd of essences of distant Worlds! —
Distinguished link in Being's endless Chain,
Midway from Nothing to the One Supreme.
A beam of ethereal Sully, of and aheraple!
The sully'd & dishonour'd ^{still} ~~is~~ divine!
Dim miniature of greatness absolute!
An heir of Glory! A frail Child of dust!
Helpless immortal! direct infinite!
A worm! A God! I tremble at myself!
What can preserve my life? or what destroy?
An Angel's arm can't snatch me from the grave,
Legions of Angels can't confine me there.

Young

A letter from the Reverend James
to Barns in answer to an applica-
-tion to preach the funeral of my
departed Campaigner —

Richmond 4th 17th 1826

Respected Friend

Your son Doctor
Baker of this place handed me
a note yesterday from you in which
you had express'd a desire for me to
attend on next Sabbath at your resi-
-dence to preach the funeral of your
departed wife. — I truly sympathize
with you in this bereavement, and regret
that it is not in my power to attend.
Partly owing to my domestic engagements
but principally to the appointments I
have out for preaching which I can nei-
-ther recall nor obtain any one to fulfill.
— I hope you may not be disappointed
in obtaining some one of those Gentlemen
to preach which you named in your
letter. — This world has justly been
call'd a vale of tears, affliction and
sorrow is in a peculiar sense the heritage

Dr. Baker
at New York N.Y.
(who was brought in
Chap. Co. 47, 1846)

The coming of Christ to the end of the
and of the world; The Lord of hosts would
make a feast; in the Mountain of the
Lords house, on Mount Zion the type
of the true Church. This feast would
be provided for all people, Gentiles,
as well as Jews, and would consist of
the choicest meats, in great severity and
patience, and of the richest wines well
refined by continuing long upon the
 lees. Under these emblems all spiritual
blessings are conferred through the adon-
-ment and mediation (of Christ) are
shadowed forth. — At Jerusalem the
partition-wall between Jews and
Gentiles was broken down by the crucifixion
of Christ: And thence the Gospel
was dispersed through the Nations
of the earth.

Thus the ignorance or idol-
-atry which, like a veil or covering,
were spread over all the Nations, would
be removed, torn and at length destroy-
-ed. This was begun by the conversion
of the Gentiles in the days of the ap-
-ostles, and hath been in some degree car-
-ried on by the propagation of the Gos-
-pels, dispelling heathen darkness to this
present day: and at length the knowledge
of God shall cover the earth, as the wa-
-ters do the sea. This will continue alwa-
-ys to the day of Judgment; when by the
glorious resurrection of all believers to
eternal life, and the final confinement
of sin and misery to hell, "death will
be swallowed up in Victory; " or to Eternity
(1st Cor. 15 - 54. V — Rev 22nd 8/14th) —

Then all tears will be wiped away
by the Lord himself, from the faces
of all his people; every reproach will
be removed from their characters; an
end will be put to all correction and
rebuke; and from the whole earth they
shall be gathered into his Kingdom where
they shall see him as he is and feast upon
the choicest meats of his divine love. — 1st Cor
Apoptical —

When the Father loved us and gave his son
to be the propitiation for our sins, he prepa-
-red a feast for our souls: the believers find
that the "flesh of Christ is sweet indeed, &
his "blood drunk indeed"; and drinking from

100
him parcel
sacrific
is only an
-ch is inter
National let
and assure
for it in
the Gaspa
-er the th
over Male
a glorie
of it Wal
of tight;
the reman
the Chris
believing
to Pagan
affected,
illuminate
At length
the dead
be opened
Children
"Death &
God shall
-ks and
the Kingd
where they
see their
their fate
love, and
our God
well (partic
desired fo
in his sal
arm like
is stretched
well then
utmost a
-do which
to make
included
then his r
provid
-pleated
-ed, on
the ride
Here he
the Dea
of the
and pre
confere
-ner, an
happening

him pardon, peace and sayfull hope, his soul
 is satisfied as with marrow and fatness,
 & exhilarated as with the richest wines. Yet this
 is only an outlet of that eternal feast whi-
 -ch is intended him: and there is no siner of any
 Nation who should not be invited to this feast
 and assured of a hearty welcome, if he come
 for it in the appointed way. Blessed be God,
 the Gospel has already run in many pla-
 -ces the thick covering which, was spread
 over Nations, and our land is favoured with
 a glorious light: May all the inhabitants
 of it walk in the light, and be the children
 of light; And may the Lord destroy entirely
 the remains of this veil from every part of
 the Christian Church, from the hearts of un-
 believing Jews, and from the Mahometan
 & Pagan Nations. — This will at length be
 effected, and the sun of Righteousness shall
 illuminate every corner of the earth. —
 At length the Lord will come to Judgment
 the dead shall be raised, the books shall
 be opened, believers shall be welcomed as the
 children of God to their eternal inheritance,
 "Death shall be swallowed up in victory,"
 God shall wipe away all their tears and sor-
 -rows and they shall shine forth as the sun in
 the Kingdom of their Father. In the day
 when they shall arise from the grave, and
 see their divine Redeemer come to perfect
 their felicity, with what energy of gratitude,
 love, and joy, will they exclaim, "Lo this is
 our God, we have waited for him, and he
 will ^{save} (proceed) us: this is Jehovah, we have
 waited for him, we will be glad and rejoice
 in his salvation!" But the same Almighty
 arm which is engaged to save his Church
 is stretched forth to destroy all his despisers he
 will then tread them under foot, with the
 utmost disdain and abhorrence. Those hands
 - which once were extended on the Cross
 to make way for our salvation, will be
 extended to destroy all unrepentant sinners,
 then his victory over the Devil and all his
 proud and potent servants, will be con-
 -fessed, and every strong hold will be be-
 -sided, and the last enemy put under
 the Redeemers feet. —

Here he spoke of the merit and worth of
 the dear object of this meeting, he spoke
 of the state of her mind at her death
 and precious, her resignation, and her
 confidence, & rejoicing in God her sal-
 -vour, as evidence of her present and eternal
 happiness. He then address'd himself to

the
 would
 of the
 type
 did
 able,
 of
 and
 all
 the
 usual
 to alone
 (s)are
 the
 and,
 tion
 feel
 ions
 or dol
 ng,
 is, would
 destroy
 reason
 the of
 you can
 The Gos-
 this
 judge
 his wa
 in alms
 by the
 ous to
 ment
 well
 & sternly
 away
 have
 sh will
 are
 now and
 the they
 in where
 to upon
 he. He
 his son
 he prepa
 mends
 indeed, &
 my from

100) The friends who ^{as little while} ~~are~~ ^{are} ~~to~~ ^{to} ~~mourn;~~ ^{to mourn;}
 He said that ^{all earthly comforts were fleeting,} life was but a span, ^{and he said} that
 and every one of you that believeth, ~~that~~
 hath chosen Christ for your portion
 your mourning shall be turned into joy
 a joy that a stranger intermeddeth not
 with; we must in this world expect
 tribulations, Crosses, Losses, and disappoint-
 -ments; and the Mourningfull voice of lament-
 -ation and sorrow of our interrupted joy
 pleasures & thanksgivings even in the
 dwellings of the Righteous. But if herea-
 -ving providences, or other afflictions
 Cause the Christians such better Mourn-
 -ings that he refuses to be comforted it must
 be considered as his infirmity. We should
 not mourn over our companions children
 and relations as if they were not, when they
 are removed from us: but having used
 the proper means of promoting their
 felicity, we should leave them with our
 -only Comforts to Merciful God. He grants
 and bids his mourners dry their tears;
 for both their sorrows and labours shall
 be recompensed; and if we have hope
 in our end for ourselves, and those
 belonging to us, concerning an eter-
 -nal inheritance, all temporal afflic-
 -tions will be tolerable. For the Lord
 our God will destroy in this Mountain
 the face of the covering cast over all
 people and the veil that is spread over
 all nations. He will swallow up
 death in victory; and the Lord God will
 wipe away tears from all faces, con-
 -cluded by saying blessed are they
 that hath the Lord for their God.
 Blessed are they that die in the Lord.

I am sensible upon a review of
 this brief ^{that is a far short of} the discourses delivered

102) Practice
 ter of &
 my own
 and are
 Afflictions
 of Afflic-
 -tions be
 , and remain
 as the testa-
 -ment of
 and chief
 -ness so to
 us. —
 in perfect
 is the clear
 It is good,
 Cap to be
 to the fr
 Catachism.
 for humilit
 be apt to
 Submission
 -trust, sleep
 eye inward
 times were
 when the
 our patience
 will, are sou
 . It is ever
 -fainted in
 itself. Show
 of our dear
 Yet if we
 more glori
 our Lord
 more scatter
 Remember
 tabernacle,
 and instead
 or indulge
 seeking an
 -nal in the
 -your peace
 good works
 us off by
 -our death,
 -patience or

Practical observations on the 38th chapter of Isaiah. Which accords well with my own situation, ^{in many respects} ~~my~~ sentiments, and feelings and are here written —

Afflictions, (~~circumstances~~) and intimations of approaching death, should excite us to serious self-examination and fervent prayer, and remind us to settle all our concerns: and as the testimony of our Conscience to the sincerity of our faith and obedience, must form a chief ^{support} in a dying hour; we should endeavor so to live that death may not surprise us. — ~~Recalling~~ ^{Recalling} there is no fear in perfect love; and that the gate of the grave is the door to the glorious residence of our Lord and Saviour. It is good for us to recollect, and in some cases to record, the circumstances that relate to the frame of our Minds under heavy Calamities. The Review will supply cause for humiliation and gratitude: we shall be apt to find, that our faith, hope, and submission, were greatly alloyed with distrust, objection and impatience. Sometimes we inordinately desired ~~death~~ life, at other times were sinfully reluctant to live: And when the Lord hath corrected us for our good, our patience, humility, & resignation, to his divine will, are sometimes found to be absent or weak. — It is ever so to live as not to be confounded nor confounded in perilous moments even in death itself. Should death remove us from the society of our dearest friends and ^{or them from} ~~earth~~ ^{earth}. Yet if we, Christians, we shall remove to a more glorious assembly, behold the glory of our Lord more fully, and praise him in more exalted strains; we should always remember that we have dwelt in an earthly tabernacle, that must shortly be taken down and instead of being anxious to provide for or indulge it, we should be diligent in seeking a house not made with hands eternal in the heavens. Let us then daily endeavor to exercise repentance, faith, love, & good works: and then whether the Lord cut us off by pining sickness, or crush us by sudden death, we shall have no cause to complain or to Mourn. and for our inco-

mourn-
afflictions
from that
with, then
where
into day
with not
just
opposite
of human
sufferings
the
to if here
ations
Mourn
it must
should
as children
when they
and used
their
with our
grace
down
tears;
we shall
hope
there
an eter-
al of the
to Lord
mountain
in all
and our
we
it will
with con-
they
God
Lord
of

encouragement may we ever keep in mind
 that our surety hath paid our ransom &
 will speedily rescue our souls from the
 pit of destruction, and cast our sins behind
 his back. - Let us believe on his promises
 and wait upon him to make them good:
 Let us walk watchfully through our tri-
 -muning years, remembering the better
 Conventions & Corrections which sin hath
 occasioned, and the gracious deliverances
 that the Lord hath purchased us in
 days past, and will be our shield and
 refuge in time to come. Thus the grace
 truth and power of our God will be
 the life of our souls: after a few more
 interchanges of peace and bitterness,
 our sorrows will terminate, and our
 Conventions will be perfected. -
 But as we cannot praise God in the
 grave let us embrace the present season
 of serving him among our fellow sinners,
 hoping in his Word, extolling his perfec-
 -tions, blessing him for his mercies, and
 obeying his Commands. Let us undi-
 -voutly to make known his righteous-
 -ness, and salvation to all around us:
 bringing our Children with us to the
 house of our God; and instructing
 them from his Word; discoursing with
 them on all his wonderful works, shew-
 -ing them how ready he is to save, and
 blessing those that call upon him, and
 leading them to walk with us before him
 in all his ordinances and Command-
 -ments; that when we are removed
 they may be capable of getting up
 our places, to greater advantage, and
 hand down to their children and to, pass-
 -ing these truths and instructions, which
 they have received from us, and upon
 which depends everlasting happiness.

O Lord graciously make the labours &
 example, of this bereaved Father, a bless-
 -ing to the Children that thou hast given
 him, and by ^{grace} ~~grace~~ make them thine.

The
 Mrs
 Dec
 of yr
 also
 the D
 fore
 where
 hand
 great
 expres
 servac
 over ch
 I am be
 of supp
 indulge
 human
 your
 to tend
 the, ^{and} by
 submit
 I can see
 I am se
 -vent
 depart
 in God
 where
 -sent,
 and W
 the Rob
 the
 top of
 -solat
 -dise
 perfect
 of her
 many
 but I see
 as your
 Hypocri
 mind, an
 a proper
 -labour
 troubles, t
 of proba
 all over t

The substance of a letter from
— Mr Paty Gurnwood to Boston
Mechenburg Virginia Apr 26 1826

Dear Brother

I acknowledge the receipt
of your very affectionate letter which
also brings the mournful tidings of
the death of your companion. I
turned ^{for a while} for reflection, and to admit that
hundred feeling which pervades in a
greater or less degree the human breast
especially on occasions so solemnly
exposed as yours, I feel for you & your
dear children ~~for your dear children~~
I am unpealed your burden, and weight
of depression, but I hope while you
indulge the hundred sympathies of the
human heart that you will bear
your afflictions with Christian fortitude
recalling, that we are all in
the hands of God, and that it is our duty to
submit, & be resigned to his great will
I can see also another topic from which
I am sure you will receive encouragement
& consolation, I mean his happy hope
departure, the strong evidences of help
in God through Christ, at a Crisis
where nothing but reality can be pre-
sented, there is no stumbling, death
and while you regret according to
the nobler feelings of the human breast
the loss of his society, you have the con-
-solation that his spirit is in parra-
-dise in the society of just spirits made
perfect, and in the immediate society
of their Lord and Master. I could advise
many ^{more} topics for your encouragement
but I deem it unnecessary if as much
as your peculiar situation & train of
reflections, will present them to your
mind, and I have no doubt you will make
a proper use of them. The end of all con-
-solation is Christ he is the refuge for all our
-troubles, let us rely in him this short season
of probation, and we shall find that
all our trials, bereavements, & troubles here

mind
the
behind
concerns
too good
see to
letter
in both
burdens
in
said
grace
will be
more
step,
I am
in the
to season
in sinners;
purge-
us; and
india
divines:
und, us:
the
ting
with
he, show
and
are him
mind
quired
ing up
and
to pos
us, which
d upon
ings:
hours, &
bliss
given
there.

are not worthy to be compared
 with the joys of Eternity. God will
 not afflict above what we are able
 to bear, may we look to him for strength
 and mercy, and his grace shall be suf-
 -ficient for us in every time of need.
 He will turn our Mourning into joy &
 sorrow into praise - May we so live,
 as when we finish our temporal Career
 we may also go to dwell with our Lord as
 our brother and our friend. -

Your Brother

Patry Greenwood

The business of man, his principal ^{in his life} energy,
 & only source of comfort in trouble.

The great business of man
 is to be useful to the world. His
 wife his children constitute the primary
 - principal sources of activity, and they
 sweeten all the toils of life. cut off
 one, or the other, and half his energy
 is gone. Take both and there is little
 left. His usefulness is ^{in the} ~~in the~~
 world affords no adequate resource
 But presents a dark and very waste
 through which, to the humane and
 generous mind, there ^{is} ~~is~~ ^{no} ~~is~~ ^{no}
 a single ray of comfort. - Where
 then, under such circumstances, can
 the soul find refuge & comfort, ^{in the} ~~in the~~
 to the intellectual mind, ^{in the} ~~in the~~
 baron of Melancon. There she is
 admitted to those prospects of pro-
 -sperity and felicity, that alone
 can warm and fill the heart & supply
 the soul and qualify for the re-
 -payment of that Kingdom where
 pain and sorrow have no place
 but all is joy and consolation, ⁱⁿ ~~in~~
 through ~~through~~. - In making
 this choice we gain a present & Eternal
 prize, the pearl of great price, by this
 wisdom we secure present & Eternal peace. The
 future secured to us present & Eternal pain & sor-
 -row. May thy Spirit Lord be our Counsel

No
 106
 The
 be
 the
 A
 sure
 the
 nat
 Etern
 to the
 and er
 -gh c
 has
 there
 -A se
 -ser
 -men
 him
 by W
 same
 his l
 -se b
 -mor
 all is
 slow
 sinful
 Cause
 of me
 there
 them
 highly
 their
 not th
 they lie
 dispen
 to requ
 Will of
 to be
 of the
 that is
 of Med
 Doctrin
 A doctri
 infam
 is to be

Note 5th

In the 1st Chapter of Paul to the Romans we see the connection between the doctrine of the Gospel and the practice of Christianity.

A man may well tell me, I cannot enter heaven. The apostle tells us, that the wages of sin is death. But he does not say the wages of Righteousness is Eternal life. No, but this Eternal life even to the Righteous, is the gracious gift of God, and even this gracious gift comes through Jesus Christ our Lord. He alone has procured it, and it is given to all those who find redemption in his blood.

A sinner goes to hell because he deserves it; a Righteous man goes to heaven because Christ has died for him and communicated that grace by which his sin is pardoned, and his soul made holy. Every sinner has his wages, is death, he has misery because he sins. Sin constitutes hell; the sinner has a hell in his own bosom; all is confusion and disorder where God does not reign; every indulgence of sinful passions increase the disorder, and consequently the misery of a sinner.

If men were as much in earnest to get their souls saved, as they are to prepare highly proper, and sound would be their own companions. And will not the living lay this heart? — While they live under the Merciful & beneficent dispensation of the Gospel: that altho it requires the strictest conformity to the Will of God, affords sufficient grace to be thus conformed, and in the death of Christ has provided pardon for all that is past, & grace to help in every time of need.

Doctrine of the Gospel — What is doctrine? A doctrine is a teaching, instruction, or information, concerning some truth that is to be believed, essential to our salvation.

— But

will
able
length
be kept
trial
1798
how
circum
hard as
er
minded
with the life
of energy
the
an
of his
praise
and they
cut off
energy
the
implied?
James
measure
very waste
and
of the
here
Can
should
in the
his
of pro
claim
to supply
the in
where
blow
ing God
making
small
by this
the
to see
well

But all teaching that comes from God necessarily leads to him. That Christ died for our sins, and rose again for our justification, is a glorious doctrine of the Gospel.

But this is of no use to him who does not see to sin, live in the likeness of Christ's resurrection and walk in meanings of life: this is the use that should be made of the doctrine. Every doctrine has its use; and the use of it consists in the practice founded on it. We hear that there is a free pardon; we go to God and receive it: We hear that we may be made holy; we apply for the sanctifying spirit: We hear there is a heaven of glory, into which the righteous alone shall enter; we wait and pray, believe, love, and sleep, in order that when he doth appear, we may be found of him in peace without spot and blemish. There are the doctrines, there are the uses or practices founded on these doctrines.

It is strange that there should be found persons believing the whole Gospel system; and yet being in sin! Salvation from sin is the spirit, and great design of the Gospel: God delighteth in Mercy. If not in sacrifice, he hath no pleasure in the death of the wicked. Tell him as he that reads meditate on these things, and take them to heart; for thirty days; and the spirit and the word of the Lord will present the mind, sin, righteousness, and judgment. And I think it likely he will be made to enquire; What shall I do if I neglect so great salvation. If the righteous are scarcely saved, where shall the ungodly and ungodly appear. Tell the readers conscience answers these questions to God. O I pray his grace in every soul. — The writer, as well as the reader. —

It
an
paradise
what
Many
behave
electures
and suff
it arises
this day
tempered
the Jews
the earth
gard
is cheap
die. &
Samuel
Resurre
Reasons
He sha
They are
Confide
trust of
since the
things.
in a st
this stat
latter w
shall be
hard to
It is an
man to
the pain
and sa
"Nature
mutate
to, fise
- are of
Eternity
They beg
all cho
electures
- tunc
of all
paraph
Gardner
look for
a fise
an everlast

Mutability

All things are transitory: rise and fall, or increase and decay, belong to all the productions of the earth, and to all its inhabitants. This is unavoidable; for in many cases, the very cause of their growth becomes the cause of their decay and destruction. The sun by its genial ^{heat} nourishes and supports all plants & animals; but when it arises with a burning heat, (which is the case this day, June 9th 1826) the atmosphere not being tempered with a sufficiency of moist vapours, the juices are exhausted from the plants; the earth for lack of moisture cannot afford a sufficient supply; vegetation becomes checked, and the plants soon wither & die. Earthly possessions are subject to similar mutations. God gives and resumes them at his pleasure; and for reasons which he seldom explains to man. We should be certain that they may never become an object of confidence & trust; but that the whole trust of man should be in God, & God, alone. Hence the change & uncertainty of all human things. ^{Reason in this} Man in this life is in a state of temptation & trial; and in better world. He that stands in his trial shall receive the crown of life which the Lord hath promised for them that love him. It is only love to God that can enable a man to endure the trials of life and make the ponderous weight of mutations light and easy. — to be born. — Mr Clark says —

"Nature, (all Nature) is tending by continual mutations to a final destruction: or rather to a fixed state, when time, the place & sphere of Mutability, shall be absorbed in Eternity. Time and Nature are coeval; they began and must terminate together. All changes are his efforts to arrive at destruction, or renovation: and destruction must be the term or bound of all created things had not the creator prepared that his works should endure forever. According to his promise we look for a New Heaven and a New earth, a fixed permanent and endless state of things — an everlasting Sabbath to all the works of God."

If this be the glorious issue who can
 regret the ^{speedy} ~~glorious~~ laps of time. Muta-
 bility shall end in permanent perfection
 When time the destroyer of all things
 shall be absorbed in Eternity. and I
 ask what has a righteous man to fear
 from that wreck of Matter, and that
 Crush of Worlds, which to him shall
 usher in the glories of an Eternal day.
 For he who hath appointed the heavens
 and the earth to fail, hath said unto
 the virtuous soul, fear not! for thou shalt
 neither perish, nor be wretched. —

Hear the poet, Westley, in words formed
 of fire, from the Coleridgean utter. —

Westley's
 poem →

Stand the Omnipotent decree,
 Jehovah's Will be done!
 Nature's end she wait to see,
 And hear her final groan.
 Let this earth dissolve, and blend,
 In death the wreck'd & the dust:—
 Let those ponderous orbs descend,
 And grind us into dust:—
 Crush secure the righteous man,
 At his Redeemer's look,
 Sure to emerge, to rise again
 And mount above the wreck:
 Let the heavenly spirit banners
 Like flames o'er Nature's funeral pyre:
 Triumph in immortal powers,
 And clap her wings of fire.
 Nothing has the dust to lose
 By worlds or worlds destroyed:
 Far beneath his feet he views,
 With smile, the flaming laid;
 See the universe renewed,
 The grand millennial reign begun;
 Shafts with all the sons of God,
 Around the Eternal throne"

for
 and
 and
 with
 our
 XXIX
 and the
 all the
 the fe
 upon.
 Beaten
 tree s
 eratio
 and a
 circum
 life o
 Who
 Are ye
 like
 Now
 Another
 They p
 so ge
 so flou
 Iron
 -ated
 -ner o
 or hat
 that th
 with a
 he su
 -ht m
 given
 very pu
 -marte
 Being
 We sha
 he see
 absorb
 and g
 a state
 incom
 exposed
 (hnd)

Life what is, it James says 1st Ep 14

It is even a vapour that appeareth
 for a little time; and then vanissheth
 away - Life is utterly preareous, it is
 indeed a vapour, a smoke always fleeing,
 uncertain, evanescent and obscured, loaded
 with trials and afflictions. The psalmist says
 my days are like a shadow. Job VIII
 our days upon earth are a shadow. 1 Chron
 XXIX our days on earth are as a shadow,
 and there is no abiding. All flesh is grass, and
 the field. The grass withereth and the flower
 of flesh, because the breath of the Lord bloweth
 upon it. Surely the people is like grass. ^{Isaiah 40.}
 Ecclesiasticus ~~as~~ as the green leaves of a tree
 some fall and some grow; so is the gen-
 eration of flesh & blood, one cometh to an end,
 and another is born. - - - What is so
 circumscribed as so short as the longest
 life of Man. - He -

Who counting on long years of pleasure here,
Are quite unprovided for a world to come.

Here a display of Mr Pope's poetical
powers on this subject. - he says -

Like leaves on trees the race of man is found,
 Now green in youth, now withering on the ground.
 Another race the following spring doth please;
 They fall successive, & successive rise.
 So generations in their course decay;
 So flourish there, when those are past away.

From all this it is evident that all cre-
 -ated things are subjected to change, and Man
 -ner of existence, this mortal body the house
 or habitation of the soul must be dissolved
 that they may in the next state be clothed upon
 with a celestial vehicle, "for mortality must
 be swallowed up of life, God hath wrought
 -th us for this self same thing" God has
 given us our being, and our end, for this
 very purpose; that both might be made im-
 -mortal and both be glorified together.
 Being fully prepared for the Eternal state
 we shall be severely, ~~we shall be severely~~
 he said to die; all that is mortal being
 absorbed and annihilated by immortality
 and glory. - In this life we daily experience
 a state of oppression and affliction; we are
 incomparably ^{with} many infirmities and
 exposed to many trials. we are often trou-
 -bled on every side persecuted evil spo-

(11) spoken of by *Oppress* & cast down, (be-
 -cause we're wiser & more virtuous,) but
 this is the Christian's fiery furnace
 appointed by a Divine Parent from
 the birth of Christian faith. If we
 through desire and stand the test, and
 continue to hunger and thirst after
 righteousness, and immortality. Then
 may we enquire, and with Mr Addison
 say. —

— Whence this pleasing hope, this fond desire,
 this ~~this~~ longing after immortality?
 Or, whence this secret dread & inward horror,
 of falling into *Naught*? Why shrinks the soul
 Back on herself, and startles at destruction?

'Tis the Divinity that doth lift us;
 'Tis heaven itself, that points out a hereafter,
 And intimates Eternity to man. —

The soul secur'd in her existence smiles
 At the drawn dagger, & defies its point.

The stars shall fade away, the sun himself
 Grow dim with age, and Nature sink in years;
 But thou shalt flourish in immortality,
 and shalt not wilt amidst the war of elements,
 The wreck of matter, and the crush of worlds.

Matter

Every thing within, and around us,
 says to us, in terms that cannot be
 misunderstood — arise and depart for
 this is not your rest. This world is not
 the proper residence of an immortal ^{mind} ~~soul~~
 (only during this state of trial.) The soul
 of man is made for eternal glory; thence
 it follows that eternal glory is its rest &
 heaven its proper residence, its proper
 home, ~~while below in the body~~ and
 therefore it is considered as being from
 its proper home while below in the
 body. All human souls are made
 for this glory, therefore all are couri-
 -sied while here, to be absent from
 their proper country. Let us ^{arise} and give
 up the pleasures of sin for a season;
 (this point of time that spans this life)
 and go to our land that we may receive
 a new Creation, by the Creative power
 through his Divine spirit and ^{his} ~~their~~ made
 meet for the enjoyment of eternal glory

to the
 (12) top of
 of the
 die of
 - fear
 to give
 the ll.
 amar
 low
 God,
 labor
 - recall
 in the
 us, &
 - have
 Christ
 Crop
 next
 ending
 - are a
 earth
 are &
 appear
 - value
 they a
 parties
 do it
 some
 not &
 - cher
 for a
 life, &
 hope
 truly
 miser
 can
 Jesus
 - set on
 no spe
 ever &
 all in
 under
 of the
 for the
 death,
 for all
 subject
 - will be
 death,
 of the
 or sleep
 real sp

& Eternal Rest. And as an encouraging
 to speak of here set down the ascending love
 of God to man: in giving up his Son to
 die for them, man in providing a sacrifice
 for sin; God so loved the World as
 to give his Son for it; And Christ so loved
 the World as to pour out his life for it;
 amazing love; after the purchase of this
 love may we be constrained to love
 God, he is the first love us; and may
 labour for the Glory of God, & the sal-
 vation of immortal souls: and while
 in the body live for him, who died for
 us, & rose from death, for our justifica-
 tion. Hence our resurrection is insured,
 Christ being the first fruit, insures a
 crop in the new yard; Christ our sacrifice
 was resurrected and ascended into glory, inter-
 ceding for his followers; his faithful follow-
 ers are the crop, & his Church on the whole
 earth his new yard. So sure then as Christ
 our sacrifice arose from the dead, and
 ascended into glory, so sure are our ex-
 -altation; so sure all his followers must, that
 they may be with him where he is - and
 participate in his glory; this is an important
 doctrine of the Christian faith, and I have
 some times thought, its importance was
 not sufficiently imparted by Modern tea-
 -chers; it is the very soul of Christian faith.
 For without a resurrection into Eternal
 life, & Eternal glory; we could have no
 hope in ^{Christ} this life but in this life, then
 truly of all men we would be the most
 miserable. But our hope in Christ is
 commensurate with Eternity, for that
 Jesus Christ died for all mankind is a pro-
 -position taken for granted by the apostles;
 no apostate man, or profane Christian
 ever did doubt, or could doubt. Now if
 all mankind had not been guilty and
 under the sentence of ~~eternal~~ death, because
 of their sin, there could have been no need of his
 death, therefore as he must certainly die
 for all, then were all dead, ~~to a period~~
 - ^{subjected to temporal death} ~~to a period~~ ^{to a period} ~~of~~ ^{of} Eternal
 death, (a deplorable point of time in the condition
 of the human family) Dead in sin, without power
 or disposition ~~to help~~ ^{to help}; Dead to a per-
 - ~~iod~~ ^{iod} of ~~eternal~~ death, under the sentence of eternal death.

(the
 that
 near
 from
 me
 to, and
 after
 then
 Dixon
 desire,
 error,
 the soul
 after
 miles
 point.
 in himself
 years;
 such in
 youth,
 what
 of words.
 Dr.
 to be
 to for
 is not
 mind
 that hand
 the soul
 then
 text &
 paper
 and
 from
 the
 ad
 couri-
 have
 and give
 narrow;
 life)
 them
 upon
 made
 glory

breadth condition, critical moment;
 was ever since the world began help so much
 needed: God the mighty God ^{in season like this} delights
 in ^a ~~in~~ ^{the} display of his mighty
 power, his loving kindness. He so loved
 the world he gave up his son for it.
 Christ became our friend he undertook
 for us, poured out his life ^{in our stead}, as a sacrifice
 as an atonement for the transgression of
 the world; which ~~was~~ ^{is} accepted by the Father.
 (Is there no gratitude in man?) ^{17th (margin) 5 Chaps} There fore
 if any man be in Christ he is a new
 creature; old things are past away; behold
 all things are become new. ^{18th} ~~And~~ ^{And}
~~reconciled us to himself by Jesus Christ~~
^{18th} And all things are of God, who hath
 reconciled us to himself by Jesus Christ,
 and hath given to us the ministry of re-
 conciliation; ^{19th} ~~so~~ ^{so} that God was in
 Christ reconciling the world unto himself,
 not imputing their trespasses unto them;
 and hath committed unto us the word
 of reconciliation. ^{20th} ~~Now~~ ^{Now} then we are
 Ambassadors for Christ, as though God did
 beseech you by us: We pray you in
 Christ's stead be ye reconciled to God.
^{21st} For he hath made him to be sin for
 us who knew no sin; that we might
 be made the righteousness of God in
 him. 2^d Corinthians 5th Chapter from the 14th
 to the 21st inclusive)

The important doctrines contained in
 this Chapter are short, simple, and plain, &
 sufficient for the salvation of the world,
 I here give a brief of them as noted by
 the Rev. Mr. Clarke.

- 1 You believe there is a God
- 2 You know he has made you
- 3 He requires you to love and serve him
- 4 To show you how to do this, he has given
 a true relation of himself, which is contained
 in his love & Gospel.
- 5 You have broken this law, and incurred
 the penalty, which is death.
- 6 Far from being able to undo your offences,
 or make reparation to the offended Majesty
 of God, your hearts through the deceitful-
 ness & influence of sin, are blinded,

(114) hardness
 your
 7 - Is red
 and se
 has ge
 - mid y.
 8 - In Ca
 - did s
 - slow
 the ear
 9 - All i
 have
 V 21, 5
 10 - And
 have
 them i
 11 off D.
 same
 unmar
 proper
 death
 sins of
 obedien
 total
 embodie
 - as are
 plain
 impar
 Chap 5
 points
 12 This ch
 of the
 - try of
 to be fo
 - made
 having
 and gra
 called h
 - ? -)
 In the
 great
 under
 not only
 but inter
 - citation
 for gra
 See, Cha
 version,
 "God the
 Ambasad
 His messe
 - 20 -)

hardened, and fell down with sinners against your Father and your Judge.

7- To redeem you out of the most wretched and accursed state, God in his endless love has given his son for you; who has assumed your Nature, and died in your stead.

8- In consequence of this he has assumed a divine reputation towards God, and merits to be published in his name in all the earth.

9- All that repent, and believe in Christ as having died for them, (as a true offering) shall receive remission of sins.

10- And if they abide in him they shall have an eternal inheritance among them that are saved.

"The Doctrines of the resurrection of the same body; the witness of the spirit; the immutability of the soul; the fall and miserable condition of mankind; the death of Jesus as an atonement for the sins of the whole world; the necessity of total change of the human heart, are all introduced here: and although a few more plain and so farcible, yet these are so important Doctrines in the mark of new points of view

"This Chapter concludes with such a view of the mercy and goodness of God in the ministry of reconciliation, as is no where else to be found. (Who can contemplate, or meditate, or understand it,) without having his heart melted down with love and gratitude to God, who has graciously called him to such a state of salvation

In this whole Chapter is displayed great candour, & liberality & charity. Our almighty Lord and best friend not only tenders the blessings unnumbered but invites us with the most tender sollicitations not to reject them. - I pray for grace, that we may hear, and obey, and receive, them to enjoy them. -

See, Charles Wesley's sermon in public version, on the 20th verse - "God the offended, God's most high, Embassadors to rebels send, His messengers his place supply,

much
the
light
recept
kind
2.
such
aspects
of
the Father
of
the
a new
shaded
the
the
the
of the
in
to
wants them;
the words
we are
God did
you in
to God.
for
might
God in
The 14th
in
plain, &
the words
led by
him.
has given
incurd
offences,
Magistrate
deserted,
and,

- Us, in the stead of Christ, they pray
Us in the stead of Christ, intreat,
To cast our arms, our bows away
And find forgiveness at his feet.
Our God, in Christ, thine embassy,
And proffered mercy ere embrace;
And gladly reconciled to thee,
Thy condescending mercy praise.
Pass Debtors by our hard request,
A full acquittance we receive!
And criminals with pardon treat
Us, at our Judge's instance here

Note - Christ's righteousness defended ^{in the scriptures}
The word (Sin) in the 21st of Romans & 1st of Corinthians & 1st of John

- Now - Can he have made him to
be (sin) for us, who knew no sin,
How Christ could be made sin &
yet know no sin, and the general
tenor of the scriptures, on this im-
-portant subject. The error exists
in the translation from the original
which is clear, from this - The same
word is translated in 94 places in
Ezekiel, Leviticus & Numbers, where
a sin offering is meant; and where
our version translates the word
not sin, but an offering for sin.
Mr Clark says he has noted 108
places in the Septuagint; the books of
Chapters ^{the} arguments in his Comment on
the 5th Ch. 2 of Corinthians 21st of
where the same signification occurs
Viz where a sin offering is meant.
all this is sufficient to satisfy my
mind (let others shake for themselves)
that Christ was not made sin, but,
a sin offering for us, a sacrifice for
sins, or an offering for sin. - (Now
if Christ was made sin, polluted with
all the sin of the world, he must have
been the greatest sinner), he would then
have been an impure offering, for
the same cause that Cain's offerings was
rejected, so would Christ's offering have been rejected
that view of the subject ^{that makes} Christ's sin
has been the founda-
-tion of a great blasphemy. - Christ
was a pure sacrifice unspiced, hence

no sin
he will
offerings
was
we are
him
the sa-
turday
and
and a
saves
by
saves
cause
spice
- I find
the ac-
from
thus
- per
the
my
lean
of the
text.
of Me
of co-
in an
sin,
him a
abuse
One u
of our
A, be
the law
of a be-
Candem
- eat he
O for
him,
Name
to
qualify
into the
of his
an ear-
Name a
of the
- want
to Chris
seen in
- sabbat
- do he

~~of the world, would of itself~~
 alone constitute an innumerable multitude,
 because sin cannot alone for ^{transgression} ~~sin~~, nor can
 guilt incur alone for the transgression.
 Hence I conclude that, ^{that} understanding of
 the text (Vij 2^d Barretham 21st vers 5 Chap)
 that makes Christ sin, and guilty and guilty
 of the condition of the sword is founded
 in error, dangerous in its tendency, and
 opposed to the Divine Government.

It appears from every view of the sub-
 ject, that ~~sin~~ ~~it~~ was suitable
 to divine wisdom, the requirement of Jus-
 tice, the economy of grace, to offer Jesus
 as a sacrifice in order to bring many sons
 and daughters to glory. Righteousness, ^{is}
 the sceptre of his government. In the 25th vers
 1st Chapter Hebrews, reads the language
 of God - The Father, to God the son -

But unto the son he saith, Thy throne,
 O God, is for ever and ever: A sceptre
 of righteousness is the sceptre of thy
 Kingdom. ^{For} Thou hast loved righteous-
 ness, and hated iniquity: therefore God
 even thy God, hath anointed thee with
 the oil of gladness above thy fellows.

~~160th Verse~~ And, thou, Lord, in the be-
 ginning hast laid the foundation of
 the earth; and the heavens are the works
 of thine hands. — — — Now —

To make a world, was great,
 But greater to redeem;
 No sinfull offering could alone
 None, but God, ^{prevalent in spirit,} as Christ
 alone.

— toward Christ through the regeneration
He will be consummated — to the glory
and praise of the great author of our
Salvation. —

But awfull, dreadfully awfull
Will be the Condition of all those
that have chosen sin for their portion
and Satan for their god. I pray in
the Name of Jesus Christ that we
be reconciled to God. Life is the time
to gain this great reward; the good
part that shall never be taken away.
Postpone it not, we are emphatically
warned; that the day of the Lord cometh
as a thief in the night. — Ho Ho —

~~Through death and Nature's doom
To part me from the friend I love;
If Jesus is but mine, and death
His joy, that changes cannot move.~~

Yet sad ~~and~~ things,
A sadder sadness are the mind;
And strikes the tender strings,
Of sensibility refined.

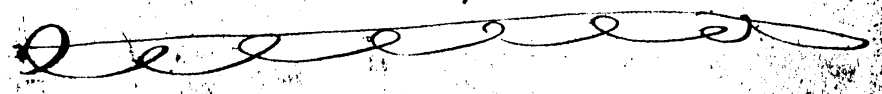
She bids the tears to speak,
To tell the latent grief she feels;
Their language is too weak,
Ere what the deep-fetched sigh reveals.

pitched sigh

Through death and Nature's doom,
To part me from the friend I love
If Jesus is but mine;
His joy, that changes cannot move.

To live this life in God, by faith in
Christ, is the best relief that mourn-
ers have. The only way to overcome,
and the way to end life's life & Eternal
Glory. —

John 6: To him that overcometh will I give
to eat of the hidden manna, and will give
him a white stone, and in the stone a
new Name written which no man know-
eth, save he that receiveth it. — Rev
— 2nd Chap 17 V —



The inscriptions made on the Tomb
Stone of my late Companion as
follows to wit,

Isaiah 12 chap. 2. v
Behold God is my
salvation; I will
trust, and not be afraid:
for the Lord Jehovah is
my strength.
Blessed are they that die
in the Lord.

—ELIZABETH BILFORD BAKER—

On the 11th January in the ^{year} of our
Lord 1826 in the 45th year of
her age.

Oh, sacred love Wisdom's gems,
Oh, grace the body's sinful tents;
Whose spirits shine with purer ray,
And brighten to meridian day.

Where love where boundless friendship rules,
No friends that change no love that cools,
Where rising floods of knowledge roll,
And power to power upon the soul
She viewed the life with sweet surprise,
And Oh she panted for the skies;
Thank'd heaven that ere she drew her ^{breath}
To triumph in the thoughts of Death.

My flesh shall slumber in the ground
Till the last trumpet's joyful sound,
Then burst the chains with sweet surprise
And in my Saviour's image rise.

120

Was all
Drawn
Or bro
And a

We to
By sin,
From
By fac

" Tho
Where
Where
With
Then
Till
Till
And ea

The m
as the
the pro
nat.
to the
Be it
of Ch
intire
at far
ber 4

Children

His death, unweared scourge of human pain
Drew his pale lines across a Mother's face,
Or broke the tie by fond affection tamed,
And a dear partner to the Family Curse;

- Yes -

We two must die, by God, it is decreed,
Oysin, this fate is ours; By grace ^{we} may be freed,
From death's vile pain; from hell & war, ^{we} shall
By faith, in God the Father, God the Son & Spirit ^{in one} be freed.

"Thou art gone where peace forever remains alone
Where boist'rous winds & oceans are unknown
Where heavens wide vaulted roof incessant rings
With loud hosannas to the King of Kings.
Thou sleep dear friend in gentle sleep repose
Till God himself descend from whence he rose
Till gabriel's trumpet shall sound with a voice
And earth & sea shall ^{both} their dead reveal."

It is hard to break the
Tender bond
Which love has bound
The heart.
E. S. Allen

Re Abner
Baker St.

His wife
Removed from
MANCHESTER BY
COACH TO
LANCASTER BY
NOV 23, 1846.

& children also
including Anne.

The inscriptions on this stone may be read
as the impressions of the heart that guides
the hand, and the heart that was his his
Mot. And as a Monument of respect due
to the person over whom it honours.

Be it remembered that the remains
of Elizabeth Baker was raised and
interred in the family Burialling ground
at Lancaster on the 23rd day of Novem-
ber 1846.

Fall; & ruin of man

Man by sin, and transgression forfeited the blessings of ancient Eden, incurred the penalty of Gods law, and the sinfull propensities of their falling Nature & Corrupt hearts, rendered them obnoxious in the sight of a Holy God, and stood before God as condemned Criminals, inslaved and imprisoned, under the Curse of the Law, and the power of sin & Satan, without any propensity of delivering themselves. God in his wisdom foresaw the fatal event and according to his sovereign will & pleasure; before the foundation of the earth, as ere man was made, he provided in his own Divine mind a security a Redem- or Jesus his beloved son in Whom he is well pleased to the time appointed, in the divine mind, and foretold by the prophets several hundred years, the Messias Jesus the Christ the Saviour of the World came and freely and voluntarily shed his blood upon the Roman Cross and suffered death in our stead in satisfaction to divine Justice and as a complete ransom of souls, ^{and} was resurrected for our justification. —

Now by the grace of God sinners both Jews and Gentiles are accepted in his beloved son - by free grace through faith in Christ the Saviour as the Righteousness of God in him so that as the Father was well pleased in his beloved son, he also was & will be well pleased with them (viz such as come to God by him) for his sake. — Thus;

Salvation is by grace through faith, and abidance, in Christ, to the praise of the divine glory, having this faith we are sealed by the Holy Spirit, who was promised by the Holy prophets, and Christ before his ascension; and forms in the hearts of the regenerate the earnest pledge & fore-taste of Heaven. (Miraculous powers appears not to be the earnest pledge and fore-taste of Heaven, for many unenlightened persons have exercised Miraculous powers) But the sanctifying and comforting influ-

127

If we see Christ May and the Jewish Corrupt souls in Christ hope in - found with happy perfect as in service Christ his side, the Christ amenable, and covers it with the Father.

God's se It is spe Reptilian & common - by all way to p

Love is - invent - other gr - Sublance - To man, a is of the same & - ipal that - which om - for a task - with all - It's excellen - the Creator and Holiness Thus ^{mark} - clam of Her - of the hum

If indeed we are true with Christ in us such those things which are above, we Christ setteth in the right hand of God. May our affections be set on things above and not on things ~~below~~ on the earth. Grieve hard the death of sin in our corrupt natures, and important in our souls life, that life which is the will of Christ in God. (May we seek the appointed means in the streams of grace with humble submission, and may the happy earnest of the spirit of all truth perfect us in knowing his love & fellowship as in the immediate presence of God in his service, and love -

Christ is our peace, Christ gives his peace to his people, his peace is his gift, Christ is the head of the Church. The Mystical body is the Church of which Christ is the head that feeds it, his spirit animates it, one set of saints moves it, one food nourishes it, one robe covers it. It is one in itself & so one with Christ, as Christ is one with the Father.

God's service is perfect pleasure and delight. It is spiritual food, it may be as a food by the repetition & meditation. It ~~is~~ ^{is} ~~performed~~ ^{performed} by words, deed, & example. and is the only way to peace & superior grace.

Love is the highest grace or most precious - inent grace known to man, in which all other graces center, it produces a universal philanthropy in the soul, love to God & love to man, and constitutes heaven; it partakes of the same nature ~~partakes~~ ^{partakes} with that same great principle that pervades the divine bosom, from which emanated light life and salvation. For a test and aging words & conversation with all the attributes of deity, from the its excellencies ^{are} to approximate ^{to} ~~the~~ ^{the} Creator, in conjunction with faith, hope and holiness, including all similar graces and thus ^{may} ~~the~~ ^{the} ~~creation~~ ^{creation} is made meet for the Kingdom of heaven, the Kingdom of glory, the Kingdom of the living God.

filled
and
full
the
ours
to before
dand
of this
with
fulness.
ful al
will
the
medid
hedem
is well
the
spiritual
of Christ
of love
of blood
of death
of justice
and
war
of both
of his blood
of Christ
of in him
of in
of well
of God by him
of faith,
of are
of pro-
of Christ
of the bread
of fore
of sinners
of justice
of persons
of influence

July 31st - 1826 - This day I received
a letter from My son Williams Baker
dated Richmond Va 23rd ulto - from
which I derive pleasure - at the
increase of your, & b in all day, & his
own disposition manifested in this
great Subject, all important to unexer-
cised minds - ~~letter on the field~~

~~By this day's mail July 31st 1826
I received a letter from My son
Williams Baker dated Richmond Va
23rd ulto - from which I derive
pleasure - at the increase of your, & b
in all day, & his own disposition
manifested in this great Subject, all
important to unexercised minds -~~
He says in answer to a note of
Dialy through the medium of a
dream, sometimes presents us with
a prescience of future events the
truth of which I have no doubt;
but that dreams in general may be
attributed to material rather than
immaterial causes I have as little
doubt.

as the London supplies to for as the supplies

Be Oliver's
son
Levidus W BAKER
Davis Co Ky. 1826.

1826 July 31st By this day's mail I
also received a letter from My son
Levidus W Baker dated Yellow Springs
Davis County Ky July 23rd - 1826 -
He says - you have noted in the course
- scan of your letter, that Dialy through
the medium of a dream, some times
presents us with a prescience of future
events the truth of which I have no doubt.
But that dreams in general may be
attributed to material rather than immu-
- terial causes I have as little doubt.
his arguments follow - letter filed.

... may be attributed
to material rather
than
unnatural causes.

... of the Holy Spirit seal believers as the
- born of God, and heirs of heaven; and they
- prep the Holy image of God upon their sou
- growing in grace until their salvation
- Consummated in eternal life.

The scriptures inform us that he who
- first created the world, still continues to
- preserve it, that he is about our paths
- and about our bed, & spies out all our
- ways; that without his knowledge not a
- sparrow falls to the ground, and that
- the very hairs of our heads are all nu
- bered; **O**n this gracious and kind provid
- We are altogether dependant for temporal
- and spiritual life, together with ^{other} all
- ings; and to this gracious and ab
- ghtly being we are commanded to pray
- And that not for ourselves only, but
- for others also, pray one for another
- Says St James let supplications
- Prayers, intercessions, and giving of thanks
- be made for all men.

Let then every sincere soul, every sin
- ner's heart, (unmoved by the cavils of the
- sophist, or the insults of the scornful)
- with the spirit and with the understand
- ing steadily and resolutely persevere in
- that most benevolent office of in
- terceding with the King of Kings & Lord
- of Lords for all mankind.

Prayer to God

Great God of the universe we acknowledge
- our dependance and implore thy mercy
- for our selves individually, and ^{for all men} collectively
- We entreat the lights of thy grace &
- the influence of thy spirit; may its
- rays extend to the ends of the earth
- ^{power} May it enlighten the ignorant and may its
- strengthens the weak, confirm the doubt
- full and convert the infidel reclaim
- the profligate, soften the unmerciful, sta
- -strain the violent & Unstructive, Redress
- the injured & oppress'd; protect the
- & innocent, & reconcile the interests of
- & Calm the passions of contending parties

day I received
- Pills and Baker
- 4. 11. 66 - from
- at the
- to the church
- are stay, & his
- buds, an this
- stance to unpro
- the field

day mail I
- My son
- Gilliam Banks
- 1826. -
- in the coast
- state. Daily through
- me, some times
- vicines of febrity;
- have no doubts.
- mal may be
- rather than unma
- little doubts. -
- letter field. -

as the world appears to be as the world appears to be

and ~~shall~~ ~~pray~~ ~~and~~ ~~that~~
 Who requests humbly both
 in thy hand the destiny of Nations
 and ~~indeed~~ We pray thee to avert
 from this favoured land, those
 bitter evils with which other countries
 are so cruelly desolated, & ~~where~~
 May great mercy delay the hand of Justice
 until light & knowledge shall redeem
 us from pending ruin, to this end
 we implore the Counsel of the great
 Ruler of the universe, that he may
 direct and prosper the just designs of
 those whom providence hath appointed
 to administer, either in Church or
 State; Unite O Lord the hearts of the
 Children of men as the heart of
 one man in sentiments of Chris-
 tian Charity, and Constitutional Obe-
 dience; We implore thy universal
 blessing O God, upon the works
 of thy hands of every Nation people
 and tongue, and especially upon every
 sect order & denomination that con-
 tribute to the praise of God; We pray for
 the hasty arrival of that happy peri-
 od when all through the influence
 of the Holy Spirit shall know the Lord
 from the least to the greatest, and take
 pleasure and delight in the service of
 thy Sanctuary; and with one mind ascribe
 universal praise, power, & dominion, to thee
 the great Author of our salvation — in
 Father — Son — & Holy Spirit — One God,
 Amen. —

and peaceable of this day and time, and to the end. And may his great grace correct the human heart (the seat of Moral delirium) and restrain the Wickedness of the wicked; which is ~~the~~ certainly more presumptuously bold and prevailed in these latter days than perhaps at any period since the Gospel dispensation. Selfishness and pride irreverence for God and his Cause, envy and intrigue, slander and Contumacy, immorality & disregard of correct principals, dissipation & vice Party spirit, Murder theft &c. - The lamentable to record is that a such picture of the prevailing Character of the human heart; demonstrated by the passing events of almost every day, and in every place; And such is its baneful influence that the sweets of social intercourse is destroyed Morality in all things plucked up by the roots, ~~the~~ publick ~~worship~~ & private worship of the Most High God neglected, the ambassadors of Christ Menaced and ~~deserted~~ ^{contemned} his Cause impeded & made to languish; The political structure of Constitutional Government, the only ~~guarantee~~ ^{guarantee} we have for life, liberty, & property, & the free exercise of Conscience in the worship of Almighty God, is tottering to its Center; Publick and private Confidence & Character in Church and State once the Jewel of this life, and the pearl of the future, now is held for naught, and is indeed an object of envy, Menaced and trampled under foot: and he, who is ~~fastest~~ ^{boldest} in vice is foremost in esteem. And such is the affinity of vice to the fallen Nature of man, that thousands of the weak thoughtless and indifferent are deluded into its tracks by the designing, sympering cunning, and the Wicked: and their plausibility is given to device, intrigue, & sleaze, and Satan's Kingdom strengthened.

May not the sober reflecting mind reasonably look forwards for a Chastising Judgment; may we not justly expect it near at hand; do we not stand in our own rebellious armed strengths upon the precipice of ruin.

May great Grace restrain this

The Cause
in as

strides of inquiry; May the tender mercies
of a beneficent God delay afflictive jud-
gments, and avert deserved ruin, until light
and knowledge shall redeem from iniquity.
And may the Divine influence of the Holy
Spirit give the ascendancy to correct prin-
ciples, and Cause Virtue and piety in the
beauty of Holiness to prevail universally
and especially in the recent badness of in-
fidelity. —

Horrible picture, nevertheless true
It speaks to the human heart, and calls
loudly for humbling reflection, and
unfeigned repentance towards God.
All however will consider themselves
excepted whose conscience does not con-
demn, and whose Conscience may not, justly
speak the words to them, that Nathan on
a certain occasion spoke to David. —
Deal justly with yourself reader; If you
shall be offended — recollect — *Thou art
the very man.* —

Reflections - subjoined

The image of Deity stamped on man
at his Creation was defiled, it is now
utterly extinguished, his relation to heaven is
known no more by the Divine resemblance
take a view of ^{of the present condition} man ^{a Moral sense} in ^{all} ~~the~~ ^{high little advanced along} ~~the~~
original ^{created} inferiority. This is the effect of some
Cause, and that Cause is not to be found in
the structure or fibres of the heart or brain,
Anatomists say, they, are, as usual. ~~we know~~
~~there can be no effect without a cause, &c.~~
It is ^{there} to be looked for elsewhere; I think it may
be found interwoven in our Natures, and accom-
-pany far upon the principals of Moral supra-
-macy, but ~~upon~~ this Cause confined, unse-
-cured, subjected by a more powerfull prin-
-ciple, does no injury to the Community;
But let it at liberty, unshackled from
this more powerfull principle, fostered
by the surrounding authorities, sanction
its strides, & fascinating aspects, and directly
like a contagion it will contaminate, &
like a Pestilence it will sweep all before
it. poison is harmless in & of itself, let it alone,
and it will not injure ^{any} body, but ^{to use it} tamper with
dreadfull effects, ^{is usually} run fill and exasperated.
The first duty ^{then} is to point out the fostering Cause
or Causes of this great evil, which ^{is perceived} ~~is~~ alone
in its effects, and which alone is in the power

of our
of

ship
that
all,
said
with
shies;
breath
in
death.

and
and
I surprise

of man. ^{the mind is naturally led to the} source; We know first that the grand adversary of human Virtue and happiness employs various means & methods all of which conspired to, contribute to the present lamentable condition of man.

1st Defective and erroneous Education has a powerfull ^{agency} effect in producing the evil complained of. I mean that education which is acquired under tutors in schools ^{is} ~~is~~ ^{acquired} by observation, example &c -

2^{dy} / Present examples of a ~~flow~~ degenerate community is pernicious to an extreme.

3^{dy} Bad government ~~or~~ Anarchy, Despotism, or no government ^{at all} ~~at all~~ ^{of all} ~~of all~~ ^{other than in states,} or ^{of all} ~~of all~~ other things must corrupt human nature, because the evils imbibed is incorporated and grow up with man and becomes habitual.

4^{thly} A feeble execution of good laws especially the penal laws which was intended to check vice, and protect Virtue & Morality, is no inconsiderate cause.

5^{thly} The unhalloved examples of men in authority from the highest to the lowest office is fatally destructive.

6th Our present state of Anarchy, ^{is a} ~~is a~~ ^{hypothetical} ~~hypothetical~~ ^{consequence} ~~consequence~~ ^{is a} ~~is a~~ ^{pernicious} ~~pernicious~~ ^{and} ~~and ^{prolific} ~~prolific~~ ^{cause} ~~cause~~ - The bare tampering of sleeping despotist policies ~~and~~ ^{and} has occasioned a flood of vice & corruption &c. -~~

All these and many others may be said to be regarded as causes, as fostering hands as hurrying matters to the progress of this great degeneracy; I say great because the evil is well nigh universal, and because we see thousands of the rising generation corrupted by the very arts and indulgences intended for their improvement; and because human nature in its very progress to civilization is imperceptibly metamorphos'd & retrograding. Let sober reflection increase the human family of man, view him as the glory and deputed lord of the creation; Anatomize his present constitution and we will have the manifestation of seeing him withering under the influence of demoralising principles; ~~and~~ ^{and} we may justly view him as a patient of temperate climate, scorched ^{with} ~~by~~ the sun of

1826 July 15th Respects due to the dead

Having now experienced ^{six months} in Retirement
and Reflection; the Circumstance of the
arrival of the Stave Ordered, to cover the
^{Doubt} of my late Companion, strikes the
tender strings of Sensibility with a sombre
Sadness, and vibrates over every nerve, with
a fresh and sensible concert — They are now
resolvable but only a brief of the result is
written. — Which I hope may be read to ad-
vantage when I shall be no more —

It is a duty consistent with the digni-
fied Nature of Man, in his Relation both
to God and Man, to pay decent respects
to the Memory of our deceased Relations &
other usefull members of Society, by Mo-
toring for them under a kind of their
Worth and our loss. There is a union
of spirit that indwells forever over
which death hath ^{no} power. This Noble
principal the gift of Heaven, interwoven
with the affection of Nature, grace
doth not extinguish, nor does Religion
perish it. But they both purify, temper,
regulate, qualify, and subject to reason
and propriety.

But I confess it matter of Regret that
often Mourning is observed only
in a ^{shew} of Complaint, the effect of
Grief, or Superstition.

But that Respects due to the dead when
alone can be consistent with the hum-
ane and sympathizing heart of an
enlighten'd mind; should derive from
kindred feeling, Charity, ^{hope} and Faith,
in the doctrine of the immortality of
the soul, and the Resurrection of the
body, ^{an anticipation of} Heaven, and an intellectual, spirit-
ual & eternal rest.

Our deceased friends still live, and we
shall meet again, though the spirit
be separated from the body for a
while as Heaven shall certainly take
place. Christ Resurrection is demonstrat'd
in the scriptures see 1st Corinthians 15 Chap
of course we must follow —

And God the infallible Judge with regard
to the hope or fears of weeping friends
will decide who are and who are not
true believers. Tho, all shall be raised
from the dead yet let it be remem-
bered that the promoters of eternal
glory are only ^{to be enjoyed} by true believers.

A time of Mourning is a season of
Humility & serious reflection, while
we are thus engaged let us not ne-
glect our own situation, nor forget
to inquire of our Conscience before
God as if the summons for us was
present. Whether we are of that
number ^{who mourn after a Godly death} to whom the promises
are made, and whether we have
a well founded hope of a resur-
rection to eternal glory. — If not
I pray you ^{read} in Christ's seal that
that satisfied, cease not to mourn
and ^{our} our accounts till the
spirit of the Lord witnesseth ^{with} your
spirit that we are born of God, ^{leaving faith}
in Christ, ^{and the sanctifying influence of the common spirit} then our mourning will
be turned into joy, with hope, love, &
faith in God our saviour. And the
promises of God will be ours and we
may durably look forward beyond death
and anticipate eternal rest, and eternal
glory.

This preparation plucks the sting of
of death and deprives him of all
his terrors. He comes, but in the weak-
ness of a lamb to fulfill the great
Decree. — Dust thou art, and unto dust
thou shalt return, and the spirit shall
return to God that gave it. Eccl 12, chap
7, 12. Thou shalt the dust return to the earth
as it was. (viz upon the death of the body) and
the spirit shall return to God who gave
it. And in the Paradise of God rest with
just spirits made perfect; but till the Resur-
-rection, then by a mind of Omnipot-
-ence Reason shall take place; Judg-
-ment will pass, and the full salva-
-tion of true believers, those that fol-

to terror
suppl...
13) Assurance, in
the languishes, a
& no fruit are
there was a ter-
humiliation
But even tho
that under
-ly, virtue
in a man
with a deep
and again
God that a
state of pe-
without ex-
there a fe-
heaven, led
off Man, a
bit of the mo-
mind of every
conceiving
From the
the fore you
-ranted can
& the soul
hope they
for Geul
two severe
subject of
which be
To underste
the fathers
is the first
2d is the re-
or two wo-
so grand a
it not, and
the influen-
concert, not
of all the b-
the Zion of
-ness is oppos-
ought not to
against its
God & Father,
enveloped a
aside all pry-
-ing the grand
-ing the grand
works together
the grace of Christ
the people ever
it is the shrine
-cause, all the
-mon cause
and the salva-
this method God
will become a

in torrid heat, its vigor is impaired, the
leaf is withered, the blossom withered, its full
appearance, in seasons more temperate, but again
it languishes, and is unable to expand its beauty
& no fruit arrives at maturity. If, of course
there was a time that required universal
humiliation it is certainly the present.

But we have much reason to bless God
that under this great election of Moral
-ity, virtue, and piety; that we have not
in a more serene manner been visited
with a display of his displeasure
and again we have great reason to bless
God that even in this cold and frozen
state of piety, he has not left himself
without witnesses; we trace here and
there a few by the ancient Councils of
heaven, walking in the glory, & dignity
of Man. We pray that the ordained & united
blessed of the most high God may be presented to the
mind of every subject being, with the commanding
consistency of the Holy Spirit.

From the text of statistics I have made
the foregoing description of the degene-
-rated condition of the human heart
& the subjoined reflections, with a
hope they may be improved by others
for good benefit. I may be thought
too severe but to assemble on a
subject of everlasting importance
would be criminal.

To understand the human heart and
the passing causes of its degeneracy
is the first indication to recovery; the
2^d is the remedy - I know that one
or two would be a feeble force to effect
so grand a purpose; but query might
it not, and would it not, be effected under
the influence of a proper spirit, by God
concert, not of one branch only, but
of all the branches that constitute
the Zion of God. The Kingdom of dark-
-ness is opposed to the Kingdom of light
ought not the co workers with Christ unite
against its influence, as the children of our
God & Father, the Redeemer of our Redeemer & the
sanctified of our & the same spirit, laying
aside all prejudices & contending matters regard-
-ing the grand essentials in which all agree; &
ing the ^{in the presence of the presence of} ^{the presence of} ^{the presence of}
work together, as the children of our Father under
the ^{the presence of} ^{the presence of} ^{the presence of}
the ^{the presence of} ^{the presence of} ^{the presence of}
- cause all other ^{it is the spirit in which} ^{it is the spirit in which} ^{it is the spirit in which}
- more cause for the restoration of the world
and the salvation of men & the glory of God
this method God will bless in a distinguished manner & earth
will become a paradise. ^{composed with its} ^{composed with its} ^{composed with its}

13
I shall give him for ~~me~~ who can be against
his ~~in~~ Rom. VIII. 31. - again - Hear him unto me
ye men of understanding: ~~to~~ - for the
work of a man shall he render unto 34
him, and cause every man to find accor-
-ding to his ways ~~to~~ Job XXXIV. 10-11-12 -
- If we walk in the light as he is in the
light we have fellowship one with ano-
-ther ~~John~~ John 1 Chap. 4 v. - We know
that help is laid upon one that is
mighty, and without him we can do
nothing. - But Paul says I can do all
things through Christ that strength-
-eth me. Phil. IV. 13 - (yet not I alone
not I first, not I in my own strength)
but the grace of God, which was
with me. 1st Cor XV. 10. - We are la-
-bourers together with God. 1st Cor III. 9
(or we are nothing) - Now verily
it does seem to me that every soul
that hath the love of God abiding in
him, will be ready to lay to his helping
hand to affect so grand a purpose
a purpose in its very Nature Calcula-
-ted to expell darkness and expand
light, to do away prejudice and im-
-morality, to increase brotherly love
with all the desirable graces and
qualifications of a Christian and
finally to save souls and glorify God;
as instruments in his mighty hand, wor-
-king alone under the influence of his
grace and spirit or labourers toge-
-ther with Christ against the influ-
-ence of the Kingdom of darkness -
- Now if Paul could do all
things through Christ strength, or the
impartation of his grace and spirit
to affect the great end for which
he was commissioned, so can & so
will his faithful servants at this
day, for they also have their work
before them as Paul had, and their
commission and their strength is
derived from the same great pow-
-er and for the same great end
I therefore conclude that the

one thing need
ever doubtless an
to the success of
for some other
great end - W
tion is all diffie
sinke before
spirit and ever
Source which at
success - and in
verified - There
- sit against the
(Do stop at this
a phrean il
solant and ap
saying a word
might be regard
great object
naturally led to
the present u
- yet by scale
by which, wh
world may gra
- thy Moral a
- tion. The
mind contemp
by all the bra
- gian of God
the principals
- he; and upon
- dom of Dark
- dom of tigh
With differ
- erably of D
- the future de
- Expects of
each sect, or
Number to me
day of
all minds affe
centered in the
having the par
- to the full red
- one closer and
heart uttering
unconcealed
earnest. Can
Concerne that
- ple can use
Subject do u
so universall
without exper

one thing needfull is lacking when
 ever doubts and difficulties are opposed
 to the success of this plan when matured
 for some other ^{supplied} better to affect the same
 great end - With me in my sober reflec-
 tions all difficulties will vanish like
 smoke before the wind, under a proper
 spirit and energy imparted from that
 source which alone can and well insure
 success - and in this that saying will be
 verified - There is neither might nor coun-
 sel against the Lord.

(To stop at this period would be much like
 a physician who would describe a Com-
 plaint and assign the Cause without
 saying a word about the Remedy; and
 might be regarded as a desertion of the
 great object in view) - I am therefore
 naturally led to close any Reflections for
 the present upon this important sub-
 -ject by searching out a remedial plant
 by which, when united with others; the
 World may & will be restored to a heal-
 -thy Moral and I hope a peace Condi-
 -tion.

The plan presented to my
 mind Contemplates a general Concert
 by all the branches that constitute the
 Zion of God. It is founded upon
 the Principles of the Christian Religion
 &c; and upon the Reflection that the King-
 -dom of Darkness is opposed to the King-
 -dom of light &c. -

With ~~reference~~ therefore I propose an as-
 -sembly of Deacons composed of the
 respectable sects who agree in the great
 Essentials of Salvation. - Day six from
 each sect, or some other Compendious
 Number to meet at

on the
 day of with one accord
 all minds affectionous desires, and wishes con-
 centered in this one object, every member
 having the same end in view, having but
 one ^{for the full redemption & salvation of the World} desire and one united prayer, every
 heart uttering it, none unperformed, none
 unconsented, none like worn in all in-
 earnest. Can the mind of a Christian
 Conceive that an assembly of Gods peo-
 -ple can meet in this spirit upon a
 Subject so important in its Nature and
 so universally beneficial in its effects
 without experiencing the presence of God.

gained
 into me
 the
 into
 ever
 will -
 in the
 the ano
 mine
 to is
 do
 do all
 length -
 (alone
 ight)
 was
 are la-
 Bar III. 9
 merely
 soul
 ing in
 is helping
 purpose
 Calcula
 expand
 and in
 love
 and,
 and,
 my God,
 and, wor
 of his
 vers toge
 the milder
 darkness -
 is all
 the or the
 in spirit
 which
 in & so
 at this
 work
 their
 is
 into, pain
 and
 the

in the benign influences of his Holy Spirit. No - God will be in the midst and will pour out his spirit upon them as upon the disciples of Christ on the day of Pentecost. In this spirit faith and frame of mind the great subject will be taken under consideration, and having laid down the great essentials of life and salvation according to the word of God as a *prima quæ non*) these all important & minor matters touching the great object in view having been duly considered, planned, arranged and written in a way most consistent with the Divine Mind & the Spirit of his grace, with a united resolution to labour for the redemption & restoration of the world from iniquity, and for the removal of pure and undefiled religion, and for the honour and glory of God and the salvation of man.

Resolving to honour and respect each denomination so meeting as brethren in the Lord; leaving each sect free as it respects their own Name the government of their respective societies or orders, and ^{all} collateral matters relating thereto. Resolving to touch no subject but the important one that gives rise to the assembly as above hinted, making the law and the testimony the only test and back of faith.

Resolved that this assembly viz such as may be delegated from the respective sects, ^{to compare it} meet annually, and report to the World their united progress, and do such other and further things as may promote the great object.

Having finished the business ^{of the} assembly they will adjourn (some see) - at the close let there be two or three days preaching and the Lord's Supper administered in which the respective sects will participate as the Lord's family, and with one heart and one mind will they surround his table to commemorate the death and suffering of their Lord and Saviour. The apom

ly will the nomination and Martin and with as they proclaim the great sacrifice was he executed its influence to the Christ of light will places of peace well again be throughed; he persuade the - mented, the - sented to the - eing power of flame and so well the and course impart life was language. I could affects the brain, but to say that felt & achieve unto Salva to our hearts benighted experience in God. I believe doubtless that streets and thousands - out the - presence - a time of of the Lord is in the the midst his will & Salvation with every grand influence, thus reecl.

- copy G.

Note the ^{allegory} ~~allegory~~ ^{it gave the}

137) ly will then disperse to their respective ⁽¹³⁶⁾
nominations as the Heralds of their Lord
and Master with a New Song of Praise
and with double Confidence and Zeal will
they proclaim in the Spirit & with power
the great salvation of God, to a lost and
dying world. Reflection & enquiry will
be excited, the leaven of grace will expand
its influence, hearts will ^{be} softened, & Objections
to the Christian Religion will vanish, the Rays
of light will find their way to the mind, the
places of publick worship long deserted,
will again from Curiosity and interest be
thronged; Reflection, deep, Reflection will
prevail the hearts, it can no longer be pre-
vented; truth Divine truth will be pre-
sented to ^{the} Reason & understanding with Convin-
cing powers; Thousands will Catch the
flame and as Natural fire to dry stubble
so will the Holy fire run through the heart
and Consume, demoralizing principles, &
impart life to the dead, and that which
was languishing & ready to die will revive
&c. I could here assign a variety of good
effects that will follow as a consequent
train, but for the present let it suffice
to say that they will ere long be seen
& acknowledged to be the power of God
unto Salvation; Nor will they be confined
to our borders alone, but the Heathen and
hemighted parts of the World will feel &
experience its heavenly energies and glorify
God. I believe without ^{the} shadow of a
doubt that God will remove every ob-
stacle and add prosperity to energy; &
Thousands and ten thousands through-
out the whole earth will feel and ex-
perience its benefits and proclaim it
a time of refreshing from the presence
of the Lord, for the Spirit of the Lord
is in the beginning and it will be in
the midst of a work so consistent with
his will & his own great plan of the
Salvation of the World. — I repeat
with confidence it cannot fail the
grand Object being to illuminate, in-
fluence, moralize, Christianize, and
thus reclaim the World and glo-
rify God. —

Note the verses in the following page
I ^{alleged} go with they ^{pleas} Wherem
It goes that ^{is} ^{qualitative} ⁱⁿ ^{the} ^{same} ^{way}

This
in
spirit
of
In
Mind
under
and
life
word
then
the
we
and
must
and
to
and
and
and
of
at
each
brother
and
Name
and
making
subject
the
making
ly
of
spective
to
and
as
the
the
close
making
in
and
the
and
suffer
the
upon

"Ye different sects who all declare,
 "Ho! Christ is here, and Christ is there;
 "Your stronger proofs solemnly give,
 "And shew me where the Christians live.
 Where, in love and spirit all may tell,
 Where grace and truth in union dwell;
 Where Christ our Lord indeed is found,
 Where spirit, grace, and mercy bound,
 Ho! Christ is here, and Christ is there,
 United sects in grace & truth declare;
 These stronger proofs Christian union give
 And shew us, ~~of~~ Christ the Christians ^{live}

Notes of the foregoing reflections from
 page 128 to 137 inclusive giving a sur-
 -scription of the degeneracy of the
 human heart the present lamentable
 condition of the human family
 some of the fastening causes assigned
 and a plan of restoration. I dedica-
 -te to the Christian World and send
 the original to Thomas P. Skillman
 Esq's Editor of the only paper
 published in this Commonwealth
 devoted to religious intelligence
 with certain liberties for publick
 benefit - not to be published
 without

Matured, corrected, and approved.
 I have not from
 Note the infant may be smothered under
 1827 April. -

I have not heard of this infant
 for months. I am aware of see-
 -tarian prejudices; It may be smothered
 -thered in the Nursery, nothing
 but the undefeated Religion of
 the Deane Saviour can save
 its blood from being sacrifici-
 -ced even before the altar. -

If Nothing but his grace & spirit
 alone can make it triumph
 and the day well come I verily
 believe, when Jesus & his gospel will
 be the test. And all Christians of
 every Name will be brethren indeed. -

Thoughts
 especially
 I have
 received
 -ically in
 or ignorant
 virtuous co-
 for them, has
 think justly
 -taken her
 of this poor
 condition a
 as well, for
 -tures. - I
 a proper
 -pendant of
 condition,
 itself, to be
 appear ma-
 -must and
 and send
 -ed in letter
 learning from
 them, and
 every name
 -ing in this
 in bettering
 As the
 -part the
 -pare in
 -ed of pre-
 -ing family
 Sabbath &
 themselves,
 to put in
 Sunday
 -table, for
 of youth
 under certa-
 -ment of
 each mun-
 -etary an-
 -city fund,
 with which
 purchase &

1827 Apr

139

Thoughts for the benefit of the rising family especially the poor

139

I have long noticed with deep interest the depressed condition of the rising family, (especially in the outer counties) growing up in ignorance destitute of mental, moral or virtuous education, and in my reflections for them have arrived to the conclusion I think justly too, that this Republic has mis-taken her true policy in a total neglect of this part of her citizens. and that their condition at this time is a proper subject as well, for the philanthropist, as the legislature. - I believe under the influence of a proper spirit much may be done independent of public aid, to better their condition, and no plan that has presented itself, to the mind under every consideration appears more eligible than the establishment and encouragement of Saturday and Sunday schools ~~whenever it may be practicable~~. In this way they may be improved in letters, morally, and Virtue, and thus learning something of the Will of God towards them, ~~and~~ their duty towards him. and every humane and feeling soul being engaged in this scheme may become instrumental in bettering their condition.

As the best plan to put in practice to impart the benefits of this scheme, I propose in each County a Society composed of friends to the scheme and the rising family - to be called the ~~School~~ - ~~School~~ Sabbath School Society who shall covenant themselves pledged to use their influence to put in operation ~~whenever it may be practicable~~ ^{whenever it may be practicable} both Saturday and Sunday schools ~~whenever it may be practicable~~ ^{for the} improvement of the children & youth of the respective Neighbourhoods under certain Regulations for the government of said schools. - and that each member pay annually ~~one~~ ^{cents} to the Secretary or president of the boards or society fund, to be called the human fund, with which the Secretary or president shall purchase suitable Books such as Spelling

139 books, tracts, and prize books, which shall be ~~distributed~~ ^{given} to the respective schools according to their merit or need, with a view to supply deficiencies, ^{to} ~~and~~ ^{to} encourage

The teacher or superintendent of the respective schools established under this scheme shall report annually in the month of September to the secretary of the ~~County~~ ^{Sabbath} County School Society, reporting the number of learners under 18 years of age & the number over 18 - their progress, the time when the school commenced, and how they are supplied with books. how many need books, & their improvement in morality. & how ^{many} males and how many females also report any child seeming to possess extraordinary capacity anxiety and attention, for learning &c.

Rules for the government of Sabbath schools addressed to all who are friendly to mental improvement, morality, virtue, & piety.

1st - Determine the best method which has occurred to my mind for ~~conducting~~ ^{conducting} and establishing & conducting Sabbath schools are as follows.

1st - In every neighbourhood where a school is desired they will form themselves into a society called the branch of the Sabbath School Society, and ~~will~~ ^{will} be considered pledged to each other, to support and encourage a Saturday and Sunday school, for the instruction of their children and the youth of the neighbourhood.

2^d - Select one from among the society as principal teacher or superintendent of the school. and if a suitable teacher may be had let the school be opened and closed with an appropriate ~~prayer~~.

140 The Sec
Classes of 4
Classes 1-2
4th - Govern
advice, pers
- take the le
give to ever
during sch
- were to thro
one school
or she shall
by giving a
merit tickets
will be enc
learning tho
become a
5th - Incenti
behaviour
a merit be
every shape
it, in or an
- progress in
evil couns
- tages of
to observe
at all times
all other pr
study in al
and need
6th - Gov
- tribute
Cents in a
Constitute
for the u
7th - Let
to the Sec
the County
be paid
president
or super
same time
with this fa
will pass

140
141
3^d — The school should be divided into
Classes of 4 or 5 in a class. Numbering the
Classes 1. 2. 3. 4 &c

4th — Govern the school by encouragement,
advice, persuasion, admonition & Stimu-
-late the learners by praise and reward,
give to every scholar that ^{is} attentive
during school hours one merit ticket, like-
-wise to those who get their lessons well from
one school day to ~~the next~~. And when he
or she shall have earned ten ^{tickets} ~~lessons~~ ^{or more}
by giving a neat little book for the ten
merit tickets. In this way the scholars
will be encouraged and improve fast in
learning &c. And instead of a task it will
become a pleasure.

5th — Inculcate, morality, virtue, and good
behaviour, which ^{when} observed will obtain
a merit ticket. — disapprove vice in
every shape, admonish those who ^{may} practise
it, in or out of school, explain to trans-
-gressors in the presence of the school the
evil consequences of vice — and the advan-
-tages of virtue. Instruct the children
to observe and practise good behaviour
at all times and places, to Parents and
all other persons; ~~teach~~ teach them their
duty in all things they are learners
and need teaching.

6th — Every branch society will con-
-tribute at the Commencement
Cents in due proportion which will
constitute a fund to purchase books
for the use of the school.

7th — Let all communications be made
to the Secretary or President Elect, for
the County; the branch funds will
be paid over to the Secretary or
President, by the respective teachers
or Superintendants, obtaining at the
same time a Receipt for the sum paid;
with this fund the Secretary or President
will purchase suitable books such as

How to Teach
Children & to
encourage

Perkins's Spelling books, primer books
&c. When these books are delivered
to the respective teachers they shall
return to the secretary his receipts.
Thus the accounts of every school
will be easily kept and books fur-
nished at a low rate.

8th School hours will be from
----- to ----- in the winter &
from ----- to ----- in the summer
Punctual attendance on every school
day & at the Commencing hour is
required, otherwise the classes will
become ~~diminished~~ ^{damaged} & ^{over aged} ~~diminished~~.

9th The scholars will study and
recite their lessons by Classes.

10th Parents and others should
attend the school, and assist
by instructing and teaching a
Class, and sitting at all times &
places the best examples before
the scholars, at school, at home
and elsewhere, and thus by the
good example of Parents children
will acquire lasting and propa-
-ble improvement. - Suffer them
at no time to tell a falsehood, to
swear, to use bad or immoral
words, nor profane the sabbath.
This duty faithfully observed in
Parents and teachers, will have
a favourable influence on
the young and tender mind; &
it will make a valuable part of
their education; and will great-
-ly aid the teacher or superinten-
-dant in his duties.

All who engage in this
scheme will be amply reward-
-ed, by the consoling reflection,
that from the best of motives
they have become instruments
in imparting knowledge to the
ignorant, dissipating vice, and

encourage
morality
better
general
parts
children
and the
the glori-
and the
of them
the day

Note
The
to be
in the
ing can
in some
of attend-
sours to
- hour
where the
could be
- ing the
on them
can only
by moral
to sustain
the un-
- ditions
must be
to do this
requires
sufficient

encouraging mental, improvement, morality, Virtue and piety. And thereby bettering the Condition of the rising generation. What a pleasing sight will it be, Parents and Children, Brothers and sisters, friends and Relations, Mingled together in the glorious work of mental moral and Religious improvement; instead of running wild and profaning the day of God.

Note

The writer hoped he would be able to establish schools in several places in the County of Clay and then extending Counties. Schools was commenced in some places but failed for want of attention & for lack of suitable persons to teach in different Neighbourhoods; and in some places where there was many children no teacher could be procured. — This plan of improving the rising generation, and bestowing on them mental, moral & piety benefits can only be maintained and continued by moral, virtuous & pious teachers & Parents. To sustain a lasting benefit on children, the united efforts of their ^{their} ~~character~~ ^{dispo-} sitions habits employment & character must be reformed to new models. and to do this requires the united efforts of persons qualified.

Obner Baker's attempt to establish Schools in Clay Co

—ASSERTAINED

... books
... shall
... school
... books for
... have
... the dinner
... school
... her is
... her will
... and
... did
... part
... of a
... before
... home
... the
... dinner
... before
... them
... to
... al
... with.
... have
... on
... and
... of
... all great
... under
... This
... Neward
... lion,
... there
... ments
... the
... and

A letter from A. Baker to Mr George Robertson. Speaker of the House of Representatives -

November the 27th 1826. Clay City

Dr Sir

In my leisure and retired hours I have indulged the sympathetic feelings of my heart in taking a view, of the present condition of the rising generation of the rising family in a moral & moral point of view. I see them growing up (at least in the outer counties) in a state of total ignorance, without a knowledge of letters, morality or virtue, strangers to the will of God towards them, or their duty towards him, under the influence of demoralising principles, and the worst examples &c.

This condition of the rising family which cannot be doubted, reflects disgrace upon this Republic & in my opinion deservedly. Because when we take a retrospect of her rise means and progress we are bound to arrive at the conclusion that no one Republic that make a part of this great Confederacy have had so much in their power to meliorate the condition of the human family than Kentucky; but such has been the direction of her policy, that instead of imparting light and knowledge, she has withheld common benefits, impeded her ^{own} ~~powerful~~ powers, and shorn herself of the riches of the demands; and in place of advancing have retrograded and become an object of commiseration. Notwithstanding we are not altogether without hopes, her means are not all consumed, Morality & Virtue are not entirely extinct, we

are able
ancient
and their
ing in
all their
light is
So do
ends of
I believe
-ation
-like at
to the p
that has
to her ear
Metamorphosis
the Elders
-culus, to
-the
The way
-parity -
with
to the Co
more de
-several
bereaved
deprived
Virtuous
in the res
Republic's
-ments of
the Nation
more de
of public
Citizens a
their own
and her
great p
promote
The phy
of every
moral a
prosperity
we mad
-less cleri
Can they
and will
Virtues her

Marionie
talk
- Mason to Mason -

⁴⁵we, able to trace here and there, by the
ancient Cymbol of Philanthropy, virtue
and Wisdom, some of her agents still walk-
ing in the dignity of men; clearing about
all things to better her Condition, and impart
light and knowledge to the human family.
- To do good is certainly one of the chief
ends of our existence. -

I attribute the present deplorable Con-
-dition of this Republick, both in a po-
-litical and a moral point of view,
to the prevalent demoralizing Principles
that has for years influenced her agents
& her Counsels &c; here we are to look for the
Metamorphosing evil, here we are to find
the Hydra, and I hope too, ^{that we still} have a Her-
-cules, to behead the monster. -

The Reverse ~~then~~ must be the path of study
The Way to Recovery, the road to happiness & pro-
-sperity. -

What subject then could be presented
to the Council of a Republick, that would
more deserve the Commemoration & Provi-
-sional emergence of every agent, than the
bereaved Condition of the rising family
deprived of every means of mental, Moral
Virtuous, & pious education; growing up
in the very bosom of a free and bearded
Republick, as a Nursery of ignorance, instru-
-ments of Faction & Confusion; Can the
the National & humane mind conceive a
more deserving object, or a better use
of publick money, than to educate her
Citizens and thus by the proper use of
their own means impart to them light
and knowledge and thereby prevent a
great political and Moral evil, and
promote publick happiness. -

The Physical and political strength
of every Republick depends upon mental
moral and virtuous education; and her
prosperity and duration depend upon the
use made of it; from there every repub-
-lick derive their assistance, in them alone
Can they thrive, without them, they must
and will languish & ultimately die.
Virtue is her life, ^{and} Ignorance her death.

George
of Sep
Blay tely
dered
Hym-
in
Condition
knowing
point
at least
is of
know-
the,
wards
under
prin-
to &c.
family
effects
in my
when
of
we are
son that
part
had to
the
ly than
the deteri-
of im-
she has
impeded
in respect
and in
graded
mpra
are mal
means
soly &
we

ought it not then to be regarded as
 a subject of primary importance by
 every Republic, to educate and enlighten
 her Citizens & I am sure you and many
 others are ready to answer in the affirm-
 -ative. I do then trust that so soon
 as prudence will permit, the Legis-
 -lature will engage in this most inter-
 -esting subject, and make a general
 or special provision that will at
 least embrace the children of the
 poor. If at the present time it
 should be deemed impolitical
 send the scheme to the people for
 their consent, to be acted on at
 the next Legislature; which may be
 done by appointing a School Com-
 -mittee to draft and report a plan
 at the present session, provided and
 sent to the respective Counties for
 consideration &c &c.

I know that with considerable
 interests for the children growing
 up in these Mountains, destitute of all
 means of improvement, that one in
 ten raised here can read or write
 their names. I am engaged with
 others at this time in a plan of
 schools that will afford them some
 small advantages; I hope in the course
 of six or eight months to see twenty
 or thirty in operation ^{dispersed} in the sev-
 -eral Counties, the plan contains
 total teaching on Saturdays &
 Sundays &c

Respectfully &c.
 - J. Baker

182
 The
 glo
 upo
 that
 that
 the
 him
 of m
 and
 my G
 Rele
 for
 Wee
 prop
 -che
 and
 With
 not
 came
 esec
 -bene
 -to de
 -122
 Ma
 Leg
 Rec
 is Ga
 man
 the
 Spec
 is em
 the re
 -gt
 again
 Chur
 Cho

1826 December Man's Duty (146)

147

The duty of Man in this life is to glorify God and do good to man upon a General & good Cause to regret that my most useful services have not been more earnest, and that the World has received so little benefit from my ~~most useful~~ ^{best efforts} ~~labors~~. May the remaining part of my life be most useful to man and most devoted to my Lord & my God etc —

Rebellious man seems to prosper for a while. — but fortune takes a turn. Wealth and prosper (or seem to prosper) till the Lord's purposes respecting them are accomplished; and then they are brought down without difficulty, and they know not wherefore these things have come upon them. There is great excellency in true and eminent God — hence it delivers from the Judgment to see to a sinful & rebellious Cause — see even in this life that which is to come

Man's fate Decreed from Eternity

Man is ^{morally} free, but the subject of grace light and darkness, Virtue & Vice is set before him, blessing is God's promised reward to virtuous man, that walks in the light of the Gospel ^{year} blessing temporal & Eternal; — a Curse is emphatically denounced on the vicious and those that delight in darkness, and oppose good against their better understandings. —
Choose which you will —
Your Choice determines your fate —

was
by
lighten
many
from
me.
eyes —
inter
eral
that
to
ob
the
far
at
my
Com
have
and
far
able
ing
all
in
to
with
d
some
course
quantity
we
have
of
po

147 Humbling Reflections — on the death
of a companion & consolation.
January the 11th 1829

1-year
to the day -

X This day makes just one
year since the partner of my cares
resigned her spirit to God. Deep
Reflection, Meditation & Mourning
Claims the indulgence of the day,
with fasts, prayers, praise thanksgiv-
ing & resignation to God, Who gave
And Whose right it is to take away.
Who I am some interrupted with the
busy world; yet I am not without
Comfort that is above all diffi-
culties. The result of my Reflections
on this day, as well as at all other
times on the same subject, is Con-
soling and turns my sorrow in to pra-
ise. She died in Jesus and is blessed.

~~the family of the Lord.~~
My daily comfort, is hope, and
expectation, in the promises of God
through great grace & Mercy. That
my spirit too will ere long be call'd
from these lower cares, to the bless-
ed union of the great assembly
of just spirits made perfect, in
the paradise of God, realize the
heavenly enjoyment of his gracious
promises. ^{Which} While in the body, we
are enabled to anticipate by faith.

Blessed are the dead that
die in the Lord. Rev 14th Chap 13th
Hear what what the Lord from heaven
proclaims.
For all the pious dead;
Sweet is the savor of their names,
And soft their sleeping bed. —
They die in Jesus & are bless'd:
How kind their slumbers are!
From sufferings & from sins released
And freed from every snare.

148
Far of
they're
The la
End
Au
are
we
We
The
ly
for
and
- Ther
- vers
Can
May
of a
Wit.
- me.
- sin
He
as
On
ma
that
of the
- nity.
- legio
I to
Saver
if he ch
soon a
affinity
Religio
- ant
is tend
unborn
Divine
and sala

Far from this world of toil & strife,
They're present with the Lord;
The labours of their mortal life
End in a large reward.

A word of comfort to afflicted man.

May our light afflictions which
are but for a moment, work out for
us a far more exceeding and eternal
weight of glory. He which raised up
the Lord Jesus shall raise up us also
by Jesus. may all things work together
for good, & redound to the glory of God
and the salvation of man — When
— then, life or death, prosperity or ad-
— versity, things present, past, or to
come. — Amen & Amen — And
may the favour, blessing & influence
of our Lord Jesus Christ be ^{with} and abide
with us all; be our constant Compa-
— nion, and may we ever feel his pre-
— sents & enjoy his benediction. Amen
& Amen. —

Moral Honesty - a hint to all,
especially professors. —

Our duty towards God, and towards
man constitutes Moral Honesty. They
that neglect it, neglect a great part
of Religion. It is a solecism in divi-
— nity to suppose the existence of Re-
— ligion without morality. What care
I to ^{hear a man} profess the religion of the Divine
Saviour and to see him turn to preaching
if he cheat, defraud, and oppress as
soon as he come home. There is a near
affinity between Moral Honesty, and
Religion, the last cannot exist with-
— out the first. That Religion which
is tendered to man by free grace and
unbounded mercy through faith in the
Divine Saviour is the only way of life
and salvation ~~and security~~ and security to every profess

for the death
me
of Care
Deep
ing
may
begin
give
away
the
tho
diffi
tious
other
Com
to pra
helped.
and
God
hat
Call'd
blis
ably
him
the
sues
me
of faith.
that
138
men

all promised blessings are
~~the~~ antecedent and consequent, and
 governs all moral actions - and
 adorns the soul with piety, benevo-
 -lence, humanity and all the graces
 that exultate man to our Divine
 Representative. - The character that
preachers, cheats & defrauds is
 an abomination to God. -

~~An~~ Essay on the condition of man
 or delusion debilitated his privileges & ^{rights} ^{of} ^{his} ^{father}
 I can but regard it as a delusion
 which too often flatters & deceives,
 to suppose that the Christian race
 is indolent & inactive, or that the
 yoke is hard, or the burthen grievous,
 or that characters innocently good or
 unprofitable are so by Nature, without
 trouble - self clinical, or grace; and
 that our own failings are so Con-
 -stitutional that we are more to be
 pitied than blamed for them. I
 read no where in the Word of God
 nor in any other book; of any
 who have glided easily & softly
 to Heaven, borne on the tide of
 their own amiable dispositions.
 'Nor is it consistent with divine
 economy ⁱⁿ the condition in which
~~he~~ has been pleased to place man.
 It is indeed a delusion - A super-
 -stition ^{to rectify our Corrupt nature} principal as requires it is
 provided in the unbounded grace
 of the Divine favour, and in the
 emency of the mercy of the Eter-
 -nal Father, it is our privilege
 to obtain it, but we must seek for
 it, earnestly, actively, perseveringly &
 with a heroic spirit: are we fight-
 -ing for the prize, or are we yielding
 to the false philosophy of the world,
 or the gratifying delusions of our

fallen an-
 let it be
 + come an
 things. The
 - stated
 the Cont
 throughou
 ask we h
 shall we
 we can
 - abically
 this can
 The blisp
 - and all
 platin
 and a s
 was re
 his ration
 grace
 - great
 results;
 evae.
 Shall it
 retreat
 - dng to
 be good
 2 Cor 5 &

fallen nature, however this may be, -
 let it be Remembered, they that over-
 -come and they only shall inherit all
 things. There is no promise to the in-
 -doleant, unwarlike & inactive. but on
 the contrary vigilance is inculcated
 throughout the Holy book; if we do not
 ask we have no promise that we
 shall receive; if we do not fight
 we cannot conquer; let it be emphat-
 -ically impress'd upon the mind, that
 this conflict is to conquer or die -
^{and death was provided for it}
 The blessing ^{of salvation} freely tendered to all with-
 -out our interposition, for it ^{was} the
 plain ^{of salvation} war laid in the divine mind,
 and a saviour provided before man
 was made; ^{but} man is the subject of
 grace, his choice determines conse-
 -quent ^{to ultimate} fate, either as the
 result; Eternal pleasure - or endless
 -evae. - according to our faith so
 shall it be unto us. In the day of
 distribution, the Reward, shall be accord-
 -ing to our Works, Whether they
 be good or Whether they be bad -
 2 Cor 5 Chap. 10 V. -

of our
 and
 and
 the grace
 our Divine
 that
 is
 of man
 judge & fate
 vision
 mine
 face
 but the
 in grievous,
 ly good or
 without
 our; and
 in so can
 more to be
 them. I
 of God
 of any
 softly
 side of
 thons
 divine
 in which
 base man.
 A divine
 is
 of grace
 in the
 the eter
 milder
 seeks for
 singly to
 we fight
 in reading
 the word
 of our

solemn admonition to the young

I could not leave in this book a better admonition to my children and young friends than one addressed to a company of youth assembled for vain amusement. A ball

Dear young friends.

Pause. — What an awful moment is this! On earth, multitudes feel at this very moment death, and all the sad variety of pain. Bewailing time mispent, and trembling in view of eternity they are passing in rapid succession to the bar of their Judge. Multitudes clothed in Mourning, and suffused in tears, are following the remains of departed friends to the grave: and other graves are still about to be opened to receive their dead. Many here, and there awakened by the Spirit of God, are crying for mercy; are turned to righteousness rejoicing in God their Saviour. And the people of God through the world, in view of the wickedness which abounds, are fervently praying, O Lord, reverse thy works — in Wrath remember Mercy.

At this Moment the Angels who keep not their first estate, and all those of our race who having tropp'd away their probationary season have died in their sins, are sweltering in the quenchless flames of divine Wrath, pouring the blackness of darkness with their shrieks

and Co
Water.
At the
presence
majesty
a train
simple
Holy, h
Whole a
But in
so affe
here is
father
for the
Religion
to mee
Console
afflict
better
and be
the One
your s
abuse,
God, a
Saviour
our Div
Wrath
Remember
given
young
you a
such.
Creator
if you
of you
For the
He will
to Repte
If s
of sin
to pause
and cut
from t
to each

and calling in vain for a draught of
 water to cool their scorched throats.
 At this very moment, that being whose
 presents fills immensely, sits in awful
 majesty on a throne, high and lifted up
 a train of holy seraphim filling his
 temple, and crying one to another
 Holy, holy, holy, is the Lord of hosts; the
 whole earth is full of his glory.

But in the midst of scenes so interesting
 so affecting, so awful, and glorious,
 here is a company assembled, not to sym-
 -patize with the distressed, or provide
 for their relief; not for prayer, not for
 religious conversation; not to prepare
 to meet your God; "Nor to comfort or
 console each other for the loss of an
 affectionate Father a loving Mother
 sister brother or friend; but for vain
 and sinful amusement; to dance on
 the crumbling brink of hell; to waste
 your time; to mispend your money; to
 abuse your talents, to grieve the spirit of
 God, and tempt him to depart, to put your
 names to an open shame; to trample
 on Divine Authority, and treasure up
 Wrath against the day of Wrath, and
 Revelation against the righteous jud-
 -gment of God." - Alas my dear
 young friends, you know not what
 you do. But why should I again be-
 -sueh you to remember Now your
 Creator, why again assure you that
 if you seek him he will be found
 of you, if you ^{do not} ~~seek~~ ^{to} ~~find~~ ^{him} forsake him,
 (For there amusements and their like)
 He will cast you off forever? - "said
 & Reflect."

If still resolved to pursue the ways
 of sin and death, I again intreat you
 to pause & consider, well, the meaning
 and certainty of the following message
 from God, which is hereby delivered
 to each one of you, without addi-

gladdy
 to the young
 this lack
 my child
 than one
 of youth
 ment. a ball
 awful
 the multi-
 ment
 strictly
 mistreat,
 eternally
 succession,
 Multi
 ing, and
 huming
 ends to
 are still
 some their
 no amaten
 are crying
 shew us
 our. And
 hgh the
 shadness
 ably pray
 Park -
 y.
 als who
 sleep and
 to having
 stationary
 sins, are
 flames
 the black
 in & breaths

1753
or amputation, and well one day
be healed in its full meaning and
abundant importance, by every indi-
-vidual who shall presume to tattle
with it.

A Message from God unto thee
Rejoice, O young man, in thy youth;
and let thy heart cheer thee in the
days of thy youth, and walk in
the ways of thy heart, and in the
sight of thine eyes; But know thou
that, for all these things, God will
bring thee into Judgment; Eccl. xi.
9 V. "Can thy heart incline, or can
thy hands be strong in the days that
I shall deal with thee? I the Lord
have spoken it, and will do it."

That you may all hear the Voice of
God, be converted to him, and enjoy his
loving kindness for ever, is the
fervent prayer of many for the
rising family and especially of
an affectionate Father and friend
who bears this admonition of record
in his family book with a hope
that it may be of service to my
children and the youth of the
Neighborhood — Vermont Chron

The advantages of early Religion
Happy the child whose early years
Receive instruction well,
Who hates the sunnier path & fears
The road which leads to hell.
When we devote our youth to God,
His pleasure in his eyes;
A flower when offered in the bud
Is no vain sacrifice.
His earlier work if we begin
To serve the Lord & Father
Whole sunners who grow old in sin
are mangled in their crimes.
I will save us from a thousand snares
To mind Religion young;

When to teach
our young

Grace will preserve our following years
and make our virtues strong.

To thee Almighty God, to thee
Our childhood we resign;
I will please us to look back & see
That all our lives were thine.

Let the sweet words of prayer & praise
Employ my youngest breath;
Thus I am prepared for longer days,
Or yet for early death. — Watts.

Comment upon the foregoing
Message or admonition from God
to the young.

This message and admonition is
delivered in the words of wisdom
and experience, Solomon speaking
under the influence of the spirit & ex-
perience hesitates not to record for
the benefit of the human family
that they might be cautioned from
the words of wisdom, without sad
experience, that all sensual in-
-clinations & gratifications of our
corrupt inclinations and propensities
are vanity. Well knowing the strength
and persuasive influence of youth-
-full passions he addresses himself to
the young intending a salutary ad-
-monition in language & meaning
like this, O young man, such is
the vigor of youthfull passions, that
they will desire liberty, and open-
-ness to pursue every pleasure, &
to gratify every inclination, and
regale every sense; expecting hap-
-piness; but let me tell you from ex-
-perience as oft as you pluck the
rose the prickly thorn you'll meet
& as poison is only hurtfull in the
use of it; so sin is only destructive
in the practice of it. Supposing it
possible that the strength of sense &
passion might ever come.

all,
dell;
und,
und,
w;
ion give
line
haus,
sur
-ous
entable
uly
equid
edeca
und
non
the
u
h
hid
med.
under
taut
see
emo
thing
of
ave
epi
—
fird
sh
sweety
hell with
s of
ed.

155
 Fear and Judgment & neither heed
 nor regard this admonition
 He continues to speak to you in
 the language of pity -- Well
 says he, follow the bent of your
 desires whenever they lead you: But
 be assured at the same time, that
 for all these things God will
 call you into Judgment. This model
 of Wisdom does not stop here but
 continues to speak to you in lang-
 uage intimately connected with your
 present and eternal interests. --
 He exhorts them to behave so in
 their youth, as may best preserve
 or prevent sorrow, & disease in
 future years, & the Wrath of God
 in a future state: or to guard
 against the vehement Passions
 of the mind, and the un govern-
 able appetites of the body: for Child
 hood and youth are Vanity.
 And remember, that even in the
 early period of life sickness &
 death may come, youthfull plea-
 sures are vain and empty, in Child
 hood & youth the heart is prone
 to sin and folly -- take heed be
 not deceived --

~~One thought is high --~~
~~that is that is high --~~
~~that is that is high --~~
 To him that is the Lord,
 of the Lord's hand.

Martin
 He who rebels against the Current
 of Connections, enters into a holy alli-
 -ance of perpetual War. --

Female qualities & Matrimonial Code
 and the best way to govern a family
 Mildness in her countenances, in her
 speech wisdom, in her behaviour ^{modesty}
 and in all her deportment piety meek-
 ness & Virtue. These qualities adorn
 the female Character, and will yield
 more happiness than ^{much} wealth.

See & read 1st Peter - 3^d Chapter

Remarks

1) The best way to govern a family
 is by the ^{grace} of Mildness, to which
 even strength will yield.

3) Never contradict your Husband. nor
 assume the reins, recollect that every
 thing amiable is looked for in a
 wife, the Husband ought to be blind
 to his faults, & she ought to be alive
 to his pleasures, recollecting that
 by the familiar ^{& prudent} use of the rose we
 imbrace the sweetness of its odour.

4) Forget not that the female power
 is in her charms, and that by a civil
 -ing cheerfull prudent deportment
 she may gain all her wishes, let her
 admonitions, be the constant practice
 of virtues cheerfulness and good exam-
 -ple, & she will secure to herself the
 affections of her husband, & the
 esteem of all others - and though
 the husband be fretful or Morose
 this course will regenerate him
 into meekness submission & respect.

6) Command his attentions and respect
 by being always attentive & respectful
 to him; Never exact any thing, and
 you will attain much, appear alwa-
 -ys gladdened by the little he does
 for you, and it will excite him to
 do more.

The
 FEMALE

his
 in
 spirit
 of
 the
 mind
 under
 ds.
 the
 word
 this
 have
 we hav
 & are
 must
 do to
 would
 dump
 with
 qual
 my
 of
 min.
 to each
 hither
 set
 name
 sometimes
 being
 to get
 in case
 being
 by the
 with
 such
 nature
 to to
 and
 as as
 to
 probably
 of the
 the close
 reaching
 in
 anticipate
 heart
 in his heart
 and suffer
 the upon

Vanity is incident to human nature, and ⁱⁿ some it is almost insufferable; but even in this case it is wiser to ~~bear~~ ^{bear} with it each others infirmities than to attempt to correct them in company, which will always produce mortification, & start follows, & the two engenders displeasure; Never cloud this vanity even company, ^{even} in the most trifling instances. The ~~secret~~ ^{secret} is the private Council Chamber is the place for this study and the means to be used is contained in the 3^d Chapter 10 Peter ^{in the 1st} 4th Article ~~that~~ ^{may} A wife ~~should~~ ^{may} have more sense than her Husband but she should never seem to know it.

8th When a Husband gives wrong counsel, lead example or otherwise acts imprudently, Never make him feel that he has done so, but prudently wield the female armour, ~~that~~ it is feeble in its appearance, yet it is mighty in its influence, and by its unconquerable charms you will lead him on by degrees to what is rational & right, when he is convinced, ~~that~~ not of your powers, but be content with the secret reward of your influence, leave him all the merit of having found out what was just and reasonable.

9th We are subject to anger in our weakness but let it be strictly agreed and observed that the husband ^{& wife} be not out of temper at the same time; anger leads to imprudence. If either be out of ~~humour~~

let the other
 -ing soothe
 exercise ^{they} ~~keep~~
 Will be su
 10th Choose
 best few,
 by their es
 11th Occupy
 hold off
 Governanc
 - to you
 -ing so la
 C. - There
 - out lies
 cultivate ^{and} ~~your~~ ^{take} ~~the~~ ^{is}
 and par
 extravaganc
 discard, i
 spot, the
 appending
 of imper
 fam, M
 anals fa
 - prove it
 - tempt to
 the Eld
 to renew
 - fashion
 regard to
 to the ide
 - lectures
 audibly H.C.
 appear to
 portance
 12th Obtain
 by that
 in him.
 order & e
 temper,
 by their
 house m
 and the best

infer
ally
that
me
me him
ations
thinks
it of
the hope
find
ther
con
tacts
She
ame
when
hasten
sure
apani
the
the her
will
or a
ur
y daly
ere, and
highest
This
han no
two bless
oyed
experi
ing from
ing ar
for the
recommen
trictly they
ay are
ly impard.
all thy ways
-proverbs

Sin may be avoided by 3 resolutions
If you would be free from sin & fly
temptation be that does not endeavour
to avoid the sin cannot expect pro-
-vidence to protect him from the other
• Extinguish the first spark of ill, and
then there can be no flame. for how
can he kill who slaves not be angry;
or he an adulterer in deed, who does not
transgress in thought, how can he be
surgiced that fears an Oath; who
can sleep and that does not allow
himself to covit, who will keep bad
company that detests bad hotels - the
company we keep will determine
our character be it good or bad -
If we would be honoured and respect
-ed we must cautiously avoid temp-
-tations in every shape, & all manner
and even the appearance of evil
of evil - & abhorre this; and the harben
-ger of peace will bring consolation
to our conscience - - and let me
admonish you in the Conclusion by
telling you no man ever offends his
own conscience, but sooner or later
it will be revenged of him. pain
of body and mind is the reward of sin. -
Peace and happiness the reward of
uprightnes. and a correct life -

Resolutions - 3

- 1 Resolved that I will think
- 2 Resolved that I will think much of
Jesus Christ, I will read his word &
learn his will. -
- 3 Resolved that I do it now &
act accordingly. I will seek his
favour & obtain his blessing - his
grace is free, tis free for me, tis free
for all. God will add his blessing
and grant his pardon, and the purify-
-ing influences of his spirit
-ing influences, well he not wellhold -

(161) All things transient but, God,
"his throne endureth for ever." (160)

Standing, as we are, amid the ruins
of time and the wreck of Mortality,
Where every thing about us is created
and dependant, proceeding from
nothing and hastening to destruction;
We rejoice that something is pre-
sented to our view which has stood
from everlasting, and will remain
forever. — "amidst the wreck of matter
and the crush of worlds." —

When we have looked on the pleasures
of life, and they have vanished
away; — When we have looked on
the works of nature, and perceived
they were changing; on the Monu-
ments of art, and seen they would
not stand; — On our friends, and
they have fled while we were
gazing; — on our selves and felt that
we are as fleeting as they; — When we
have looked on every object on which
we could turn our anxious eyes, and
they have all told us they could give
us no support, because they were
too feeble themselves; — "But amidst
these mortifying reflections we are not
without consolation" — we can look
to the throne of God, "through the great
Mirror of the World with hope and
expectation". — Change and decay can
never move it; ^{have been rushing past it} the waves of eternity;
"the powers of an infidel world have
been arrayed against it;" — but it has
remained unshaken; the waves of ano-
ther eternity are moving towards it,
but ^{it} is fixed, and never can be disturbed.
"This is the sure foundation of the Chris-
-tian faith, this is the ark of safety, may
its great truth be acknowledged by
every reader" — Greenwood —

Compassion

1st Did Christ
And shall
let floods of
Burst forth

2nd The Son of
Angels will
Be thou, as
He shed thine

3rd He wept
Each sin of
In heaven
and there's

1827 - April
I will be

— perfectly

Let my
business,
a faithful
Am I a

I cannot
has some

her excite
I do feel

— ings of,
parent in

Cares, also
tender of

There send
Virtue, the

— ator, & the
— sent to the

— ces of vice
& folly of

to flee every
thing we can

do I'm all
before them.

better Mugh
— full & kind

Compassion of Christ -

¹ Did Christ ~~and~~ o'er sinners weep?
Shall our cheeks be dry?
Let floods of penitential grief
Burst forth from every eye

² The Son of God in tears
Angels with wonder see;
Be thou, astonished, o my soul,
He shed those tears for thee.

³ He wept that we might weep:
Each sin demands a tear;
In Heaven alone no sin is found,
And there's no weeping there.

Luncheon

1827 - April 14th

I will think, retrospectively, & pro-
spectively. —

Let my thoughts run through its
business, and let my Conscience pass
a faithful sentence. —

Am I a better man, (a better husband
I cannot say, the partner of my Cares
has ~~some~~ fifteen months since taken
her exit to the World of Spirits, and
I do feel that she is enjoying the bliss-
ings of paradise.) — am I a better
parent with all my multiplied
Cares, do I watch vigilantly over our
tender offspring, do I impress upon
their tender minds the excellency of
Virtue, their duty towards their Cre-
ator, & their fellow Creatures. do I pre-
sent to them the destructive consequen-
ces of vice, do I show them the vanity
& folly of the World, do I teach them
to flee every temptation, and detest every
thing vicious or hurtful in its nature,
do I in all things set proper examples
before them. am I a better Citizen a
better Neighbor, am I humane mere-
full & kind to my domesticks, do I —

167
168

July, May
I lay
and
I have
of has
of ano-
of is
of disturb
the Chris
July, May
I lay
and

April 14
1827

Retrospect

do I attend with desire & resignation
to all my respective duties. If I do not
I am being in vain. — What have
I done for the good of the Neigh-
-bourhood? What for the publick
good? How have I been prospered
in business? and how have I shown
my thankfulness. are ^{sick, no} ~~no~~ afflicted
poor in the Neighbourhood, what
have I done for their relief. &c &c
If in none of these things, I have
been attentive, I am being for
myself, a selfish being unworthy
the name of man, or Christian.
Am I better prepared for dying
than in days past? am I fixed
upon a sure foundation that
cannot be shaken? — the decay-
-ing nature of a whitening head
admonish me daily. — and when
I look forward, how am I to
spend the days to come, here
I fear, and tremble, from a sense
of my weakness? the care of a
large & expensive family, business
failing, cares doubly multiplied. —
What new project? What new scheme,
for the improvement of my Condi-
-tion, to enable me to meet the rea-
-sonable expensures, will present
themselves to my mind? and what
under all circumstances can I do
for the good of Others? Man,
feeble man alone cannot
abide. but in Christ he may do
wonders, God will sustain him. —
acknowledge the Lord in all thy
ways, and he shall direct thy paths.
One that to the Game, one sigh, will
for the present close this train of hu-

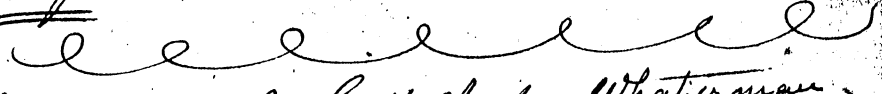
162

humiliate
Unheeded
That still
To him that
of the labor
I
X
Man
is of f
He con
is cut
Shadow
But a
yes in
When
If a
all the
Well

It is
-anly
uncer
want
enjoy
of all
hath m
-ance
happier
learn t
-ven.
interis
the car
evels. —
the Wo
so clear
We keep
Corrupt
ers of
by it:
-holy of
stocks?
of God
-man a
Womb
was ab
-ished.

Humaneating Reflections

Unheeded is that voiceless gloom -
That stillness hath no bread -
To him that, weeping, seeks the tomb -
Of the beloved dead.



X JOB 14 Chap - What is man

Man that is born of a woman
is of few days, and full of trouble.
He cometh forth like a flower, and
is cut down: he fleeth also as a
shadow and continueth not.

But man dieth, and wasteth away:
yea man giveth up the ghost and
where is he?

If a man die, shall he live again?
all the days of my appointed time
will I wait till my change come.

Remarks - on ^{what is man} ~~the above~~

It is very useful ~~to reflect~~ seri-
ously to reflect on the shortness and
uncertainty of human life; on the
vanity and vexation of all human
enjoyments; and on the fading nature
of all worldly splendour, which
hath neither substance nor continu-
ance: that we may cease to expect
happiness from earthly objects, &
learn to lay up our treasure in hea-
ven. - But it is still more
interesting to advert properly to
the cause and the remedy of these
evils. - By one man sin entered into
the world, and death by sin; and
so death passed upon all men.
We receive our nature through this
corrupted channel, and all the pow-
ers of our soul are contaminated
by it: for who can produce an un-
holy offspring from an unholy
stock? Indeed the Almighty power
of God once formed the Holy hu-
man nature of the Saviour in the
womb of a sinful woman: but that
was above and contrary to the establ-
ished order of nature, that he might

tion
do not
are
ugh
like
red
human
red
that
to the
have
her
worthy
ertain
ing
ad
to
may
ad
When
to
ere
ure
a
of
red. -
Scheme,
And
to the
present
what
I do
Man,
not
ay do
him. -
thy
thy paths.
igh, will
us of hu-

appear in the likeness of sinfull
 flesh, and yet be without sin. — all
 else are conceived and shapen in
 iniquity: and we all early manifest
 an aversion to God and his holy service,
 and our actual transgressions soon
 become numerous. — So that unless
 we are born of the spirit, no spiritually
 good thing dwells in us, or can proceed
 from us: and even the little good of
 the regenerate is greatly defiled.
 We should therefore learn to abase
 ourselves before God as abominable
 and polluted creatures: we should
 free from all our dependence on our
 own works. and cast ourselves wholly
 upon the mercy of our God according
 to the New Covenant of grace throu-
 gh the mediation of our divine
 Saviour: We should daily seek the
 renewing of the Holy Spirit, &
 look forward to Heaven as the only
 place of perfect holiness & felicity. —
 Relying on the tender compassion
 of our Father, who remembereth
 that we are but dust. — A span
 of life alone remains unto us; our
 duties are exceedingly important in
 their consequences to ourselves and to
 others: and if the opportunity be
 slight, it will be irrecoverable for
 ever. What ever then we find to do,
 let us do it heartily and immediately.
 If our trials be heavy, and many,
 they will not here last long; death
 will finally terminate all our ear-
 thly sorrows and comforts; yet
 that is but a step; the soul will
 continue to live and act; and the
 body will awake and live when
 the heavens shall be no more.
 If our sins be forgiven and our hearts
 renewed unto holiness heaven will be the
 rest of our souls, whilst our bodies will
 be secretly hid in the graves from the
 malice of our enemies and we shall feel
 no more pain from the corrections of our
 God. At the appointed time he will

again come
 Call his sleep
 — ex him; they
 glorious; the
 and manifest
 He will shi
 — light in
 power an
 and death
 Victory. It
 difficultly
 in death;
 and sorrow
 joyfully w
 body, and
 change, w
 — loved up
 period
 with heal
 with delig
 continue
 desire our
 the truth
 — embraced
 by all, the
 — Ours, the
 men were
 there then
 their talk

again remember us; then the Lord will
 call his sleeping saints and they will answer
 -ex him; they will arise incorruptable and
 glorious; they will be publicly glorified,
 and manifested to be his children and heirs;
 He will shew his love to them and his de-
 light in them, as the creatures of his
 power and the subjects of his grace;
 and death shall be swallowed up in
 victory. A few more days of conflict &
 difficulty and this change shall begin
 in death; and the soul released from sin
 and sorrow, and perfected in holiness, will
 joyfully wait for the reunion of the
 body, and that last complete eternal
 change, when mortality shall be swal-
 -lowed up of life. For this appointed
 period let us wait with godly fear,
 with healing faith and cheerful hope
 with diligent preparations and patient
 continuance in well doing; without
 desirous of being nor impatient of
 the troubles of life. "and let it be rem-
 -embered with reverence and gratitude
 by all, that the Lord is yet upon a mercy
 -seat, ready to be gracious: - Oh that
 men were wise, that they understood
 these things, that they would consider
 their latter end. -

Scott

full
 all
 in
 interest
 service,
 as soon
 unless
 actually
 proceed
 end of
 it.
 to abuse
 minima-
 -case
 or should
 our
 wholly
 according
 throw
 will
 the
 it, &
 the only
 only. -
 from
 with
 than
 our
 want in
 and to
 be
 be par
 to do,
 ind. obly
 many,
 death
 our ear-
 the get
 will
 and, the
 when
 more
 in hearts
 all be the
 shades will
 from the
 shall feel
 us of our
 he will

Thoughts and hints - Is there no hereafter
 My stay in the present world can
 - not be very long - death must come
 at last, and it may come soon! But
 is there no hereafter? Is myself, nothing
 more than what will be contained
 in a coffin? Am I a rational thinking
 Creature, soon to go into nothing? That,
 cannot be. The very supposition is
 irrational. I cannot firmly believe
 that ~~my~~ ^{my} thinking powers will be ex-
 -tinguished, because my body dies; ~~and~~
 - ~~since~~ The faculty of power by which
 I love, & fear, & rejoice, or am sorrow-
 -full, which is my Soul, is quite
 distinct from the mere Machinery
 of my body, and will love, or hate,
 be happy or wretched, when eyes, and
 ears, and hands, are perishing in the
 grave! - But what is to be the con-
 -dition of my thinking, Conscious,
 Rational Soul, when the body, by
 its death no longer connects it with
 this world? Ah! that requires a seri-
 -ous thought! There must be to every
 man a hereafter, another state & mean-
 -ing of existence. ^{if there must be then} there is, a Rule
 of Right and Wrong, an invariable
 test. The Bible and Conscience is
 that Rule, search them, ^{Our Lord said} in them you shall
 you have eternal life, and they are
 they that sleep of me. While I con-
 -tinue in the body and am therefore
 connected with this world, I am an
 trial & discipline, preparatory to my
 future everlasting state. My condition
 hereafter will be determined by my
 obedience, in Will and Judgment in
 heart, and life, to the rule, ^{of} faith and
 practice, laid down for me, & for all

by my (1)
 These mis-
 -sits right
 made to
 succeed
 - perhaps
 & some
 worthy
 of, & red
 -phers;
 that they
 - social
 - make a
 and ^{give} ~~mean~~
^{iniquity}
 lay clai-
 -tanence
 and bear
 love, & be
 iniquity
 the care
 Just an
 punish
 to their
 his subtle
 fact the
 he is god
 him and
 My soul
 state etc.
 - ~~and~~ pre-
 - ed, and
 after we
 the m
 has been
 - ing with
 the right
 things, a
 have I
 Saviour,
 alone my
 Do I Reg

by my Maker in the Holy Scriptures. There must be a state when every thing will be set right, that the wickedness of men have made to go wrong. Now very wicked men often succeed in their wicked purposes; and the happiness of ^{the} innocent & humble often injured, & sometimes ruined by it. Now, truly honest & worthy Christian people are despised, well spoken of, & ridiculed, by drunken, dishonest, blasphemers; and such is the depraved heart of man that they delight in evil because it is congenial with their nature; and often men ~~make~~ ^{make} a profession of friendship, with single ^{are encouraged} and ^{are encouraged} ~~and~~ ^{and} ~~inciguity~~ ^{inciguity}. — Who make a profession, and lay claim to property, ^{do} secretly countenance listen & smile at their improper and base remarks; and thus often the law, & laws are encouraged in their iniquity. But this cannot always be the case. He who made the World is a Just and a Solous God. He is desirous to punish such as offend him by doing harm to their fellow creatures, or by profaning his Sabbath, trampling, as it were, under foot the offers of his mercy &c. — And he is good on the whole to such as love him and keep his Commandments. My soul, beyond death is to enter on a state either of gracious reward or ~~punishment~~ ^{start} ~~or~~ ^{or} punishment, Hence it is appointed unto all men once to die, and after death the Judgement. Tell me answer these questions what has been my course of ~~living~~ ^{thinking} and acting together? Does my Conscience, in the sight of God, who knoweth all things, approve or condemn me? What have I thought of Christ, the appointed Saviour, through whose Merit & mercy alone my past sins can be forgiven? Do I regard the Will of God, as it

hereafter
 old Case
 at Court
 on 10 But
 nothing
 found
 thinking
 ing? That,
 this is
 believe
 be use
 us: ~~how~~
 which
 borrow
 into
 whenery
 hates
 you, and
 in the
 the Con
 vices,
 by
 it with
 a seri
 to every
 & man
 at better
 a rule
 variable
 me is
 at said
 you that
 they are
 he can
 therefore
 in an
 to my
 condition
 by my
 mind in
 with and
 & for all

167/ is revealed, in scripture? Perhaps I
scarcely ever read the Bible - perhaps
never! To have opportunity of know-
-ing the Will, of seeking the mercy,
of my Maker, & neglect them, will
render my Condemnation Certain, if
I do willingly unconcerned about
these blessings: For thus saith the
Scripture, The wicked shall be turned
into hell and all the people that
forget God: Such as dislike the
Worship of God upon earth, will
not enjoy the privilege of worship-
-ing him in heaven. None but
those who ~~love~~ in this life
love God, & love goodness, could
be happy there. It will be said to
some, in the day of Judgment, depart,
ye cursed, into everlasting fire, pre-
-pared for the devil ^{and} his angels.

Why ought I to be afraid, lest it sho-
-uld be so said to me? What
is now the Condition of my soul
respecting God & Christ? Pause a moment
- for it is a solemn & important question.

If I live in Idleness, or vice, and only
care for the momentary pleasures of
a dying body, and neglect the necessary
preparation for the soul to be happy
after my body dies, what pain what
endless anguish will it occasion
me! I shall lack moral fitness, and
consequently ~~sanctifying~~, & sanctifying
fitness, for bliss, I shall be totally unfit
for the enjoyments that are sublime,
and perfectly holy in the heavenly
World: Beyond all expression wretched-
-ed, to be obliged to exist forever
under the anger of Almighty God,
whose long suffering I have dis-
-paired!!

Who knows, some reader may thus think

to say: - I
been spared
provoked;
he spared
because me
down as
be thanked,
mercy; if I
Considered
are heard!
every then
may have
trifle with
have done
so many
my thoughts
have much
- except the
that I may
must anse-
-ed any
forgive the
despise in
good I can
fellows &
- an to res-
- tion in
- pose me
who will
to be so a
Of helth
- earned
have done
with God
begin at
mercy ya
publish
every see
the precept
study. They
no harm
things are
Yours pray

perhaps I
 - perhaps
 of know
 to mercy,
 will
 certain, if
 and about
 together the
 the turned
 ple that
 like the
 with, will
 of worship
 me but
 his life
 could
 he said to
 out, depart,
 fire, pre-
 gels.
 it it sho
 What
 my soul
 a moment
 and question.
 and only
 sorer of
 the necessary
 he be happy
 him what
 near an
 traps, and
 and being
 totally unfit
 are sublime,
 heavenly
 from written
 it forever
 by God,
 have seen
 may their think

to day: - Ungodly and prayers as I am, I have
 been spared by the very mercy I have hitherto
 provoked; but how much longer I may
 be spared I know not. The command of
 heaven may have gone forth, to cut me
 down as a cumber of the ground. God
 be thanked, at this present hour, I may find
 mercy, if I seek it by prayer! O God make me
 Considerate, while the calls to salvation
 are heard! May I henceforth Judge of
 every thing by the good or ill effect it
 may have on my soul! May I no longer
 trifle with my God, & my Conscience, and
 have done - O Lord, grant that I may
 so remember my sins against thee, and
 my Neighbour, in thoughts word or deed, &
 how much my family may have lost thro'
 - accept the want of a good example in me,
 that I may mourn about my evils, and seek
 most anxiously thy pardon! If I have enter-
 - ed any to sin, Lord, forgive me for it, &
 forgive them also - and bring forward
 dispose me and enable me to do all the
 good I can to the minds and bodies of my
 fellow Creatures. Give me a disposition
 - on to read the scriptures for my direc-
 - tion in the Day of Righteousness. Dis-
 - pose me to receive the advice of any
 who will teach me what I must do
 to be saved -

If hitherto you have been uncon-
 - scarned about these things, but
 now dread the danger of thus trifling
 with God, repent of your sins and
 begin at once to pray to him whose
 mercy you have abused. Attend,
 publick worship on the Week end,
 every succeeding Sabbath. - Make
 the precepts of the New Testament your
 study. They all seem to say do Thyself
 no harm. Thank God that these
 things are once more set before
 you. pray to God that you may

Perhaps I
 -perhaps
 of know
 to money,
 , will
 certain, of
 and about
 ayeth the
 e be turned
 ple that
 like the
 uths, will
 of worship
 me but
 his life
 could
 be said to
 out, depart,
 fire, pre-
 yels.
 that it sho
 ? What
 my soul
 re a moment
 and question
 and only
 urer of
 the necessary
 to be happy
 pain what
 near can
 things, said,
 have bying
 totally unfit
 are sublime,
 heavenly
 upon which
 art forever
 My God,
 I have seen
 may their think

Today: - Ungodly and prayers as I am, I have
 been spared by the very mercy I have hitherto
 provoked; but how much longer I may
 be spared I know not. The command of
 heaven may have gone forth, to cut me
 down as a cumber of the ground. God
 be thanked, at this present hour, I may find
 mercy, if I seek it by prayer! O God make me
 Considerate, while the calls to salvation
 are heard! May I henceforth Judge of
 every thing by the good or ill effect it
 may have on my soul! May I no longer
 tangle with my God, & my Conscience, and
 have done - O Lord, grant that I may
 so remember my sins against thee, and
 my Neighbour, in thoughts word or deed, &
 how much my family may have lost thro-
 -ough the want of a good example in me,
 that I may mourn about my evils, and seek
 most anxiously thy pardon! If I have ente-
 -red any to sin, Lord, forgive me for it, &
 forgive them also - and hence forward
 dispose me and enable me to do all the
 good I can to the minds and bodies of my
 fellow Creatures. Give me a desperate
 -ness to read the scriptures for my direc-
 -tion in the Day of Righteousness. Dis-
 -pose me to receive the advice of any
 who will teach me what I must do
 to be saved -

If hitherto you have been uncon-
 -cerned about these things, but
 have abroad the danger of thus trifling
 with God, repent of your sins and
 begin at once to pray to him whose
 mercy you have abused. Attend,
 publick worship on the Week end,
 every succeeding Sabbath. - Make
 the precepts of the New Testament your
 study. They all seem to say as they did,
 no harm. Thank God that these
 things are once more set before
 you. pray to God that you may

171. Obtain and improve these hints
 which a Father and a friend thus
 writes that you may read. Avoid
 those enemies to your present
 & eternal happiness, who stir up
 trifles with the religion of the
 Dominicans, - No longer
 be ashamed of Religion or Religi-
 -ous people; for Christ the Judge
 has said, - Whosoever therefore shall
 be ashamed of me, and of my wor-
 -ds in this adulterous and sinful
 generation, of him also shall the
 Son of man be ashamed, when
 he cometh in the glory of his Father
 with all the holy angels! - The Curse
 of the Lord is in the house of
 the Wicked, but he blebseth
 the habitations of the Just.

If the gospel be despised, so as
 that its blessings are hiddeu, they
 are hiddeu only to those whose
 minds are blinded by the Gods of
 this World; but the gospel is, &
 it ever will be, the power of
 Gods to salvation to all who obey
 it.

Should you despise, or even smile,
 at this sincere and uninterred
 endeavour to suggest a few useful
 thoughts on subjects which you
 ought to have long ago consider-
 -ed, if you abuse & disregard
 the humble efforts of those
 who speak and write to you that
 you may be benefited and finally
 be brought to the enjoyment of
 a blessed immortality. - Let me
 tell you that there is a mirth that
 and a mirth that end in eternal ruin
 is madness, and you may never again
 be seriously invited to prepare to meet

171

your
 my So
 surprise
 to author
 by Wilfou
 expect the
 Walk in
 to respect
 and sale
 Saviour
 Extract
 in the So
 World of
 your et
 of a In
 a friend
 culture
 - not con
 his gas
 - sin; he
 goodness
 hold for
 temporary
 mean
 Saul is
 Great
 - gts.
 and to
 I count

to
 /Dre
 /non
 In
 /sta
 /Glo

 Within
 The Myrtle
 Happiness
 To Lham
 To read to
 To left th
 And better
 than rea
 By Sir Walter S.
 in the monastery

your God. But remember, your ^{I entreat you,} ~~my~~ soul must meet God prepared or unprepared. — If you still determine to outbrave every temptation & provoke God, by wilfully transgressing his laws — if you reject the offered help to avoid sin, and walk in his holy ways — if you determine to reject the word of God, the way of life and salvation & renounce the Divine favour with all the blessings of his salvation — If you determine to live in the idol pleasure of sin & take this world for your portion, and hazard your eternal fate before the tribunal of a just and holy God — O Father & O friend can only say he ^{would} lament your delusion and earnestly ^{request} ~~request~~ before a final conclusion against the almighty and his gospel, you will read these lines again; read his word, meditate on his goodness, ask his aid and he will withhold from you no good thing. Neither temporal nor spiritual, and in the mean time while I live I will for every soul implore the blessing of that great and gracious being who delights in mercy & not in sacrifice and to this great & beneficent being I commend you. — Adieu —

The Book - The Bible

Kept in darkness - day in grief,
 Precious bible, thou canst bring!
 Prompt the tear of sweet relief,
 Turn the broken heart to king,
 Stand above the Christian's tomb,
 Flowers of everlasting bloom! —

Bible

Summary

Whether this awful volume lies
 The mystery of mysteries —
 Happiest they of human race
 To whom (there) God has given grace
 To read, to hear, to hope, to pray,
 To let the latch to force the way;
 And better had they never been born,
 Than read to doubt, or read to scorn.

By Sir Walter Scott in the monastery. Lord Byron written in the blank leaf of a Bible used before his death.

to
 avoid
 fact
 to
 Judge
 shall
 of
 full
 the
 ten
 Father
 Curse
 of
 at
 they
 there
 dog
 is, &
 of
 they
 smile,
 and
 useful
 you
 under
 and
 us
 that
 finally
 of
 me -
 that
 in
 again
 to meet

173) W. written for the benefit of my ^{dear} children
Art of living happily & all happy

173

To live happy or miserable, much depend upon ourselves, to know how to live to promote happiness and avoid pain, is of the utmost importance to every one; for it will be readily admitted that happiness is the end of all our pursuits, nor will it be denied that many mistake the way and fail in obtaining the object. — Hence follows a few Maxims or Rules of Action, which if strictly observed, go far to increase the happiness, and diminish the inquietude and misery of life. —

1st Observe, inviolably, truth in your words, and integrity in your actions.

2^d Observe a strict and universal punctuality in your transactions and it will make your word ^{besides the pleasure of being just} equal to gold coin, be cautious not to use your word too freely be slow to promise but ^{not} prompt to perform. —

3^d On all occasions, accustom yourself to thought, deliberation, and temperance, be Master of your passions, and rely implicitly upon Reason and Judgment. —

4th Be not too much elated at prosperity, or that which is pleasing. Nor suffer yourself to ^{be} too much out of humor with the world under adverse Circumstances, it is wisdom & your interest too, to temper down & suppress your feelings under both these extremes and to assist & enable you to adopt this course under every Circumstance Remember that this World is of God's Creating; and however bad it is ^{marked} with wickedness, folly, Con-

Controu
have fa
Catastr
more in
than of
5th Necor
matic
Others
6th Be c.
for th
a frid
7th Cula
-full
temp
brines
8th Be e
freen
to offe
must
- forget
that
peace
be he
does
- all
Suits
9th Be
in h
argu
to his
10th Be
- ab
- an
let
mere
- ed;
- and
11th Div
When
of la
instit
succes
held in

Controversies, & difficulties, yet you
have found in it more Comforts than
Catastrophes, more Civilities than affronts,
more instances of kindness towards you
than of Cruelty.

5th Recollect, that time is precious, to
make it profitable to ourselvs &
Others, we must employ it usefully.

6th Be Cautious never to make an enemy
for the sake of a trifle, nor loose
a friend unnecessarily.

7th Cultivate such an habitual cheer-
-fulness of mind, and evenness of
temper, as not to be ruffled by
trivial inconveniences & Crosses.

8th Be ever ready to heal breaches in
friendship, and make up differences,
to effect this desirable object feelings
must yield, but hold principal parts
- & forget not any this part of your study
that there is a blessing promised to the
peacemaker, and recollect also that
he reasons and concludes badly who
does not perceive that one amica-
-ble settlement, is better than two law
suits.

9th Whatever may be your station
in life let it be your ambition to
acquit your self well, rather than
to rise above it, & well if possible.

10th Be it deeply impress'd that a hospita-
-ble generous frugal temperate
- and is commendable in all. and
let it be as deeply impress'd
never to be forgotten, that the hard-
-ed, unmerciful, penurious, suspi-
-ous, unobbliging, disposition is
- ~~to be~~ ~~all~~ ~~the~~ ~~most~~ ~~detestable~~ both to
God & man.

11th Despise not small honest gains
When your station will not admit
of large ones. trust to your own
industry vigilance & Actuality for
success - do not rely on others, nor be
held into indolence because your Circum-

advised
for
read
the
Max-
struc
the
qui
your
times.
al
times
and
is
uly
ted
in
ation,
of your
hon
proas
aing
rich
ward
ies,
to,
in feel
sumas
adap
istancl
of Gods
ly it is
ly, Cou-

175) or means are not as good as others
 but use the proper means and your
 Wants will all be supplied. Never
 Wait for a dead mans shoes, or
 for a part of his estate, ^{for all these things depend upon contingents} but employ
 yourself industriously and procure
 a living for yourself. Even under
 the most flattering prospects, ^{in other words}
 When it comes it will be accept-
 -able, & if it never comes, you will
 have by industry procured a Com-
 -petency & saved ^{yourself} from disap-
 -pointment. — I give this advice because
 I have seen men ruined for want of it.

12th Never Regret What you have,
 on a delusive prospect of great
 gain, or sudden riches, Nine times
 out of ten you will loose all.
 Be also Cautious, (indeed, it is
 safest not to become bound as
 security for others,) in this way
 I have seen many Ruined, and
 families laid prostrate at the
 feet of poverty, it is better modest-
 -ly to refuse, ^{even if it} offend a little,
 than to bring on yourself & family
 total Ruin.

13. If you are in a comfortable thri-
 -ving way, prudence & industry will
 keep you in it, abide in your own
 Calling rather than run the Chance
 of another with which you are not
 acquainted. Resist not under every
 Circumstance to use the World as not
 abusing it, and there is no doubt
 you will find as much comfort in
 it, as is most fit for a frail being
 who is nearly journeying through it
 towards an immortal abode.

14th ~~and finally~~ Regard Morality, piety, & virtue
 acknowledge the God of heaven &
 his kind providence, in all your under-
 -takings & observe the Rules above, & you
 will succeed in a comfortable ^{degree} ~~way~~
 in living happily, dying happily & enjoying a happy
 eternity.

And recollect
 "He that
 175) one ha
 escapes
 that gi
 escape
 -es with
 had Ca
 -nemy to
 all
 the sin
 you m
 or by th
 able to
 the fare

It
 ll
 of
 the
 way
 way
 thro
 may
 alone
 have
 -mod.
 Call
 give
 do no
 of the
 or life
 or life
 that
 in kind
 -ing
 he riga
 hands
 prople
 and to
 -kind.
 The Gal
 heavy
 has be
 a com
 gal. th
 road
 The toll
 smooth
 decorated

And recollect — this rule is well apply the rule, ~~the rule~~
 " He that gives good advice, builds with
 one hand; He that gives good Counsel &
 example, builds with both; — But he
 that give's good admonitions and bad
 example builds with one hand, & demolishes
 — as with the other. And he who gives
 bad Counsel & bad example is an en-
 — memy to God, & a traitor to man — ~~and~~
~~all that he can do~~ Choose the good & avoid
 the evil. — for by the fruit
 you may Judge the tree. —
 or by the stream you will be
 able to Judge & determine whether
 the fountain be fresh or salt.

A Hint to travellers through the
 World —

The ways of the World are high
 ways, by ways, broad and dangerous
 ways. We are all on our Journey
 through it. And in some respects it
 may be likened to a turn pike — all
 along which, since our arrival, & fully have
 have erected toll gates, for the accom-
 — modulation of those who choose to
 call in as they go. and there are very
 few of all the host of travellers who
 do not occasionally stop at some ^{one} or other
 of them — and consequently pay more
 or less to the toll gatherers. Pay more
 or less, I say, as well in the amount as
 the ^{kind} of toll exacted at the different stop-
 — ping places. — these toll gates may also
 be regarded as so many nets by artfull
 hands to catch the thoughtless, giddy the
 profligate, vain, dissipated, unwary traitors;
 and to betray if possible the rest of man-
 — kind.

The toll gate of pride and Fashion, take
 heavy tolls of the purse; Many a man
 has become a swindler, or beggar, and lastly
 a companion of the devil by dealing at this
 gate. The ordinary fees they charge and the
 Road they travel is none of the best.

The toll gate of pleasure offers a very
 smooth & fascinating Road in the outset,
 decorated on every side with fancy flowers,

others
 your
 or
 the words
 and
 sure
 or
 the
 cept
 will
 un-
 paint
 are
 of it.
 have,
 great
 to times
 all.
 is
 as
 way
 and
 the
 modest
 also,
 surely
 all their
 they will
 in our own
 chance
 is not
 every
 is as not
 doubt
 apart in
 it being
 such it
 is
 up, & there
 in &
 in under
 by you
 will
 in a happy
 & eternity

177) She tempts the traveler with very fair
 baits and promises, cheats and wins
 thousands - and in the mean time she
 takes without money - like an artful
 Hobler, she allures, till she gets her victim
 in her power, and then strips him of
 his health and money, and turns him
 off as a spent Whan all is gone, as a
 miserable object an outcast into the
 worst & most rugged road of life. -

The Gall gate of intemperance, plays
 the part of a sturdy villain, while
 performs well the part of Judas,
 while he smiles as a friend, he robs
 you as an enemy. This is the great
 Western gate to the City of desolation
 & leads to all manner of vice. He's
 the very worst toll gatherer on the
 road, for he not only gets from
 his Customers their money for him-
 self, but he does more, he deprives
 them of their health & their brains;
 & robs them of their souls for his
 master. & for their pains & accommo-
 dation as Customers, their reward
 is the loss of every thing desirable in
 this life, or in the life to come, fame
 & fortune, peace & happiness, hope &
 expectation, is all gone, perhaps for
 ever. guards well against this fatal
 snare -

And so I might go on and enu-
 -merate others that gather toll off
 of the ^{industrious} journey; but they are all of
 the same nature, and lead to the
 same disastrous end. - But the
 above hints will be sufficient
~~for the~~ ^{the way} to guard ^{them} against
 all, the indolent & thoughtless will
 not take heed, though every vice
 were specially enumerated. -

The plain common sense men,
 who travel straight forward, get
 through the Society, ^{of life} without much

differently
 things to
 if he inter
 to guard a
 minutes & p
 and sees
 also what
 appropriate
 stops. We
 as our
 they stop.
 Our choice
 our fate
 knowledge
 Having
 prudent
 meet in
 others n
 or ill, &
 of life,
 well, ma
 Course of
 This yo
 of the
 to the ter
 to Regula
 is no dep
 if you be
 and then

"The lip
 Bent of
 X
 Wam
 "
 some
 Wise e
 Order
 departs
 Just for
 for the
 door be
 firing
 have an
 upon you
 Well do
 Sechnip, & U

differently. — This being the state of things it becomes every one in the outset if he intends to make a comfortable Journey to guard against these evils. Our very Nature suggests & persuades to an indulgence in these ~~evils~~ ^{evils} we ought ^{also} to be very cautious ~~also~~ what kind of Company we keep, associate, or travel with, and where we stop. We are apt to do ~~as~~ ^{as} our Companions do — stop where they stop, and pay toll where they pay. Our choice in this particular decides our fate, and requires no prophetic knowledge to determine our fortune.

Having paid a ^{due} regard to a prudent choice of Companions, the next important thing is to observe how others manage, to mark the good, or ill, that is produced by every course of life, see & learn how those who do well, manage, & do so too. Trace the course of all ^{to its origin} evil in Conduct.

This you will make yourself master of the information most necessary to regulate your own Conduct. There is no difficulty in marking things right if you know how — by these ~~hints~~ ^{with your advantages} hints and there ~~means~~ ^{you may learn} you may learn.

Maxim

"The lips of the righteous feed many
But fools die for lack of wisdom."

X ^{A short but} ^{useful} hint to young Married Women.

"In the management of your domestic concerns, let prudence and wise economy prevail. — Let neatness, order and judgment be seen in all your departments. Thrift liberality with a just frugality; always reserve something for the name of charity; and never let your door be closed against the voice of suffering humanity. Your servants (if you have any) will have the strong claim upon your charity: let them be well fed, well clothed, attentively nursed in sickness, & never unjustly treated. — Summary. —

married young women

How to treat your Servants —

fair
the
ful
return
of
him
the
ways
to
the
ment
the
time
men
his
ward
in
of
for
total
one
of
of
to the
the
against
will
win
men,
get
much

June the 15th 1829 - To day an angry affliction is added to my Misfortunes by an angry friend, may he profit by reading the show and truths written in this book. I employ my hours of leisure in writing for the peace of my own mind, and the benefit of my friends, with a hope they may profit from my experience & precept. - In this humble effort to do good -

- He is wise that learns from ^{others wrongs} ~~others~~
- He is powerful that governs his passions.
- He is rich that is content.
- He is wise that fears God.
- He is rich indeed that treasures up Virtues and ~~Edification~~, instead of ~~gold~~ ~~and~~ ~~silver~~ ~~and~~ ~~dust~~.

179

He is happy that knows how to appreciate and enjoy the society of virtuous friends.

A friend

"Let adverse winds around us blow,
And fortune's frowns attend;
But deep despair we never shall know,
Whate'er earth affords a friend."

When all our brightest hopes depart,
And life's best prospects end,
There's nothing that can cheer the heart
Like wisdom, and a friend."

In friendship many sorrows end,
That friendship sorrow sends,
For gloomy grief overwhelms the mind,
In parting with our friends."

Deceitful an insult has its sting,
When enemies contend;
But insults double anguish bring,
When coming from a friend."

But every sweet can ease its gall
Our brightest hopes but tend,
To disappoint: - so after all,
There's nothing like a friend."

We pray O Lord for a
Display of thy ^{spirit} ~~power~~ in the
dispensations of redeeming mercy.
and may the astonishing acceleration
of christian ^{enterprise}, with every revolving year
be ^{permeated & permeated} ~~the~~ ~~cause~~ of more productive, de-
light in heaven, & of joy & wonder in
the dwellings of men -

Friendship to

Experience
of time affords
- Once I my
per for a pro
Eternity, one
best this plea
- I wear an
man prefer
hope & expec
But how g
emotions, ev
by some ap
- corrupted
however &
- further, b
under all ci
more comfort
- less than,
- yes because
extinguishes
is indeed a
I write these
feeling for
- ture years
as can feel a
- led soul
delight to b
the agony
the distress
important ab
Charity for
bestow it
it is a few
angelic fe
to some ign
be possible
Who can
add afflic
are few
kindly to
good sleep
- There a
souls ma
Nursery, ye
this hemi
- to the lo
- To such
- sooth
The generous
The broken sp
In the virtua
The suffering

Life is a mixture of pleasure & pain.

Experience tells me this life is a composition of two opposite extremes, every bliss has its pain - Once I enjoyed as much happiness as was proper for a frail being passing through time to Eternity, once I had a dollar for all my care but this pleasure is contingent, it is interrupted - I was once fond of cheerful company, I now prefer retirement; thought & reflection hope & expectation is my chief comfort. - But how quickly even in solitude, every glad emotion, every gleam of pleasure, is chased by some appalling thought, how often interrupted by some Obtrusive Care! - Yet however badly this life is marr'd with defects, lapses, & afflictions: there is a way under all circumstances that secures to man more Comforts than Calamities, more happiness than pain. - More happiness did I have - yet because it transiently excels, & often extinguishes the opposite principal - there is indeed a more excellent way. -

I write these expressions of sentiment and feeling for those of softer mould, whose nature yields the milk of human kindness, such as can feel another's woes, & pour into the afflicted soul the Wine of Consolation, who can delight to bind up the broken spirit, & calm the agitated bosom. - To soothe & comfort the distressed is to be generous a pleasure that mortals alone can estimate. - I ask that the Charity for myself, but withhold it not, bestow it liberally on every broken heart, it is a feast from heaven. - In some thin angels feelings are chilled, & chained deep to some ignoble passion. - and it may be possible to find here and there one who can weep in another's woes, and add affliction to misfortune. - But they are few. - There are many that feel kindly but are at a loss how to use the good disposition for the benefit of others. - There are also a generous few whose souls may be compared to a prolific Nursery, yielding in an eminent degree their benign principal, and ready to impart the boon on all proper occasions. - To such let grateful thanks be due. -

— Soothing Comfort —
The generous soul will kindly impart it,
The broken spirit will gladly receive it,
In the virtuous alone look for the gleam,
The unfeeling heart has none to bestow.

slowly affli...
am angry...
the most...
employ an...
my own...
with...
pressure...
to goods...
to wrong...
of pain...
I know...
appreci...
tious friend...
have...
mean...
ant...
that...
and...
and...
gall...
the...
Mercy...
liberation...
year...
there, all...
bonds in...

The Bible - The Book

1861

The Bible to man, has ever been,
God's vehicle, to a heavenly scene;
It is the test of all the kind,
To quell the surger of the mind;
It comforts in the deepest grief,
And grants the boon of sweet relief;
It lifts the mind far heavenly bliss,
And leads the soul to Eternal rest.

"But read to slight, or read to scorn,
Far better had we never been born."

The above composition is
the result of ~~some~~ reflection in a
moment of solitude, on the truth &
importance of this book (The Bible).
It is recorded in ^{family} My Bible & this book
for others to read, it may benefit some
one now living, and perhaps some
one a thousand years hence. Tho' it
be the testimony of obscurity, it is the
determination of the Judgment upon long
contemplation. — and in the fear
of God, is solemnly recommended to
my the attention of any children, my
friends, & to all people, as the
vehicle of God, to the ark of
safety, in Christ the Lord, who alone
is the ^{The Way} word, the life & the salvation
of the world. I have received it
from my youth up as the word of
God; & ~~with~~ regret I have so little
attended to its precepts, & to its heavenly
instructions. What is here written
in ^{June} ~~July~~ 1827 has been my settled
opinion for many years. —
I have been long of opinion that it is
the duty of every intelligent being, that
^{has seen} received the Bible in this sense, to give
both as written, & exemplary testimony
of his belief, if he be ^{able to write} capable, if not,
every one may, by deportment & example, for
the benefit of his family, and the world
generally, it is an undeniable truth that the
character of those that are to follow
us, depend much upon the ^{character of the} present actors.
If ~~then~~ our testimony, & deportments is to
give character to succeeding generations —

Surely the
is so, study
- me -
I am sure
to inma
only way
to ~~content~~
- the wo
The way

As
given
of the
- are -
- eth i
said
thy gl.
says th
+ Peter, he who
is the path
to deny
any pa
he sends
Ordain
often led
his servants
The way
Jesus, &
seeing to
Spiritual
- by desc
his glar
has alie
by his a
him, & gl
him, & d
far our
centers M
life & sal

Surely then, to employ ^{ourselves} in doing good
is to study, and the chief end of our exist-
-ence. — Who then can do a greater good
(I am sure I cannot) than to be ~~employed~~
to immortal ~~beings~~, ^{with} ~~truth~~ this work, ^{the} ~~the~~
only way of light, life, peace, & salvation
~~to~~ ~~the~~ ~~way~~ ~~from~~ ~~earth~~ ~~to~~ ~~heaven~~
The way of God in it is given.

The goodness of God

As the mercy of God hath
given us a new sight, a discovery
of the way of life and salva-
-tion. So the wisdom of God teach-
-eth us how to escape the snares
laid for our ruin. — ^{upon} ~~all~~ all
thy glory ~~there~~ shall be aclipse
says the prophet Isai IV. 5⁷
^{he who is employed in God's work will have God's protection}
^{the path of duty and death will be the only way}
to deny it, that when God gives
any particular Mercy or grace,
he sends power to preserve it, and
Ordains to improve it. Hence we
often learn wisdom, ^{from his servants} ^{the} ^{proudest} ^{of} ^{his} ^{servants}
~~the temple~~. We may hear much of
Jesus, & the Mercy of God, ^{without} ~~without~~
seeing the one, or knowing the other, ^{we}
Spiritual benefits are to be spiritual-
-ly discerned. We can never know
his glories and excellencies till he
has ^{discovered} ~~revealed~~ himself to our hearts
by his own spirit. Then we believe in
him, & glorify him as our Saviour, trust
him with our souls; and trust in him
for our salvation. Because in him
centers Mercy, ^{wisdom} ^{power}, & goodness, ^{peace} ^{life} [&] ^{salvation}. & by his spirit we tra-

Federal
of Devi
- an of

Desire and seek after Virtue
But

Expect it not from Wealth,
 in the general it is ~~not there~~
 a place not very congenial & best
 little cultivated in rich soils.
 The observant Spectator will find
 springing up in this soil, ~~an~~
~~ambition~~ naturally, and
 spontaneously, Avarice, ambition
 tyranny & ingratitude, both to
 God and ^{power in the} Man, - all which is the
~~ambition~~ and ^{ambition} aspires extensive claims
 and ^{sets up} a decloratory right over Virtue
 in relation both to God, and Man -
 and forms the ^{chief} ~~only~~ ^(material way) ~~ter~~ of destruc-
 tion. In this sordid soil then
 seek not after this Noble Princis-
 pal, whose Nature cannot pro-
 duce it. But rather than ex-
 pect virtue from Wealth. Look
 alone for true riches from Virtue
 from this princispal ^{eminence} every thing
 that ennobles a National & social
 being ~~ambition~~. Now need you ex-
 pect to find it copiously in either
 extreme; but your researches will
 be most amply rewarded in the
 mid way, where ~~truth~~ wisdom &
 knowledge thrive, where truth, Virtue
 peace, & social happiness are ever
 found - and here ~~seek~~ ~~it~~ ~~will~~
 and you will find. - ~~The true~~
~~riches~~. Virtue with its reward, the
 true riches. - - - - - and where
 ever it is seen from the circumfer-
 -ence to the center, it will be found
~~the~~ the influence of that generous

A
 Fur
 Marr
 Mo
 and
 des
 and
 valu
 as it
 and
 Far, u
 - will
 give
 To see
 the his
 inclu
 This l
 ednes
 of tis
 of the
 Duty
 the W
 : lone
 affec
 the a
 - ci of
 infid
 gover
 give
 and
 with
 tely
 but l
 - mad
 is ins
 - long
 pra
 and
 equa
 gives
 hand
 and

277
 278
 279
 280

To Messrs J & B

Dear Sirs

It is said that
 our Cup of existence is mingled
 with good & evil, & so are our works.
 This truth ~~is~~ is verified in the
 following extract taken from the
 Writings of a celebrated infidel:
 well known for his opposition to
 Christianity. I read it, and regard
 it as an eloquent eulogium on the
 Gospel, & its Author, and as evidence
 coming from an enemy, it carries
 with it increased force & weight, and
 demonstrably proves to my mind,
 that it is the state of the heart, &
 not the Judgment, which leads to
 the rejection of the testimony of
 God.

The Bible - its Author

This Divine Book, the only one
 which is indispensable to the Chris-
 -tian, (and to every one to whom it is
 not so, the most useful of all others)
 needs only to be read with reflecti-
 -on to inspire love for its Author,
 and the most ardent desire to obey
 its precepts. - Never did virtue
 speak so sweet a language; never
 was the most profound wisdom ex-
 -posed with so much energy and sim-
 -plicity. No one can arise from
 its perusal without feeling him-
 -self better than he was before.

The majesty of the scriptures strikes
 me with astonishment, and the sanc-
 -tity of the gospel addresses itself to
 my heart. - Look at the volumes
 of the philosophers with all their
 pomp; how contemptible do they
 appear in comparison to this! -
 Is it possible, that a book, at once
 so simple and sublime, can be the
 work of man? Can he, who is the sub-
 -ject of its history, be himself a mere-

(+ Roupeau) (+ The Bible) - Man? -

Was he
 another
 source
 His m
 -fulnes
 -ity
 Was do
 of man
 his an
 over he
 the phi
 and di
 ostent
 -nary
 disgre
 the her
 excell
 The aut
 was se
 -taken
 Chere
 (Roupe
 What
 it be
 -nich
 an im
 them!
 and
 ignor
 -racts
 hawer
 life, it
 whether
 was a
 -phist.
 theory
 had
 it in p
 to do
 and to
 -precep
 Just, &
 Justice
 for his
 it a det
 (P. Bavi

227

that
 ought
 our works
 in the
 how the
 fidelity
 in to
 regard
 on the
 evidence
 carries
 and
 mind
 part, &
 adds to
 my of
 those
 by one
 the Chris
 him it is
 all others)
 reflect
 the author,
 are to obey
 virtue
 never
 adam ese
 and sim
 from
 him
 before.
 is strikes
 the same
 itself to
 various
 all their
 they
 his
 at once
 can be the
 is the sub
 self a more
 - man? -

Was his the tone of an enthusiast or of an
 ambitious sectary? (no) impossible - ~~What~~
~~sacredness~~, what sweetness what purity in
 his manners! What an affecting grace
 fulness in his instructions! What sublim
 ity in his maxims! What profound
 wisdom in his discourses! What presence
 of mind, what sagacity and propriety in
 his answers! How great the command
 over his passions! Where is the man, where
 the philosopher, who could so live, suffer,
 and die, without weakness, and without
 ostentation! - When Plato, ^{described} his imagi
 nary good, man covered with all the
 disgrace of crime, yet worthy of all
 the rewards of virtue; he described
 exactly the character of Jesus Christ.
 (The author of the Bible) - The resemblance
 was so striking it could not be mis
 taken, and all the Fathers of the
 Church perceived it. -

(Plato's account ^{in one of his lucid ~~moments~~} to virtue and order.)

What presumption, what blindness must
 it be, to compare the son of Sopho
 nichus, (P) to the son of Mary (E)? What
 an immeasurable distance between
 them! Socrates, dying without pain
 and without ~~force~~ and without
 ignominy, easily supported his cha
 racter to the last; and if his death
 however easy, had not crowned his
 life, it might have been doubted
 whether Socrates, with all his wisdom,
 was any thing more than a mere so
 phist. - He invented, it is said, the
 theory of Moral science. - Others,
~~had~~ however, had before him put
 it in practice; and he had nothing
 to do but to tell what they had done
 and to reduce their examples to
 precept. - Aristotles had been
 just, before Socrates defined what
 Justice was: Leonidas had died
 for his Country, before Socrates made
 it a duty to love one's country: - Sparta
 (P. Socrates) (E. Jesus Christ)

Sparta had been temperate before Socrates eulogized sobriety; and before he celebrated the praises of virtue, Greece had abounded in virtuous men. — But from whom of all his Countrymen; could Jesus have derived that sublime and pure morality, of which he only has given us both the precept and the example? — In the midst of the most heinous fanaticism, the voice of the sublimest wisdom was heard, and the simplicity of the most heroic virtue crowned one of the humblest of all the multitude. —

The death of Socrates, peacefully philosophizing with his friends, is the most pleasant that could be desired! — That of Jesus, expiring in torments, outraged, reviled, and execrated by a whole Nation, is the most horrible that could be feared. — Socrates in receiving the Cup of poison, blessed the weeping executioner who presented it; but Jesus in the midst of execrating torture, prayed for his merciless tormentors. —

Yes! if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God. — Shall we say that the ungelic history of ~~Jesus~~ is a mere fiction? (to get rid of its precepts this will not avail) — It does not bear the stamp of fiction, but the contrary, the history of Socrates, which nobody doubts, is not as well attested as that of Jesus Christ. — Such an assertion in fact only sheeps the difficulty without removing it; it is more (much) more inconceivable that a number of persons should have agreed to fabricate this book (the Bible) than that ^{one} only ~~one~~ should furnish the subject of it. — — — — —

(+ Jesus Christ)

The
the
-ity
of Wh
-fully
-it
the
of a
Wark
The
er
of Je
by th
the
as th
last
Of
and
ligh
serv
The
-tia
No
thus
-
in pa
as

before
 and before
 articles,
 virtuous
 of all
 have
 are mo-
 given
 to escan
 most
 voice
 was heard
 not hero-
 the him
 u. —
 rucially
 seeds,
 could
 us, esc-
 needed,
 nation,
 could be
 giving
 the
 present
 would
 prayed
 —
 of Doera
 the lips
 those
 of that
 is
 the precepts
 not bear
 the contra
 which no
 it attested
 — such
 lifts the
 ing it;
 ivable
 should have
 the Bible than
 the subject

The Jewish authors were incapable of
 the election, and strangers to the moral
 — ity contained in the Gospel, the marks
 of whose truth are so striking, so per-
 — factly immutable, that the inventor would
 — idly be a more astonishing man than
 the hero ^{& saviour} — (The truth is, it is not the work
 of a mere man, nor act of man — It is the
 work of inspiration, the labour of a God.
 The Mirror of Divine Wisdom, in which
 immortal beings may behold the image
 of Jesus its Divine author, derived
 by the Mercy & Compassion of God,
 as the ^{the resurrection of his soul} ~~light~~ life & salvation of a
 lost & dying world.) —

If such be the comparison bearing
 and result of an impediment, under the
 light & force of truth; ~~let~~ the above
 sentence annexed by the writer, be
 the universal proclamation of Chris-
 — tians. —

Note all words ^{references} or sentences included
 thus (—) are added by the writer to
 improve the meaning either expressed
 or implied —

(3 of verities, Jesus Christ)

^{The Motion}
The Selection of a Wife; Reflections

When Reason & propriety, sub-
-lick sentiment, & private happi-
-ness, justify the Nation of a Wife,
We ought to attend with religious
reverence to the Spirit that influ-
-enced the pious servant of Abra-
-ham, who ~~was~~ ^{he} ~~was~~ ^{was} Commissioned
to choose a Wife for his son Isaac.

We ought constantly under the Idea
of a Wife, to keep in mind one that
united in her ^{fairly, &} ~~character~~ ^{integrity}
^{& intellect,} Meekness, humility, pious Simplicity
industry, affability, and cheerfulness
in being ~~serviceable~~ ^{serviceable} & hospitable.
Being in the way, ^{to select a wife} we ought to ask
the Lord our God, the God of our
Fathers to prosper us, & send his an-
-gel before us, to direct us, and opim-
-nate the proper object to our views.
And without unnecessary delay, at
a prudent ^{moment} say to her who seems to
be set apart, ^{and now if you} Will ~~you~~ deal kindly
and truly with me, tell me: of what
tell me: that I may turn to the right
hand, or ^{to} the left. And if the Lord
be in this thing his Agency will
be evident; Either in success, or in
disappointment. - And there will
be no reason or place for sorrow
in disappointment, nor of being our
state ^{at} success, for true Joy ^{never}
-pids ~~the~~ wisdom, for the Counsel of the
Angel of Matrimony will ^{direct} ~~be~~ ⁱⁿ this
thing.

When the Mutual Consent of Contract-
-ing parties are obtained, & the Consent
of friends, all of which are essential
to the Comfort, and happiness of that
honourable state, and when Matters
are thus orderly Managed, and are
began, continued, and Completed in
the exercise of faith with the prayer
of all parties Concerned the blessing
of God upon them & their posterity may

Reason
may be
not, &
say. A
an, like
They'll
Always
their;

Sund.
Thine
Gar as
-ing t
-acle
and

+ 182
we
of t
by t
at (1
under
of De
prop
of t
ever
any

and

The
And
-ion
help
not
he Ho
-do M
-stly
mind
-gan
same
give u
Lord
-seps

reasonably be expected. And then we may with the faithful servant say, hinder us not, saying the Lord, hath prospered our way. And thus the comfort of one titati- on, will compensate for the loss of another; They who acknowledge God in all their ways will find him present to direct their paths.

Memorandum

Tuesday the 2^d day of December 1828
Abner Baker ~~has~~ intermarried with Sarah Letcher may God add his bless- ing to the alliance & make it pro- ductive of happiness both for time and Eternity.

1828 November the 30th A Baker united himself to that branch of Gods Church that is known by the Name of Presbyterians at Mount Vernon, having lived under ~~under~~ the gracious influence of Divine grace, ^{as he hopes} having made a public profession of the grace & spirit of the Lord for twenty years with- out ever having connected ~~himself~~ ^{him} with any religious sect - before this date.

and let it be remembered that while we live under a profes- sion of the Lord Jesus and expect help from him alone, we must not tempt him by neglecting ^{the means} which he hath instituted, nor refuse to fol- low his directions to the best of our ab- ility. We ought constantly to keep in mind that the bare profession of reli- gion nor that of being a Member of some branch of Gods Church will ^{but} give us a place in the affections of our Lord or a place in his Kingdom - to pro- ceed what we profess ^{over} in that good part

2nd of December
1828
Abner Baker
Married his 2nd
wife Sarah Letcher

Joins the
Presbyterian
Church
Nov 30th 1828.
at Mt Vernon N.Y.
Rockcastle Co.

Which Mary chose & which our Lord promised should not be taken from her ^{we must be faithful} this good part consisted in a pardon of her sins faith in his Name as the Son of God the only Saviour, a witness of the blessings of his grace & the sanctifying ^{& purifying} influences of his holy spirit with ~~simplicity~~ ^{simplicity} of heart and soul to God in the person of Christ. And an assurance of the fulfilment of the precious promises of his Gospel - We have no power nor capacity to quicken our own souls; but we ought to use the means of grace - We cannot impart to ourselves sanctifying grace; but we ought to lay aside every weight & incumbrance & live holy to the Lord under the tutelage of Joshua attending to all earthly concerns in a subordinate sense; We cannot convert our children servants neighbours or congregations; but we should watch over them & pray for them, we should instruct, warn, invite, & exhort them, thus we may remove the stone or loose the grave cloath ~~Remove~~ thus we may live in our duty & be the instruments of saving souls. - Do we indeed believe this? ^{And shall we neglect our duty} ~~And shall we neglect our duty~~ ^{or provoked} ~~or provoked~~ by the troubles of life, and the prospect of the grave? Lord pardon our unbelief, increase our faith, and help us assuredly to hope in thee, the Christ the Son of God, who came into the world to save sinners, who abolished death, & hath brought life and immortality to light by his gospel - and who ^{is alone} is the resurrection & the life -

As Joshua's resolution
 viz - I promised
 As for my brethren I will serve
 the Lord thy God - set

179/1809
 An
 and.
 the e
 prom
 - am
 & ada
 dying
 prom
 - est
 ture -
 & spe
 Gods.
 that
 live
 little
 own
 & her
 how
 the
 serv
 pleas
 God
 offer
 atten
 forpt
 the
 and
 our
 unto
 in gr
 - was
 - life
 - ful
 serv
 other
 We
 1802
 An
 an
 - m
 an
 of the
 my
 - ture
 god
 death
 the
 have
 been

our Lord
from
a pardon
as the
a with
peace &
of this
of heart
reason of
the dul
promises
praises
we may
the ques
it impart
me, but
of accept
to the
of darkness
cannot
wants
us; but
to pray
and, warn,
we may
the grave
may live
inments
indeed
our duty
expected
and the
Lord par
are our
to hope
of God,
to save
with, &
mortal
and
the life--

1829-30^c December

21
191

Another year is past and gone
and I am yet alive enjoying health
the exercise of my mind, and the
privilege with my family of sur-
-rounding the family after to praise
& adore the goodness of God towards
dying multitudes for the blessings of his
providence & the blessings of his gra-
-ce & to implore his mercy for the fu-
-ture - may we be woe unto salvation
& spend our remaining days for
God & not for the world, I do think
that the professors of our Divine Master
love too much for the world & too
little for God. Let us not become
ourselves & lose our own souls
& bring disgrace on our Masters
houses - we never shall obtain
the promised blessings in the
service of God & Mammon if we
please to serve the world we offend
God; if we serve God acceptably we
offend the world - if we vainly
attempt the service of both we
forget and lose the blessings of
the Kingdom of our Lord & Master
and earn a double condemnation
due to hypocrisy. O may we be woe
unto salvation. & do thou O Lord
in great mercy grant unto thy ser-
-vants grace & every needful qua-
-lification to observe & keep faith-
-fully the resolution of thy old
servant Laska that whatever
others may do, or for me & my house
we will serve the Lord -

1830 1st January -

And has God protracted my life
and permitted me to record the Com-
-mencement of a New Year, ~~and~~
and indulged to take a retrospect
of the past, O how much I am in
myself to condemn and have many Mo-
-ments of gratitude in the amazing
goodness of God, the fell monster
death has not visited our dwellings
the last year our afflictions have
been comparatively light, we have
been surrounded with common blis-

298) common advantages. & Communion
 & privileges. both spiritual and
 temporal, and shall we, ^{not} as a fami-
 -ly under all these blessings ~~that~~
 improve in obedience, gratitude
 humility, and resignation; and ~~do~~
 -ble our delinquency, ^{the present year} in preparing
 to meet our God. - God by the
 prophet Amos warned the Israel-
 -ites under the afflicting hands of
 providence to prepare to meet their
 God. May we as a family highly
 favoured living under the foster-
 ing, & protecting providence of God
 regard his ^{innumerable} blessings spiritual & tem-
 poral as so many motives to gratitude
 and obedience, and may we receive
 grace for grace to enable us to
 employ ^{our talents} the present year in pre-
 paring to meet our God. for
 now is the day of salvation, to-
 -morrow is not ours - we have
 seen the beginning of the year
 but we may not see the end - we
 that period we may be called
 to render an account of the tal-
 -lants or talents committed to our
 care. before that Judge who is no
 respecter of persons but ^{who} will Judge
 righteous Judgment, and every man
 will receive according to the deeds
 done in the body whether they be
 good or whether they be bad. &
 that we be admonished to delin-
 -quency and that we employ our human
 -ing days in preparing to meet
 our God - in peace & joy in his
 holy spirit. -

192 1830 La
 Since
 has been
 when it
 the day
 it a heat
 may with
 blessing
 though the
 -ment be
 & keep it

1830 La
 This of
 - Kate
 - us, a
 - in in 4
 the same
 - was 9
 The birds
 and all
 The 15
 The as
 usual
 I under
 as the
 approx
 and 1/2
 in their
 arrang
 The sur
 ground
 they enter
 to deca
 - Mrs M
 was Can
 - nys see
 she was
 in each
 that of
 with the
 for a 2
 1/2 moun
 packets
 - ed on a
 sermon
 and ser
 ent no
 appeared
 in the fan
 - man C
 - ing of
 the gods
 amazed
 the more

1830 January the 13th - ²²³ Nature of the season

Since the 20th of December ^{last} the winter has been open temperate and pleasant when it was warmer than usual in the day, the frost of night, brought with it a healthy temperature - the season may with propriety be regarded as a blessing especially in the brittle constitution though the season is mild there is sufficient frost ^{to prevent} to carry the atmosphere of heat in a healthy state -

- Brute creatures

1830 Jan'y the 14th

This day shines clear - it is temperate - the air serene and the heavens ^{are} clear as glass, the sun rose in her Majesty the Elder hills - the family engaged in their respective duties with - was a delightful scene ^{the birds sang the hills were covered with the birds playfully} and all Nature seemed to smile -

The 15th this day is of attractive character - the air serene and pleasant. As usual I was up between 5 & 6 I meditated on the passing night as the symbol of death, and the approaching day as the features of ^{life} and while my mind was employed in these meditations and ^{upon} the wisdom arrangements & goodness of God, the sun rose over the eastern hills in her grandeur she gradually dispersed her light to the extremities of the globe, but refused to decorate the Western hills, as in the former morning ^{with her beams}, her light was diminished with a degree of darkness occasioned by a thick fog or mist she ~~was not~~ appeared ~~in~~ veiled in darkness ^{her} character was that of universal mourning; in mean with the great summary of the day I for a small space clothed my mind in ^{the} mourning my eyes ^{to} the hills of the world such a ^{to} ~~to~~ ^{view} the heavens, I looked on all around me, all appeared serene & solemn My wife my children and servants in good health, no accident no misfortune had occurred all appeared placid ^{met} ~~waiting~~ ^{to} ~~be~~ ^{met} ~~by~~ ^{the} family ^{at} ~~the~~ ^{surround} with calm - man ^{to} ~~the~~ ^{all} the hills - ^{upon} ~~my~~ ^{my} mind ^{was} ~~was~~ ^{rested} upon the goodness of infinite wisdom I stood amazed at my own ingratitude, at the universal goodness of God & the -

... as a fami
... grate
... and
... by the
... the local
... hands of
... meet their
... ily hope
... the foster
... me of God
... ab & tem
... to gratitud
... we receive
... ble us to
... in pre
... God. for
... shows, lo-
... we have
... year
... and - ere
... called
... the help
... led to all
... is no
... who
... will judge
... my man
... to the studs
... re they be
... had. o
... to deliguen
... human
... to meet
... by in his

194
Presiding at
Moorchester 12
Finley - Finley?

1830 February the 10th

On the 23rd & 24th of January 1830 The
Revd Samuel Gindly & ~~the~~
the Revd John L Yantis preached in
the Court house in Manchester, and
on Sabbath the 24th the
Lords Supper was administered
& my two Daughters Mary Bates, &
Almira Baker united themselves
to the church & received the ordi-
-nance of Baptism. It was a happy
little season in this remote and bar-
-ren corner of our Lords vine yard
- at - test of the goodness & the uni-
-versal goodness of God his mercy
is over all the works of his hands
& his grace is free to all that will
accept it -

Mr L Yantis preached from these
words - on Sabbath morning before
the Lords Supper was administered
For God so loved the World, that
he gave his only begotten Son
that whosoever believeth in him
should not perish, but have
everlasting life. 3rd Chp John 16th verse
He made a profitable & appropriate
discourse from this text, to the en-
-tertainment & edification of the
hearers. -

Mr Gindly then Commented on the
love of God to ~~paying~~ worlds and
invoked and enforced his remarks
by a quotation from the 6th Chp of
John from the 47 to the 51st Verse
and shewed that, He that be-
-lieveth in me Jesus, hath everlasting
life. I am the bread of life. - This
is the bread that cometh down from
heaven, that a Man may eat thereof
and not die. - I am the living bread
which came down from heaven: if any
man eat of this bread, he shall live
forever: And the bread that I will give
is my flesh which I will give for the
life of the World. And then he said
- that the Lord Jesus the same night
in which he was betrayed, took bread

World
with
in
this
of
be all
Mary
the
clude
with
having
of
and
with
with
this
and
was
of
Chel
more
of Gal
able
able
have
covered
to
diamond
differ
influence
summary
into
the great
to
med
have great
I

And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me.

After the same Manner also he took the Cup, when he had supped saying this Cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this Cup, ye do shew the Lords death till he come.

A deep sense of the love of God and the importance and solemnity ~~bound~~ to be of the Occasion ~~bound~~ ed to stir on every one that participated in the sacred Ordinance Sincere and Concern was marked in the Countenance of Others

The Church is in its infancy and but few Members having shewn before this our sacrament in this place by that branch of our Lords Church called Presbyterians

Other denominations present was invited freely and some did participate with us - like brethren in deed

- Members of the Church present
- Lydia Langley
- Permealy White
- Sarah Baker - *dis. in 1840*
- Mary Bates
- Almira Baker
- Abner Baker

Church founded at Monckton 1841

1st Corinthians 11th Chap -

O Lord our God may we examine ourselves daily, that we may not eat of this bread & Drink of this Cup unworthily, Nor be guilty of the body and blood of Christ - that discerning the Lords body - for he that eateth & drinketh unworthily not discerning the Lords body eateth and drinketh Damnation to himself - May God grant the Grace & power of discernment - Amen

Ha
 18
 6
 in
 tal
 with
 since
 2nd 24
 W
 gra
 ; he
 tha
 att
 spa
 Can
 - wi
 3rd 4
 to
 dea
 - an
 and
 to h
 - ph
 to a
 the in
 War
 4th 4
 6
 do
 - me
 - ge
 10th
 5th
 St.
 - my
 , Carr
 , B Co
 - re
 glo
 6th 4
 6
 this
 am
 titles
 ! In a
 Counter
 7th 10

Religion What is it, &c —

— How is it distinguished & known

1st By all the graces of its divine original
Bright as the Morning Star with heal-
ings in his wings, the sign of immor-
tality. — a child of heaven, adorned
with humility, meekness, & an angelic
smile.

2^d Religion, —
is elevated and aspiring, yet
winning and attractive, benevolent,
gracious, courteous and condescending
her features gracefully decorated with
thought, and complacency; her voice
attuned to harmony, & praise: her eyes
sparkling with benevolence, her motions
composed, steady, graceful, and unap-
prising.

3^d Religion, erects to her votaries ^{a temple} sacred
to immortality. The faithful ^{man} dreads not
death or dissolution, he has the assur-
—ance that he will dwell with his lord
in & through eternity. Invited by him
to heaven & called to glory, he trium-
—phantly leaves the tenement of earth
to bark in the infinite, the boundless
incomprehensible progression of
vast eternity that opens to his prospect.

4th Religion, is divine vigor in the
soul, triumphing over the dark-
—ness of Nature, and teaching us ac-
—quiescence in the allotments of
providence. —

5th Religion, is the image of God
stamped on human Nature, refine-
—ing its baseness, healing its maladies,
—correcting the heart, purifying the soul,
& converting its very wants and miseri-
—ries into abundant happiness and
glory.

6th Without ~~this~~ this Religion,
this divine treasure, man is poor indeed.
Amidst opulence, how Needy! Amidst
titles and honours, how ignoble & vain
! In a palace, how miserable! And how
Contemplable on a throne!

7th Religion, genuine Religion, is the

he broke
lovely,
in Remem
he took
ing this
blood
to, in
bread
shew
Gods
community
in him
at par
nance
marked
ur —
my and
Moses
in this
our Lords
us —
but was
d par
thir immed
direct
mesamine
may that
at this Cup
of the body
to discern
he that
worthy
dy each
on to him
Grace of
Shew

Zachariah 14 Chap 9 V

And the Lord shall be King
over all the earth: in that day
shall there be one Lord, & his Name
one. —

note In that day Will the sun of
Righteousness break forth and, drive
with unclouded splendour, dispelling
the gloom of Ignorance, heresy, Doctrin-
-try, and ~~superstition~~ ~~idolatry~~
-~~noting the church~~ ~~with knowledge~~
— Church & the earth with knowledge
Righteousness, peace & Consolation
— Now Lord come quickly bear
us King over all the earth not
only in hope, but in fact. In
that day all reveals shall be put
down — Idols, false religions, anti
Christian powers, & — and all prin-
-ces shall submit to & serve him
— And all the earth shall agree
in ^{object of} worship, and
wield in submission and obedience
to one Lord. — Ez⁴⁷ Chap

Trust not in flesh
Human power fails. —

"No longer his all healing art canals
But every remedy its master fails —
Therefore be ye always ready for
in such an hour as you think not
the final summons cometh —"

"O! Sons of men in the ^{vigor} ~~midst~~ of
life you are in the midst of death
Reach thy soul to aspire after
a sure & immutable felicity —"

Ah! in what pearls is vain life engaged
What slight neglects what trivial faults destroy
The hardest frame! of idolence, of toil.
We die; of want, of superfluity.
The all surrounding heaven, the vital air
Do beg with death. —"

Mourn, oh! Mourn the uncertainty of
all created things. — trust not in youth
trust not in strength trust not in martial
things, all will fail death will come in

...
... of society
... day of
... earth, &
...
... again,
... a spirit
... is the
... unboon
... upon
... of his Holy
... and merits
... who made
... death
... pared to
... no, and
... Holy Spirit
... are
... Holy, &
... the bliss
... long, Com
...
... with the
... should
... man;
... faith —
... lines
... writ is
... us —
... valuation
... unwill
... favours —
... with a day
... work —
... of God —
... man. —
...
... eye from
... of God.
... such immor
... tality, over
... errors &
... of God's

beak an hour as you think not -

"A heap of dirt alone remains of thee
As all thou art & all the rest shall be -"

Religion, the Religion of the Lord,
Jesus Christ. He, unable to die,
The Striker of death is sovereign
to pluck the sting of death, and
shields us from the horrors of
Eternal death, it enables us to
overcome the world and secures to us
a white stone in which a new name
is written & according to the promise
of the everlasting God, to the lamps
that burn with the oil of Grace, &
the hearts that flame with ^{his} spirit
of ~~God~~ the glistening crown, the
palms of victory, the celestial dia-
dem are theirs, which the Lord the
righteous Judge, shall give at that
day - cannot therefore the real
taste of life, with the constant thou-
ght of death, and seek an early
knowledge of Christ, and a cordial
love of his birth. - O! that they
were wise! O! that they understood
this! that they had right apprehensi-
ons of their spiritual interests &
eternal concerns. - Lord give
eyes to discern & inclinations to
pursue the things which belong
to their ^{eternal} peace, for they that die
in Christ are taken away from
the evil to come. They will be re-
warded with stranger joys, in
their Lord's everlasting Kingdom.
But if you will reject these admoni-
tions, the invitations of the gospel, the
overtures of His Spirit & the improve-
ment of his grace. and choose the
way of
imaginary Dreams of unmingled pleasures
Sweets, in experience will ~~bring~~ ^{bring} him down
in the bitterness of war

300 1450
I
that
18
tha
ali
up
said
the
live
the
that
that
same
pro
and
life,
one
to La
- will
done
thereof
many
The
sore
Verse
Set
- ent
were
the
pre
but
Master
of my
a prof
- need
her
fair &

~~1830 May 17th~~

~~I hear frequently from my friends that my ~~retired~~~~

Children in a prison

1830 May 17th

My friends frequently say to me that my ~~retired~~ retreat, is a burial alive, and that my family is Cooped up in prison. I have heretofore said, if it was possible to live in the society of many people & yet live ~~alone~~ ^{alone} that I was the prisioner — Now I answer that altho I live like a tarraquin shut up in its shell, almost ^{always} in the same place, under the same ~~providence~~ providence hath placed me here and I attend ^{in my humble circle} to the business of life, I do no violence to myself — one day passeth away after another & I only remain it passeth pleasurably with me, as to the injustice done to my family let the government thereof & the improvement of their minds ^{in unimpeded harmony} & speak ~~together~~ together with the ^{happinefs} happiness, enjoyed in each others society. — and in the society of ~~traveling friends~~ ^{and the my} ~~and the my~~ ^{humble} ~~retired~~ ^{retired} situation is ~~retired~~ ^{retired} — in some measure like ~~the~~ ^{the} ~~father~~ ^{father} — when they dwell in tents & were both Princes & priests over their own families — not like a Prince in pomp of greatness, but in the pride & pleasure of liberty; Master of my little Circle, of my books of my time, & I hope I may add in a profitable degree Master of myself — Not like a priest to do violence & hand it over the minds of God's heritage but to ~~be~~ ^{be} before them fair & equal examples of Virtue

I'm like a Tarraquin in a shell —

the
de-
to
to
to us
because
promise
up
ce,
to spend
the
to die
do the
to that
real
and than
early
cardinal
they
good
reversi
to
give
us to
belong
to die
from
be rye
yes, in
kingdom
admon
perpetu
improve
chose the
address
how than

party, and the present & Eternal be-
 nefits of the Religion of our Divine
 Master, in such a sense of God in
 the soul, and such a conviction
 of our obligations to him, and of our
 dependance upon ^{him} as shall engage
 us to make it our great care to
 conduct ourselves in a manner
 which we have reason to believe from
 the teachings of the Revelations of
 our salvation will be most ple-
 asing to him. at the same time
 presenting ~~the~~ picture
 of Vice & iniquity with the horra-
 ble consequences attending their
 practice &c. — — — And I can say
 for myself, I ~~am~~ willingly give
 up the bustle of life the charms ~~the~~
 the luxury, the company & the popular-
 ity of the world as things not worth
 having & without which I have noth-
 ing desirable, compared with the
 secret pleasure of rational em-
 ployment & self approbation; ~~help~~
 and ~~retreat~~, ~~retired~~ from applause
 and ~~reproach~~, from
 envy & contempt; and the destruc-
 tive heats of avarice, & ambition
 so that my friends instead of lament-
 ing my ~~retired~~ situation as a
 misfortune, they should regard it
 as a providence & my happiness.
 seeing it gives me so many ^{valuable} advanta-
 ges to the most important purpos-
 es of thought, study, reflection
 & contemplation ^{of the philosophy of human nature & God}, ~~of~~
 & ~~contemplation~~, ~~of~~ ~~contemplation~~
 & ~~contemplation~~ ~~of~~ ~~contemplation~~ ~~of~~ ~~contemplation~~
 when the mind by spells ^{is} ~~is~~ ~~is~~ ~~is~~ ~~is~~
 eternally to take a view of the glories
 of our masters Kingdom — — —
 And I hope I am as a
 citizen ~~in~~ ~~in~~ ~~in~~ ~~in~~ ~~in~~ — that altogether
 useless though I have but little to do
 with the surrounding world. —

Above
 stays
 apart from
 most people -

with
 of
 I an
 val
 fee
 like
 of
 a s
 men
 of
 pa
 no
 ed
 my
 nor
 step
 - du
 ab
 - me
 aff
 - fo
 - p
 the
 It a
 per
 rities
 to
 far
 ar
 gi
 - m
 cla
 the
 the
 - m
 far
 the
 the
 We
 die,
 mad
 past
 deed
 The d

Journal be -
 ever Divine
 of God in
 direction
 and of our
 all engage
 care to
 anner
 come from
 lions of
 most ple
 me time
 picture
 the horra
 ing their
 I can say
 gly give
 charms the
 popular
 not worth
 bare Nothi
 d with the
 real em
 tion; help
 applause
 from
 obstruct
 mulation
 of count
 me as a
 gard, it
 oppres
 ally
 advanta
 its purpos
 Nelson
 nature of God
 cupations
 pores into
 the glares

 am as a
 ltogether
 little to do
 wards.

But now if my friends will take a burden
 with me from the summit of some
 of these lofty mountains with which
 I am surrounded, or from the low
 valleys of humility upon the wings of
 faith & the ark of anticipation -
 while yet in the body to the regions
 of eternal glory. I will procure them
 a specimen of my comforts in retire
 ment, & a rational & spiritual treat
 of more value than all the titles & equip
 ments of ^{the} ~~trappings~~ ^{of} Kings courts or the images
 - many & vanishing pleasures of this
 world. - Withhold I beseech you
 my dear friends neither your hands
 nor your hearts, go with me step by
 step, and labour for that which au
 -sureth to eternal life, labour ^{which the more} it
 abounds, the more it exalts & mag
 -nifies its object, and the more
 affectually secure its end. and con
 -forms all the promises of the des
 -patch of events, and secures all
 the blessings of the author of Mercy.
 It is our business then to believe
 persevere wait & trust. It is Gods
^{will} to Govern bestow & dispose.
 for ^{both} the vine yard & labourers
 are his, he sets them to work, he
 gives strength & adds energy accord
 -ing to the heat & burden of the
 day, and when he pleases he calls
 the labourers & gives them their hire
 the Lord giveth & the Lord taketh a
 -way & blessed be the name of the
 Lord. - and is it so, let us take
 the first step - as we read in
 the Gospel of our salvation
 We read that as in adam all
 die, even so in Christ shall all be
 made alive. The one reined his
 posterity by sin; the other raised his
 seed to immortality. This ^{sin} poisoned
 the heart & inflamed the wound of
 death.

But Jesus Christ the son of God
 the Saviour of the World offered
 himself to God as willing sacre-
 -fice for sin & redeemed ^{Adversary posterity} ~~us~~ from
 this Captivity, & made a universal
 tender of his salvation to his redem-
 -ed seed, with the promise of eter-
 -nal salvation to as many as shall
 believe in him. The Father
 accepted the sacrifice as is demonstra-
 -ted ^{by his resurrection} from the dead, and from the
 approbatory declaration ^{& testimony} of
 the Eternal Father to the World;
 This is my beloved son in whom I
 am well pleased - John's Testimony
 1st John 29. V. John seeth Jesus com-
 -ming unto him, and saith behold,
 the Lamb of God, which taketh
 away the sin of the World.
 Again - 32^d V and John bare
 record, saying I saw the Spirit
 descending from heaven like a
 Dove, and it abode upon him.
 33^d V And I knew him not: but
 he that sent me to baptize with
 water, the same said unto me,
 upon whom thou shalt see
 the Spirit descending, and remain-
 -ing on him, the same is he
 which baptizeth with the Holy
 Spirit. - 34th V & I saw & bare
 record that this is the son of
 God. - all the prophets & apostles
 inspired by God, all bear records
 of the same great fact with the
 Eternal Father. - The atonement is
 made, the Son is the sacrifice, the
 Father is satisfied, and the door
 of Mercy is opened to all who
 truly, through the belief of the truth

and
 far
 me
 let
 he
 mortal
 will
 divine
 save
 than
 his
 1st of
 has
 of
 hap
 -ing
 this
 -me
 in
 sin
 we
 no
 fle
 -m
 ang
 app
 hel
 -cal
 ff
 -de
 Go
 -bi
 her
 -his
 Go
 -sin
 day
 mo
 may
 the
 merc
 bring

and sanctification of the spirit
 for, in Adam all die - every so
 in Christ shall all be made alive
 Let none doubt then that God can
 be just in justifying sinners -
 until some doubt ^{with} God is more
 willing to be merciful to, & save
 sinners through the merits of the dear
 Saviour & for his great mercy sake
 than they are willing to receive
 his salvation - so much for the 1st
 step - Now for the 2^d - of what
 has been said is the eternal truth
 of God, and our present & eternal
 happiness depends upon our believ-
 -ing & ~~accepting~~ ~~receiving~~
~~receiving~~ ~~this great salvation~~
 this great salvation. What man-
 -ner of creatures are we to lay
 in stupid inactivity absorbed in
 sin & enveloped in darkness. O may
 we arise from our sloths, ~~rest~~
 no longer in self security, ~~but~~
 flee the danger of eternal burn-
 -ings, & escape the wrath of an
 angry God, by embracing his
 offered salvation - through
 belief of the truth, & sanctifi-
 -cation of the spirit - for I testi-
 -fy in the Name of Jesus to the unrep-
 -ent world, to the abusers of his
 Gospel, the despisers of his hum-
 -ble religion, the rejecters of
 his free grace, & the blessings of
 his great salvation that
 God's out of Christ is a con-
 -suming fire. - To day is the
 day of salvation may we ~~delay~~
 no time for the enemy is at hand
 may we flee to the City of Refuge even
 the bleeding side of the slying & risen
 merits of our ^{Lord's} Redeemer & haste to
 bring into his Courts an acceptable
 sacrifice -

a heart broken for sin & a spirit
of contrition, and I will have
mercy upon you - and you shall
be my sons & Daughters saith
the Lord Almighty. —
One word, ^{my friends} to the faithfull follow
ers & servants of our Lord & Saviour
Jesus Christ; While we take the
third step, we have for a while
the things preparatory, to witness by
through faith by anticipation —
the important period, when
the surprising signs & ^{the} descending
~~inhabitants~~ inhabitants of heaven, proclaim
the second coming of our Divi
ne Saviour? — "The Heavens open
and declare his radiant glory, the
Saviour descends as a light that shines
from east to West. Hear the trump
as the voice, ^{of} God awaking ^{up} the sleep
ing dead? see the dead in Christ
arise glorious & immortal, ^{they} leave
Corruption Weakness & dishonour
behind them, and behold their Lord &
Judge seated, on his throne of judg
ment, attended & surrounded with
the Ministers of his power & pleas
ure, & with the trophies of his
grace, & shining in all the
fullness of Celestial glory, &
there we shall not only behold
clouds & love, but we shall
share his victory & Quarters, & par
take of his image & influence
and ^{at this time} we shall witness the
deceas'd fabrick (our bodies)
Heard again stately & ornament
ed, shining & illustrious, perman
ent, and desirable, to demonstra
te how entirely death is vanquish
ed, ^{all its humors} repaired, and what was once

206
mea
dents
of a
ble
and
eye
— 4
— ed
O d
Wh
in
— vis
& el
— ar
— to
— job
— me
so he
and
— ed
Can
as
Step
Hea
low
that
in
and
ple
Lari
Ar
may
forge
, and
that
God
be a
his n

a spirit
 I have
 shall
 earth
 follow
 I came
 to the
 whole
 troops of
 them
 Where
 enduring
 proclaim
 our Devi
 mens open
 ry, the
 at shines
 the trump
 of this sleep
 Christ
 they
 lab, leave
 honours
 their Lord &
 of Lidg
 led with
 of pleas
 of this
 all the
 lary, &
 behold
 shall
 re, & par
 pliance
 of the
 leaders
 ornament
 es, perma
 in our bra
 vanguard
 was our

meat for Warriors are now brothers &
 Sisters of our Lord, and Companions
 of angels. for when this Corruptible
 shall feel an incorruption,
 and this mortal, immortality, every
 eye will be fastened on the might-
 ly Conqueror and every voice be tun-
 ed with that transporting song
 O death Where is thy sting? O grave
 Where is thy Victory? O my friends
 in Christ; the fruit of our Redeem-
 er's sufferings & Victory is the entire
 & eternal destruction of sin & death
 - and is it not a glorious destruc-
 tion? a most blessed ruin? a Com-
 plete triumph? No enemy so for-
 midable, no tyranny so bitter, no fetters
 so heavy & galling, no prison so dark
 and dismal, but they are vanquish-
 ed & disarmed, the powers of hell
 cannot prevail, Our Lord is risen
 as the first fruits of them that
 sleep, & so shall we
 - Now may the Writer & the
 Reader have the witness in their
 breast & have an assurance
 that will enable them to rejoice
 in the prospect of Judgment.
 And ~~with~~ in the same ^{spirit} Headship &
 pleasure with St John ^{God} Come
 Lord Jesus, Come quickly.
 Amen. - - may we be watchful
 may we be diligent, may we never
 forget that every moment has its grace
 , and every grace its employment, and
 that our supreme affection is due to
 God alone and that all we do should
 be done to the glory and honour of
 his name.

Behold, God is My Salvation; I
Will trust, And not be afraid: for
The Lord Jehovah is My strength
& My song, he also is become my
Salvation. Isaiah 12th chap 2nd -

This whole Salvation results from
the infinite love & Mercy of God
The Father; who Continued by his in-
finite Wisdom, and rests on his
infinite power & truth. It is altogether
Communicated through the Person
and Mediation of Emmanuel.
And it is applied, by the New-Creat-
ing power of Gods the Spirit. So
that in every ^{his} Church is the Sal-
vation of ~~the~~ Church. Thus sa-
-vourah the Eternal God, is in
Christ the support, protector &
friends of the Church, & of every
believer; and is become his sal-
-vation, from the moment when
he is enabled to receive, & rely
on him as such. And as pro-
-fessing the Christian Religion
we are initiated, under the plaud
ands of the Cross of Christ.
Now if we are indeed believers
in Christ established in the faith
possessors of this great salva-
-tion we may say with Holy
boldness the Lord Jehovah is
my strength & my song. He
also is become My Salvation
in him will I trust & not
be afraid.

Quere
-
Ans-d
a
The
or
- b
J
- z
i
of
in
gr
- a
K
ch
to
the
G
so
gr
ar
G
it
So
H
- b
th
He
a
It
or
of
my
an
G
G
in
h
h

Quary

— What is religion, unceasing Religion
 Ans— It is an union of the soul with God
 a real and spiritual participation of
 The Divine Nature, The very image of God
 drawn upon the soul, or in the Apert
 - his presence, it is Christ formed within us.
 It is desired, Spiritually, & the peace
 - ^{of the soul in believing & practicing the truth} ~~is~~ obtained by experience. It is
 in ~~fact~~ a divine life a spiritual state
 of exultance in God through Christ. and
 in this state alone can an immortal being
 grow in ~~the~~ grace, in holiness, in sanctifica-
 - ~~on~~, & in maturity for the enjoyment of the
 Kingdom of ~~the~~ God— and this great
 change from our ~~lapsed~~ and sinful state
 to a state of grace and holiness is
 the work and effect of the holy spirit of
 God, and to God, ^{alone} ~~alone~~ all the glory of our
 Salvation belong— Religion may with
 great reason be called a divine life
 or vital principle with regard to its
 fountain & Original, having God for
 its Author, & being wrought in the
 souls of men by the power of his
 Holy Spirit. Religion is a repre-
 - ~~sentation~~ ^{semblance} of the divine perfections,
 the image of the Almighty Creator
 Redeemer & preserver, shined forth as
 a shining light in the soul of man.
 It is a real & spiritual participate
 on of his holy nature, it is a beam
 of his eternal light, a drop of that
 infinite Ocean of light life & goodness
 and they who are favoured with this
 God like favour may be said to have
 God dwelling in their souls, and
 in possession of that life which is
 hid with Christ in God—

in; d
 as for
 length
 my
 P—
 is from
 of God
 is in
 in his
 altogether
 person
 which.
 - creat-
 rit. so
 the seal
 this is
 is in
 for &
 every
 his sal
 all this
 & truly
 as pro
 religion
 to stand
 out.
 seems
 the faith
 salva
 Holy
 is
 the
 show
 at

July 1830

Improper, O Lord, my mind ^{improv} with
 with a becoming reverence, and
 awful sense of the infinite per-
 fections of thy adorable Nature.
 Help ^{help} me ~~than great one~~ than great
 Author of all being, to acknowl-
 ing-dependence upon thee, ^{and with pure} ~~strong desire~~
^{to reach} ~~the great divine~~
 thy mercy through ^{thy grace} ~~thy grace~~
 Redeemer - ^{In perfect mercy} ~~our~~ ^{our} ~~our~~
 heart in the faith of ^{our} ~~our~~ ^{our} ~~our~~ ^{our} ~~our~~
 and his salvation, and in the reasonable
 ness, excellency & advantage of his service:
 - show me, that godliness is profitable
 for all things, having the promise
 of this life and that which is to come.

Give me an experimental & spirit-
 - ual assurance that ⁱⁿ ~~in~~ ⁱⁿ ~~in~~
 keeping thy Commandments there is
 great reward, of inward peace, ^{consoling} ~~peace~~
 pleasure, and joyful hope.

Gracefully assist me to glorify thee
 in my body, and in my spirit which
 are thine, that having my fruit
 unto holiness my end may be ever-
 - lasting life.

Moore's Paradise-Days

"Go wing thy flight from star to star,
 From world to luminous world, as far
 as the universe spreads its flaming wall;
 Take all the pleasures of all the spheres,
 And multiply each through endless years,
 One minute of heaven is worth them all."

1830
 The
 - two
 - ple
 of
 of
 imp
 Solig
 pleac
 Stan
 Vera
 esat
 of the
 glori
 ange
 - cept
 - ag
 the
 W
 - a
 of
 M
 er
 all
 po
 the
 the
 We
 H
 Wh
 - an
 of
 - an
 of a
 - We
 Ma
 Al
 - We
 Wh
 the
 my
 all

1851 January

247

211

The material World & Divine World
manifested by the Holy Spirit
- teach the only Way to the Tem-
-ple of Knowledge and the portals
of immortality.

The works of the Lord Days are
inspired Order are great, and are
delightful to all those who have
pleasure therein. They all bear the
stamp of infinite perfection they are
dearable and desirable mediums to
excite and expand our conceptions
of the great Author whose ineffable
glories they represent, & lead the
engaging mind, ~~to a~~

~~to a~~ to sur-
- ceptions of the Deity, and that hon-
- age which is due to his glory as
the ^{great} Creator of these ~~things~~

and ~~author of life~~
When we direct our contempla-
- tive minds to the Natural ~~and~~
- ~~spiritual~~ attributes of God, ^{seen in}
the vast empire of Nature we are
made to acknowledge with ad-
- miration & adoring acclamations, those
displays of ~~Divine~~ intelligence &
power, which are exhibited in
the structure, the economy, and
the revolutions of the material
World, ^{are use} to adore the power
& wisdom of the great Creator, and

when united with Divine ~~revelation~~
- ~~revelation~~ teaching the spiritual attributes
of Deity ^{power} his Mercy ~~and~~ Compassion
- in the Redemption & Salvation
of a World enveloped ⁱⁿ iniquity & rebellion
we are made to exclaim - "Great &
Marvellous are thy works, Lord God
Almighty, Just and true are thy
ways. How King of Saints -
While mankind are ^{of a grade} ~~destitute~~ ^{super}
the glimmering of depraved reason
they would be no nearer the true
- ~~revelation~~ of the true God after the

and
the per-
Nature.
great
inspired
strong desire
Soli
divine
I am
I wish my
labour
reasonable
service:
profitable
service
is to come.
of Spirit
in
there is
consoling
us, ~~from~~
by these
which
fruit
mer
stars,
as far
ing Wall;
spheres,
deep years,
than all.

those
unhappy
sinners
in Can
Humbly
pleas
and forth
the
the
will ord
of Mac
God over
the dev
is its Cou
be in ha
ing Wes -
See More
is Al -
and from
and is
our
and
wounded
sacel
Was
and
hanging
of the
rec'd
of the
and here
able
The
were
of three
to be all
of the
reparable
teach
to his go
is ward
of life
under all

*Articles of Faith adopted by the
Presbytery in February 1831 & Recognized
by the Synod & Scriptures by the Union
Conventions held in December 1831 - 27th*

We believe that the Scriptures of the Old and New Testament, are the word of God, written by the inspiration of the Holy Spirit: and that they contain the only infallible rule of faith and practice.

Particularly:

1. We believe in the existence of one infinite God, who, although one God, subsists in an incomprehensible Trinity, Father, Son, and Holy Ghost.
2. That God created all things, and that, in a sovereign manner, he so governs the whole, as to execute his eternal purposes respecting them in providence and redemption.
3. That God made man at first upright, in his own moral image, and constituted him public head and representative of his posterity; and that in consequence of his disobedience, his descendants are totally destitute of holiness, and that all their moral exercises, while unregenerate, are wholly sinful.
4. That God so loved the world, that he gave his only begotten Son to suffer and die as a sacrifice for sin, that whosoever believeth on him might not perish, but have everlasting life.
5. That the atonement made by Jesus Christ, is sufficient for the whole human family.
6. That men are voluntary in their opposition to God and holiness; and that the nature of this opposition is such, that no one will believe in Christ, but as faith is wrought in the heart, by the renewing influences of the Holy Ghost.
7. That God did from eternity elect some of our sinful race unto everlasting life, through sanctification of the Spirit, unto obedience and belief of the truth: and that repentance, faith, and obedience, are not the cause but the effects of their election.
8. That all who truly believe in Christ, will persevere in holiness, being kept by the power of God, through faith, unto salvation.
9. That all men, and the people of God particularly, are under solemn obligations, to observe the moral law as a rule of life, and to abound in love and good works.
10. That although all men are bound to profess faith in Christ, yet none have any right to the privileges of the church, but those who give credible evidence of a change of heart, and are united to the visible kingdom of God.
11. That Christ hath appointed two sacraments for the use and edification of the church, which are baptism and the Lord's supper.
12. That believers in Christ are solemnly bound to have the seal of baptism set upon their offspring, and to train them up in the nurture and admonition of the Lord.
13. That the first day of the week is the christian Sabbath, and is to be sanctified by an holy resting all the day, even from such worldly employments and recreations, as are lawful on other days, and by spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of mercy.
14. That watchfulness over the life, holy meditation, a conscientious attention upon public, family, and secret worship, together with the steady practice of righteousness, truth, sincerity, and charity, towards man, and of sobriety, chastity and temperance, towards ourselves, are the indispensable duties of every christian.
15. That God will have a church in the world to the end of time, when the dead shall be raised, the judgment shall set, the righteous shall be received into everlasting life, and the wicked shall be doomed to endless misery.

John 14th - 21 to the 24th of

*A spiritual observance of the above
articles of faith with full reliance upon
God our Father will conduct our lives
to an ever increasing happy life, and will
conduce to the glory of God, and the
peace and edification of his church
A. Baker*

A. Baker

Jesus Christ is the only Saviour
 there is no other Way under heaven
 whereby we ~~shall~~ ^{shall} be saved. Jesus
 is the Way by his example, he is the
 truth by his Word, he is the life by
 his grace, and the light of the world
 by his wisdom. — and by the ~~power~~
 influence of his holy Spirit he ~~de-~~
~~liver~~ ^{sanctifies} and ~~purifies~~ ^{purifies} ~~the~~ ^{heart}
 to the Character of God and thus he
 is made meet for the enjoyment
 & presence of God in the Kingdom of
 glory & glory. — ~~and~~ ^{and} ~~of~~ ^{of} ~~his~~ ^{his} ~~own~~ ^{own}
~~and~~ ^{and} ~~eternally~~ ^{eternally} Jesus is indeed
 the Saviour of all men especially and
 eternally all those that walk in this Way.
 but ~~out~~ ^{out} of this Way there is Nothing
 but Wandering, Without this truth No-
 thing but error & deceit, Without this
 life Nothing but death, and without
 this light Nothing but ~~dark-~~
~~ness~~ ^{dark-} ~~and~~ ^{and} ~~eternal~~ ^{eternal} ~~Woe,~~ ^{Woe,} ~~self~~ ^{self} ~~ruined,~~ ^{ruined,} ~~and~~ ^{and}
 exposed to the wrath of ^{an} angry God.
 O that we ^{may} be wise and receive this
 Saviour for our portion, and live forever.

A Baker

Note This day the 19th July 1832, ^{was} recom-
 mended by several Religious deno-
 minations to be observed as a day
 of fast and prayer to almighty God
 in reference to the ~~awful~~ ^{awful} ~~and~~ ^{and} ~~malig-~~ ^{malig-}
~~nant~~ ^{nant} ~~colony~~ ^{colony} the ~~serious~~ ^{serious} ~~and~~ ^{and} ~~de-~~ ^{de-}
~~plorable~~ ^{plorable} ~~state~~ ^{state} ~~of~~ ^{of} ~~the~~ ^{the} ~~colony~~ ^{colony}
~~and~~ ^{and} ~~that~~ ^{that} ~~it~~ ^{it} ~~should~~ ^{should} ~~be~~ ^{be} ~~recom-~~ ^{recom-}
~~mended~~ ^{mended} ~~by~~ ^{by} ~~the~~ ^{the} ~~Presidents~~ ^{Presidents} ~~and~~ ^{and} ~~the~~ ^{the} ~~Legis-~~ ^{Legis-}
~~lature~~ ^{lature} ~~of~~ ^{of} ~~the~~ ^{the} ~~colony~~ ^{colony} ~~and~~ ^{and} ~~that~~ ^{that} ~~it~~ ^{it} ~~might~~ ^{might} ~~be~~ ^{be}
 universally observed as a National
 fast and as a National acknowl-
 edgement of our dependance upon
 almighty God, and of his almighty
 power ^{to} ~~and~~ ^{and} ~~that~~ ^{that} ~~we~~ ^{we} ~~do~~ ^{do} ~~believe~~ ^{believe} ~~the~~ ^{the} ~~power~~ ^{power} ~~and~~ ^{and} ~~that~~ ^{that} ~~in~~ ⁱⁿ ~~his~~ ^{his} ~~hands~~ ^{hands} ~~are~~ ^{are}
 the issues of life and death. The ~~govern-~~
 ment of Nations and individuals is

Re Colony epidemic July 19th 1832 Project fasting -
 Re - Asiatic - Colony

Thus hearts
 - me a
 if low
 the m
 stung
 by shu
 and
 him a
 Counts
 to pra
 - tion
 of his
 expere
 - abli
 ty G's
 defect
 tor on
 un
 than
 pure
 are
 by the
 the
 pain
 shall
 - ric
 now
 a
 the
 can
 the
 - ric
 of the
 ing
 the
 reason
 been
 to the
 was
 even
 the
 duty
 the
 Jos
 for m
 Lord
 all
 might

My Lord and my God in whose hands are the Issues of life and death, hath in much Mercy protracted my unprofitable life to experience the Commencement of this New Year -

I pray God, in Father, Son, & Spirit, that My Covenant to live for God alone, may be ^{strengthened} this day - that I may be spiritually strengthened and established in that faith, that works by love, purifies the heart and over comes the World, - that I may not exchange it for any other thing - "that neither death nor life nor things present, nor things to come, nor height, nor depth, nor riches, nor honour, nor office nor any thing in Creation, or in the fallen nature of man may separate me from his love ^{and I shall not be able to die. I will live with God.}" - *W. Baker*

Essay - on Truth, Wealth & Knowledge
June 20th - 1833.

Truth - Wealth, & Knowledge are three of the most powerful Agents in the World, Wealth may employ knowledge but cannot improve it. It will receive influence and is most usually seen to be of a ^{degrading} ~~degrading~~ character ~~to himself~~ ^{to himself} that is only due to merit. It may however be used for good or for evil. The Wise and good will invariably bestow a corresponding approval or disapproval, according to the nature and use made of it. When employed from Sordid, mercenary or unjust Motives it is odious & contemptible. When from the noble principles of Virtue humanity & Mercy it is worthy and commendable. So likewise may knowledge be employed.

But truth
necessarily a
finite
verities
elegantly
Publish
of popular
Tary - polit
Sears atop
her in the
golden
-mega, and
/pauces
-many the
into the
society
-gh glam
-claiming
World the
She is in
that ~~she~~
sheel at
the dark
living to
life, light
-self
time an
When to
-ledge
-of shall
and the
heat, ll
poor's ac
Wreck.
-twice of
-men he
-ing go
the change
-ing - em
"Could we
War the who
were very
and many a
To write th
"Wouldn't
Nor want
Though sh

But truth is Eternal, it is Almighty - and of
necessity all other Agents feel their dependence
and limited space, and with manifest re-
verence tremble at her presence. See her
dignity in the humble professor, or in the
Publick Walks of life. See her in the storm
of popular Commotion, either Civil, Milita-
ry - political or theologicall, and she
sails aloft in the ark of safety. See
her in the Tyrants furnace heated seven
fold with Shedrick, Meshach, and Achan-
nias, and wonder to acknowledge her
power that ^{severed} ~~her~~ ^{the} ~~the~~ ^{the}
- many flame. See her with Daniel cast
into the den of Lyons, and behold his
safety as he goes forth untouched from
- the flames, thunders, and dangers, pro-
claiming to an astonished, & admiring
World the glory of her Majesty. ~~See~~
She is indeed the Mastering spirit
that ^{circums} ~~shuts~~ ^{circums} ~~an~~ ^{circums} ~~man~~ ^{circums} ~~that~~ ^{circums} ~~imp~~ ^{circums} ~~pen~~ ^{circums} ~~etrably~~
sheds that secures him against all
the darts of the wicked, ^{and} that ever
living & never dying principle of
life, light & glory - she is like God him-
self because no change, the same in
time and eternity.

When death and talents and know-
ledge & authority. When heaven thro-
- of shall be kept up as a scroll
and the earth dissolved with fervent
heat, when all Nature shall have
pass'd away, truth will survive the
wreck, and upon the flame of Ma-
- tured funeral pyre ascend to meet
- her home, the habour of the be-
- lying God -

A. Baker. I close

the thoughts written in this tract by the fell
- ous - extract - partle altered -
"Could we with silk the ocean fill,
- Was the whole earth of parchment made;
Were every single stick or quill,
- and every man a scribe by trade;
To write the love of God to man
"Would strain the Ocean dry,
- Nor would the scroll contain the whole
"Though blotted from earth today"

those
and
to receive
name
them
in, hope
me for God
this day -
might be
th, that
heart
- that
my Ours
to Nor
things
th, Nor
lie Nor
the fallin
ance from
to die - & die

W. Wallace

violage
Cull Agri
ray em -
not in
beams
be of a
character
met Merit
for good
- good will
and act
according
of it.
well, Ameri
is advance
the Male
only & Merc
later, do
played.

to Mr. Pharo arrived at my house
on Monday the 28th ^{August 1826} commenced teach-
ing my children on the 29th

(218)

(218)

Note Mr. Sanders arrived at my
house on Monday 15th September
1826 -

Bible Society 2 meetings
2. Saturday in September
at Laurel Court House -
County

Note Comment on the 9th Psalm

~~7th Psalm~~

1843. Note Catherine Denton
died on the 15th July 42 mi
July - sick after one in the Morn-
-ning and entered at 4 in
the evening

Note - Catherine 'Katie' Baker Denton
Died July 8th 1843 - 42 minits after
one in the morning. and entered at
4 O'clock in the evening -

(note
Buried at Lancaster by)
(E. Ballen)

12

Take

186

I know
 qualities
 are there
 in the
 character
 had of
 the man
 and pro
 me off
 as in
 as black
 and show
 to wipe
 governore
 that shows
 is; lives
 unnatural
 drug drives
 Henry 1871
 and
 to. I'll
 to
 mind
 rags
 but
 it
 inly
 in give
 who
 shortly
 un; the
 return
 to become
 no member
 temporal
 in upon
 your
 must
 or them
 may have
 it is
 in here, #as

of his time here to part, respect his
 advice and you will do well, you
 will be prepared for the summer both
 in the morning and evening of life.
 Lay these things together, and your Consci-
 ence will bear witness, that time is
 precious beyond all price. Yes! Eter-
 nity hangs on every breath! Infi-
 nite Consequences beat in every puls-
 e! Will you ludicrously neglect a
 Fathers Counsel and "suffer" your pre-
 cious fleeting time to be carelessly
 and extravagantly squandered?
 Have you a minute wasted, yet
 life is made up of minutes. Take
 care of the small portions, the
 fragments of time. gather them
 up that nothing be lost. Take
 care of your long winter evenings
 they are a precious part of time.
 Time is ever on the wing, tis rapid
 and restless, the steady sun and
 rolling seasons measure out your
 days. "The gram is before you," and
 great follows - In passing through
 things temporal
 be steady in view Eternity & Eter-
 nal things, ^{clothis} and ~~death~~ instead of
 death will be a boon -
~~God will be a boon~~
~~God will be a boon~~

God in both evil & good, He takes
 the evil in their own Craftiness, imparts
 true Wisdom to the simple, and crowns
 the humble with grace & glory.

1st Timothy 3^d Chap 16th V -
 And without Controuersy, great is the
 Mystery of Godliness: God was Manifest
 in the flesh, Justified in the spirit, seen
 of Angels, preached unto the Gentiles, be-
 lieved on in the World, received up
 into glory. -

The World by Wisdom know not God.

Man unlightened by Revelations, un-
 influenced by precepts, ^{un-guided by} ~~is a~~ ^{is a} deranged, ~~is a~~ ^{is a} ever enveloped in
 darkness, confusion & incertainty, the
 victim of ignorance, the slave of vice
 the heir of ruin. all experience prove
 that the subtlest ^{in science} speculations, and
 deepest researches in philosophy, are
 incapable of restraining his turbu-
 lant passions or rectifying his erro-
 -r; Whether living within the bounds
 of civilized society, or wandering
 amid the freedom of savage indiffer-
 -ence. all, the whole history of man
 demonstrate the feebleness of the light
 of Nature however improved, and its
 total inability in directing the soul
 to happiness and God. — But while
 enveloped in Nature's darkness the spirit
 of the Lord presents us with the rays, ^{of light}
~~by the way of~~ ^{by the way of} light, ~~to~~ ^{to} life, in the Book the Bible,
 the Word, which infinite Wisdom & good-
 -ness revealed, to turn men from dark-
 -ness to light, & from the power of Satan
 unto God; to raise them from the ruins
 of the fall, & to conduct them through
 the trials of this state of probation, to
 the endless enjoyment, of holiness &
 rest in Eternity. And the advance-
 -ment of the Glory of Jehovah in their
~~salvation~~ ^{salvation} ~~is~~ ^{is} here alone is fulfilled
~~man~~ ^{man} is enabled to comprehend, & care about
 the light of Nature, & comprehend so much
 of the independence, Wisdom, & Compass-
 -ion of a God, in his Revelation & the sal-
 -vation of ^{the} world, as to enable man to hope
 & expect a restoration to Paradise & glory
 by his Name, ^{we bless God} for the light given, for
 the bright and morning star, from on high
 to visit the Nations, and shed his mild &
 -red beams upon the dark and benight-
 -ed Nations of sin & error.

May
 Jesus
 Jesus
 feet
 shines
 Good
 more
 propo
 of old
 faith
 Jesus
 for e
 May
 humi
 ful &
 every
 hope
 for
 he ha
 -tion
 May
 and
 the p
 valley
 and the
 Crook
 Hough
 Lord
 shall
 of the
 May
 in the
 of the
 after
 time
 & ma
 life,
 For the
 - May
 fear
 joyful
 & joy
 & happy
 -path
 twice
 gives

May the spirit ^{of the word} of the Lord over all prevail, and like the pillar of fire to Israel may it guide our wandering feet to the land of promise in the skies. —

Good May the many ten thousand immortal souls of every Nation people & tongue, press to the banner of Werdan, put forth the hand of faith, and receive the soul reviving fruit, and ~~live~~ ^{eat} for ever, and live for ever —

May the Lord our God increase the humility wisdom & energy of his faithful servants, may he ~~remove~~ ^{remove} every obstruction, or cause them to work for ^{his} glory of ^{his} ~~kingdom~~ ^{the great means} he has ~~pleased~~ ^{pleased} to employ ^{for the salvation} of immortal beings.

May we look forward through faith and hope, Confidently believing that the period is approaching when every valley shall be exalted, and every mountain and hill shall be made low; ^{the crooked} Crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it —

May the inspired volume ^{go where it is not} reflect light in the midst of darkness, ^{more} ~~become~~ ^{become} ~~gre~~ ^{gre} ~~attract~~ ^{attract} to our taste, and may the grace revealed heal our Maladies Natural & moral, & prove a savor of life unto life, & ~~eat~~ ^{eat} of death unto death.

For the glory of God & immortal beings —

— May we delight in cloaking good ~~dear~~ ^{dear} in the luxury the feeling, & enjoy the pure lucery, and may we be so happy as to experience in our ~~own~~ ^{own} ~~paths~~ ^{paths}, the reaction of benevolent sympathy, remembering that Charity is twice blessed in blessing him that gives and him that ~~receives~~ ^{receives} —

not
un-
ly, the
of vice
from
and
are
turbu-
des or -
hounds
ing
independ
man
to teach
its
and
while
heril
of light
days,
the bible,
& good
dark
of Satan
ruins
through
on, to
of &
since
in their
illness
near about
so much
improves
to the sal
to hope
me & glare
iness, for
an high
mind &
benefit

189
May the ~~unpurged~~ ^{to receive of or hold} ~~Woburn~~ ^{reflected} light 222

May we look forward through faith,
and hope, with cheering anticipation
When by the Spirit of the Lord every
Valley shall be exalted and every Mountain
and hill shall be made low;
When the Crooked shall be made straight
and the rough places plain, and the
glory of the Lord shall be revealed and
all flesh shall see it together for the
mouth of the Lord hath spoken it.

May we bless God for his gracious
promises, for the light given, and for
the bright and morning star from on
high to visit the Nations; and shed his
mild and sweet beams upon the dark
and benighted habitations of sin and
error — and may we bless the Lord with
all our souls for the soul comforting
assurance of his holy Spirit manifested
through the mystery of godliness.

Resurrection of the dead

There is no doctrine in the gospel more
earnestly urged and inculcated by the in-
spired Writers & primitive teachers
than the doctrine of the Resurrection
of the dead, the immortality & immorta-
lity of the Soul, none more useful, none
more graceful, & yet none less inculcated
by recent teachers. — The Justice of God
is as much concerned in the Resur-
rection of the dead as either his power
or mercy. All that sleep in death
will be raised to life again, but in
widely different circumstances —
turning upon our faithfulness or
unfaithfulness in accepting or refus-
ing the free grace of God our Saviour.
If ~~an~~ ^{the} ~~any~~ ^{thing} be present immortal mind
of man anticipate a theme more cheering &
sublime, can he think of a ^{exchange} ~~time~~, more great
& with more response
ful, than when we shall be freed from
all earthly incumbrances, earthly passions,
bodily infirmities, sickness and death, to
be brought into a state of conscious-
ness, with a rectified body, a sub-
lime soul both immortal, and both
inappreciably happy? How pleasing the

and
But
day?
made
Who
hain
-tal
-an
G
-
-
o
Q
f
-i
the
a
of
to
Jus
me
ou
die
We are
11th v. 3.
lost. —
by sin
the fa-
And.
the W.
of their
7h
th
of
S
w
d
-
to
G
it

190

antirepation, how glorious the privilege? But of this, who shall be accounted worthy in that day? only those who have washed their robes and made them white in the blood of the Lamb; and who by patient continuance in well doing, have sought for glory and honour and immortality. — and here is the true perseverance of the saints. —

God's way with man according to his gospel And —

The way to permanent and eternal happiness and glory, is not by necessity nor in self-sufficiency; — but in the redeemed freedom of our will, and the distribution of Justice of God our Judge, (since the fall) And the inseparable union between our free agency to good, and the free redempting grace of God our Saviour. Hence the reasonableness of a Resurrection & a day of Judgment, and the doctrine of Rewards & punishments — all redound to the glory of God's Justice, & His mercy, & His power — as the great first Cause, the mover preserver and finisher of our salvation. To whom all glory is due —

~~The Son of Man~~
We are told by an inspired writer Matthew the 18th Chap 11th v. — For the son of man is come to save that which was lost. — We are the lost, the whole human family is made by sin we have lost our right to paradise and forfeited the favour of our God, ^{to say that which man is like a dog} but the son is come to ^{redeem} save. And again in the 14th v we read — Even so it is not the will of our Father which is in heaven that one of these little ones should perish —

The intermediate verses teacheth that there is Joy, and that the inhabitants of heaven rejoice even over one sinner that repenteth — The son of man came into this world, and laid down his life to ransom and redeem — us them that are lost. If any soul be finally lost it is not because God's will or counsel was against its salvation, or that a proper pro-
-vision

light
truth,
salvation
every
Moses
us;
straight
the
and
the
ous
for
in an
his
dark
in and
with
forting
perished
more
the in
tion
material
ful, none
mulated
of God
rescue
his power
death
in
ness
of a
refuse
saviour.
to mind
bring
great
from
passions
death, to
renew
a sub
and both
my the

had not been made for it. — But
 that thought light came into the world
 its preferred darkness to light, — beca-
 use of its attachment to its evil
 deeds. — because of its proud and stub-
 born hearts, because of its refusal to ac-
 cept the promised blessing, the free grace of
 God's free favour — ~~And there shall~~
 — And what will be the consequence of this
 uncharitable, this ungrateful conduct —
 The same inspired director tells us in the 25th
 Chap Matthew 46 V — and there shall go away
 into everlasting punishment — but the righte-
 ous into life eternal —

1828 April - 2 Sabbath —

By a bereaved ~~friend~~ Husband —

A note to rectify the entire loss of the
 dead incident to human nature —

Ques^{tn} Is it not the duty of Husbands
 Wife's — Parents Children — is it not
 the duty of every one, to render up when
 required, without reluctance or a murmur,
 the souls intrusted to ^{their} care, however
 deeply interested by affection about the
 hearts? — This question is so clear, ^{the answer so obvious} that
 it seems, it needs not have been asked,
 surely to hesitate, much less to refuse, to
 restore to every one his own, is ^{unjust} sinful. —

Yes, do we not, witness almost a univer-
 sal Repugnance to this rule when our
 Lord requires us to render up that which
 was intrusted to our keeping & for our Com-
 fort. — While it is our duty to ~~it~~ ^{it} take
 — anally to indulge & harmonize all the
 refused grace of humanity — let us
 train our minds up to an humble &
 Reverent Observance of this Just rule.
 And when a Requition shall occur we
 may indulge the inspired feelings of reason
 and kindness, and with, just so to say,
 The Lord gave, and the Lord taketh aw-
 ay; — And blessed be the Name of the Lord
 — and for our comfort may we remember that
 — I have said unto thee, I am the Resurrection, &
 the life: he that believeth in me, tho' he were

(24) dead, &
 (24) liveth an-
 die. — &
 Note Ch
 25 V
 promise
 The be
 shall be
 and er
 dead in
 me (Christ),
 shall
 and be
 26 V
 death
 — or for
 to life
 in
 with a
 — nal g

1828 April

Luke
 the la
 Coueta

— eth n
 thing
 Note —

— fully
 promi
 preserv
 — sepeo

16th Nov
 Saying
 man
 Note He
 good be
 a remar

17th Am
 saying
 I have
 My Cr
 Note
 Requ
 ation

192

- dead, yet shall he live: - And whosoever
loveth and believeth in me, shall never
die. - 3^d John 11 Chap 25 & 26. V -

25th Note Christ is the resurrection & the ascension
principal & author of resurrection. ~~And~~
~~the~~ ~~body~~ ~~of~~ ~~believers~~ ~~shall~~ ~~be~~ ~~reanimated~~, ~~and~~
shall live with Christ in eternal glory. -
And every one who is now dead, dead to God,
dead in trespasses and sins. If he believe in
me (Christ), trust in me as his sole saviour, he
shall live, shall be quickened by my spirit
and live a life of faith working by love.
26th shall never die - Tho he die a temporal
death he shall not continue under its power
- he shall never die an eternal death -
- or for ever, but shall have a resurrection
to life eternal. - so our friends that die
in Jesus a temporal death in Jesus shall live
with our blessed Lord & God, in & through eter-
- nal glory -

1822 April 3^d Sabbath -

Luke 12th Chap 15th - A lesson from
the Lord - Take heed and beware of
Covetousness; for a Mans life consist-
eth not in the abundance of the
things which he possesseth. -

Note - What is necessary God gives liber-
- ally - what is superfluous he has not
promised - Nor can a Mans life be
preserved by the abundance of his po-
- sessions.

To prove & illustrate this our Lord
spoke the following parable -

16th Saying the ground of a certain rich
man brought forth plentifully.

Note He had generally what is called
good luck in his farm, and this was
a remarkable plentiful year. -

17th And he thought within himself
saying, What shall I do, because
I have no room where to bestow
my fruits?

Note. Riches though ever so well
acquired, produce nothing but vexa-
- tion and embarrassment. -

But
the world
beca
encl
and stab-
le acc
to
grace of
shall
one of this
duct
in the 25th
all go away
the night
of the
Harbours
it that
of where
a summer,
summer
about the
was so obvious
clear, that
asked,
before to
ful. -
a winter
When our
that which
our Com-
ly take
all the
to us
able &
just rule.
never see
ings of reason
Sole say,
both our
of the Lord
remember that
rection, &
tho he were

18th - I will pull down my barns, & build greater; and there will I store all my grain and goods.

Note - The rich are full of desires, concerning this life; but in general take no thought about eternity, till the time that their goods and their lives are both taken away. Some times the life is taken from the goods, & some times the goods are taken away, and the life left for a space - and why or wherefore we know not - but the reason will be found in the following verse -

19th - O Soul thou hast much goods laid up for many years; take thine ease eat drink & be merry.

Note great possessions are generally accompanied with pride, idleness, and luxury; and these are the greatest enemies to ^{moral health} salvation. Proverbs - by no body secured - a measure the happiness ~~is~~ ^{is} ~~the~~ ^{the} condition to obtain salvation - The soul of the rich sayeth to himself - take thine ease eat drink and be merry - This was exactly the creed of the ancient ^{wretched} Epicurians. What a ~~great~~ ^{wretched} partisan for an immoral spirit - to have no gods but sordid treasure, and some not even those; -

20th - Thou shalt die this night, thy soul shall be required of thee - then whose shall those things be which thou hast provided; -

Note - How vain, what folly, to suppose that a mans ^{spiritual & eternal} comfort and peace can depend upon temporal things! It is foolishly to indulge the thought that these temporal things however abundant can satisfy an immortal spirit - This thought - How awful was thy saying - How appalling to that ^{heart} trust in un-certain riches - He had just made his necessary arrangements for the gratification of his sensual appetites - and that very night in which his plans were furnished, his soul

(206) was
- ed i
will
fact
hind
- con
the
: a tit
- mo
a sh
- my
O
Ge
pre
by
the
Wh
and
goo
tim
he r
die
the
21st
all
It w
- wa
he s
An
is to
Come
them
Nep
dura
paid
Saul
Calli
- ed i
- my
It is
- clam
- mys
and
unto
for an
under
O word
line an

was called into the eternal world. Hurri-
 -ed into the presence of a holy God, whose
 will he had ever disregarded & trampled under
 foot, despising his counsel - leaving be-
 hind his earthly treasure - and in possess-
 -ion of no solid good - How dreadful
 the reckning! How foolish the bargain
 a little perishing treasure for an im-
 -mortal soul - and that only for this life,
 a short space - time - ~~an~~ - nothing
 - for Eternity - duration infinite.
 & The folly -

Ecclesiastes 11 Chap 14 & 19 v^s - To the same
 purpose - There is that wasteth rich
 by his sparing & pinching, and this is
 the portion of his reward:
 Whereas he sayeth, I have found rest,
 and now will eat continually of my
 goods, and yet he knoweth not what
 time shall come upon him; and that
 he must leave those things to others, &
 die - from this passage it is probable
 the above was borrowed -

21st So is he] Thus will it be - with
 all who make this life there portion
 & who are without the peace and sal-
 -vation of God, shall sooner or later
 be surprised in the same day.

And - layeth up treasure for himself
 and is not rich towards God - This
 is the essential Characteristic of a
 Covetous man, he desires riches, he gets
 them, he lays them up - not for the
 necessary uses to which they might be
 devoted, but for himself; to please his
 pride, and to gratify his avaricious
 Soul. - Such a person is commonly
 called a miser. i. e. literally, a Wretch
 - ed miserable man - The love of mo-
 -ney is truly the root of much evil.

It is great wisdom first to seek the King-
 - dom of God, which consist in Reception
 - ngs peace and joy in the Holy ghost -
 and all things needful shall be added
 unto you - do this, and fear not,
 for Omnipotence is on your side, he has
 undertaken your cause - & neither his
 Word nor his promise will fail - Do
 this only for this life - is the essence of

8
 tustow
 3, Con
 gge-
 stoni
 goods
 may.
 the
 me
 for
 we
 to be
 -
 out
 roads
 the
 sorry.
 rally
 I jump
 to great
 loves
 mine
 nation
 hair
 the
 time
 - This
 reci-
 that
 in-
 God
 me
 Saul
 time
 which
 to sup-
 and fear
 things!
 thought
 answer
 immos
 Have
 Have
 me, sun
 made
 for the
 & appi
 in which
 is soul

195) Heathenism. — Many think that igno- (228)
 -rance of divine things will be a
 sufficient excuse for their crimes —
 but to such I say, voluntary igno-
 -rance is a crime of it self, because
 his crimes are aggravated by this Con-
 -secration, that he refused to have
 the light that he might rather be
 obliged to walk in the light nor
 account for the propagation of it.
 Such God will judge — The plea of
 voluntary ignorance is a refuge of
 lies — — But the property of Wisdoms —
 — the knowledge of Christianity, is to lead
 men to live here in reference to ano-
 -ther and better world, — Reader
 how ~~loved they~~ — God has
 said, ^{by the mouth of Paul} he will render unto every man
 according to his deeds — Romans 2nd Chap^r
 & 6th — There is nothing hid or Con-
 -cealed from the all seeing eye of God
 This is consolation to the upright, and
 dismay to the wicked — and he will
 bring into Judgment, every work &
 every secret thing whether good or
 bad — Eccli 12th Chap^r 14th —

Sabbath in May 1828

St John 5 Chap 25th The dead shall
 hear the voice of ^{the} three kinds of death
 are mentioned in the scriptures:
 Natural, spiritual, & eternal —
 The first consists in the separation
 of the body and the soul — The 2nd
 in the separation of God & the soul —
 — The third in the separation of
 body & soul from God, in the other
 world. —

Announcer to these three kinds
 of death, there is a three fold life:
 natural life, which consists in the
 union of the soul and body.
 spiritual life which consists in
 the union of God and the soul
 by faith & love. Eternal life which
 consists in the communion of the body
 & soul with God, by holiness in the
 nature of bliss.

Of the dead our Lord says the
 hour is coming and now is

196

When they shall hear the voice of the
 son of God, and live: - The hour is com-
 -ing when all that sleep in the dust
 shall awake at the voice of the son
 of man, and come to judgement: for he
 giveth life to the dead Ver- 21-28-329th
 Again the hour is coming when some
 of those who have died a natural
 death shall hear the voice of the son of
 God & live again here. It is likely our
 Lord as yet had not ^{as yet} raised any from
 the dead; and he refers to those whom he
 intended to raise; see verse 21st - partly
 - the hour now is when many who are
 now dead in trespasses and sins shall
 hear the voice (the word) of the son of God
 believe and receive spiritual life thro-
 -ugh him - -

~~May we worship the Lord in the
 beauty of holiness, & shew forth his great
 salvation from day to day -
 may thy faithful servants of our Lord
 & our God declare thy glory
 among the heathen and shew forth~~

~~O Lord our God
 thy servants of every Name
 1 - May we worship thee, O Lord our God
 in the beauty of holiness, & shew forth
 thy praise from day to day, as God
 in Christ reconciling the world to
 himself being into thy courts
 May every living creature spiritual sacra-
 -ments of thy love, that the hea-
 -vens may rejoice, & the earth be glad.~~

~~We hope and pray for that time when
 thy spirit shall over all prevail, and
 when it shall be thy pleasure to establish
 thy Kingdom in righteousness over all
 Nations, and when the whole Creation
 shall rejoice in God our Saviour &
 shew forth his praise
 as all Nature proclaim the Creator's glo-
 -ry, may all Nations speedily be bound
 with the Redeemer's Name, and in the
 mean time May the blessings of his
 Kingdom fall on the earth with gladness.~~

igno
 a
 mus-
 no
 because
 this Cou
 have
 be
 mor
 of it.
 in of
 ge of
 wisdoms-
 to lead
 ano-
 der
 has
 2nd Chap
 Coc
 of God
 and
 he will
 sh &
 or
 shall
 death
 as:
 them
 the 2nd
 the soul
 one of,
 other
 to kinds
 led life:
 in the
 dy.
 in
 soul
 which
 to the dy
 in the
 up the
 in is

~~we pray that the blessings of thy grace~~
~~and the gifts of thy Spirit~~
~~may be poured out upon us~~
 O Lord our God, may thy servants of
 every Name worship, ^{in spirit & in truth} ~~in union~~
 - harmony, & in the beauty of holiness
 and shew forth ^{his} praise from day to
 day, as God in Christ reconciling the
 World to himself, ^{unlike any other}
~~and that the blessings of thy grace~~ ^{may be poured universally}

We pray ^{that} thy immortal being, being into
 thy Courts, and ^{acceptable} sacrifice, a
 broken spirit, and a contrite heart,
 that the heavens may rejoice and the
 earth be glad. —

Our Father and our God, ^{we pray that} ~~may~~ all
 hearts be united together in prayer
 for that time when the Spirit shall
 over all prevail, and when it shall
 be thy pleasure to establish thy King-
 -dom in righteousness over all
 Nations — and when the whole crea-
 -ture shall rejoice in God, & shew
 forth ^{our Saviour} his praise. —

And now ^{do good}
 Do good O Lord ⁱⁿ thy good pleasure
 unto Zion: build thou the walls of
 Jerusalem, strengthen ^{& comfort} her round about
 with the blessings of thy Kingdom,
 until thy salvation shall be the
 praise of the whole earth —

We pray Bless the Lord Jesus for
 his promise of tenderness and for
 his grace to the weak & the igno-
 -rant. [A Pricked Reed shall be
 not break, and smacking glass
 shall be that quench, till he send
 forth Judgment unto victory. Matt 12th
 v. 20 & 21 —

Jesus Will not quench the weakest
 desires after salvation, for even such
 may lead to the blessings of the Gospel
 of peace. Victory is a triumph over Jewish
 opposition & Gentile sinfulness, a complete triumph
 over the World. —

230. ³
 That
 Culture
 - fair;
 too per
 suffer
 - leave.
 forms
 the sin
 too, is
 but is
 tempto
 his are

we n
 the w
 his a
 the
 hell,
 - get
 are
 - ail
 Per
 the
 to be

10th
 Dec
 Her
 of the
 [In
 - der
 O God
 Not the

Simplicity of manners - Commendable

That simplicity, that is the ^{with the effect of grace} office of
Cultivated ^{with the effect of grace} principle, will always ob-
tain. It is much humble & edifying,
too pure to devise mischief, and of
sufficient strength to resist tempta-
-tions. - It commands by its ^{gentle} grace
forms its own destruction - from
the simplicity of ignorance, which
too, is too innocent to devise mischief
but is always too weak to resist
temptation - He that trusteth in
his own heart is a fool. -

We read in the 9th psalm that the
the wicked is snared in the work of
his own hands.

The wicked shall be turned into
hell, and all the Nations that for-
-get God. -

Arise, O Lord, let not man pre-
-vail -

Put them in fear, O Lord, that
the Nations may know themselves
to be men.

~~10th psalm - Wherefore saith the
wicked Contemner God? In
secret youth - In the secret
places saith he murder the
innocent.~~

10th psalm - Wherefore saith the
wicked Contemner God -

He sitteth in the lurking places
of the Villages] to slay youth
[In the secret places saith he mur-

- der the innocent - Arise O Lord
O God, lift up thy hand. - Forget
not the humble -] & the weak -

that
all
shall
to King
all
area
there
arise
ills of
about
be the
fare
for
igno
all the
se
and
shall 12th
be
much
Gospel
and
the triumph

The 11th Chapter - The Lord trieth the Right

-eous: but the Wicked, and him that loveth Violence, his soul hateth. -

Upon the Wicked he shall rain Snarers, fire & brimstone, and an horrible tempest: this shall be the portion of their Cup - -

We Bless the Lord for the Reveal-
-ation of his Will, for the light
of the gospel, and for the hope of salva-
-tion - &c

We bless the Lord, ^{for his promise promising} ~~for his~~ ^{grace} ~~grace~~ ^{may we be like unto salvation} ~~may we be like unto~~ ^{his} ~~his~~ ^{good} ~~good~~ ^{counsel,} ~~counsel,~~ ^{May our} ~~May our~~

lives fall in pleasant places;
It may the Lord himself be the por-
-tion of our inheritance -

It may our hearts be glad & may
our flesh rest in hope - for
in thy presence O Lord, is ful-
-ness of Joy; and at thy right
hands there are pleasures for-
-evermore -

Sovereign grace hath power alone
To subdue a heart of stone,
And the moment grace is felt
Then the hardest heart will melt.

^{then} Why should ^{it be thought} strange to hear
of Haughty thousands yearning to
this Sovereign power -

The well founded expectation of future
happiness is the best relief of anxious
thoughts, the most perfect Cure of Melan-
-choly, the guide of life and the comfort
of death.

Set
Del
G
is a
- prof
alm
pre
in
as a
and
selfi
that
is the
Ben
from
and
prop
the
- cry
the
for
her
I h
- de
the
the
hear
abbr
- a
of
the
bir
of
the
from
to th
- m
the
- m
the
- m
the
- m

~~Self praise for good~~
A line of distinction between the prac-
tice of selfish benevolence, & pure ^{charitable} benevolence

Self praise, or the desire of self praise,
for kind ^{self performance} affections, ^{or} charitable deeds
is vain, this vanity is troublesome and un-
profitable. It makes men unhappy, and it
always must know this, profession is not
principal - neither will deeds always stand
as ^{infallible} ~~an~~ ^{motive} test of ~~it~~. To do a kind
deed or make a profession of friendship from
selfish motives, distinct of, that pure principal
that ought always to actuate in such profession
is truth and downright lying before God.

Benevolence hospitality & giving of alms
from proper motives are commendable,
and praise worthy - In doing good from
proper motives we have a secret feast in
the feeling, we taste, and enjoy the pure suc-
-ery of charity. Beside we often experience
the reaction of benevolent sympathies,
for charity is twice blessed in blessing
him that gives, & him that takes. -

I have beheld the vain pomp of gran-
-dour, the dreams of ambition, and
the allurements of fame; and even while
the illusion was most dazzling, my
heart still shrunk from it, and was
attracted towards a more sublime idea
- a more substantial enjoyment - Nachter

Choice of a publick benevolence

~~Of the who seeks for... the down standing
since without... as is a...
Let the people... with...
From their...
to the... of...
-...
of...
-...
to...
that...
of...
of...
of...~~

high
that
-
an
the
Neneal
light
daba
promis
the for
mer
blaw
to par
d. Hmay
- for
is ful
right
as for
ur alone
is felt
well
near
ing to
of future
succous
of Melou

~~We pray Almighty God~~
 Prayers to Almighty God
 While the various forms of kindred
 vices, Dissipation, Gambling, Profligacy,
 Debauchery, & political impiety, ~~and~~
~~God will be offended & afflicted~~ ~~by~~ ~~the~~ ~~high~~ ~~ways~~ ~~of~~ ~~the~~ ~~wicked~~ -
 & May all Christians of every Name
 unite in beseeching Almighty God
 to have mercy upon us as a Nation
 individually and Collectively, & the
 Nations of the earth. & stay the ac-
 celerated progress of vice, which with
 fearful uniformity, is conducting
 its ^{victims} to temporal, & eternal destruc-
 tion - May that deserved Judgment
 which awaits us as a Nation for
 our ingratitude, & iniquity be averted
 until Redeeming Mercy restores us
 to a useful use of Reason & obedience
 to our rightful Sovereign - and may
 fidelity & practical holiness prevail
 until the ^{whole} world shall be filled with
 the life & power of God's grace -
 & become the heritage of our Lord,
 & Master.

A short lesson from the book of
 Nature.

Yes happier than in fashion's giddy throng,
 That all our best & noblest feelings wrong,
 I've marked the tender plant, the bud expand
 In all its bloom, while round on every hand
 The mind reflecting sought a moral read,
 From Nature's book nor hope nor fancy need
 A brighter picture of life's changing hours,
 Than dwells in every transient flower.

Coraelia

Ob
 Du
 We b
 -bk
 the b
 -effect
 a dol
 be so
 that
 -stato
 with
 are far
 whose
 to give
 thousa
 man,
 and ad
 old, los
 do as
 bernic
 -larged
 with
 commu
 to exten
 give tan
 put, to
 the Wal
 of their
 to be, e
 We pray
 the Ho
 of the
 faunta
 & verify
 ben ^{best}
 may they hear
 much
 immorta
 -ners of
 Kingda
 -dom is
 and all
 and or
 O that
 may ma
 may minor
 the eye be

209
Obvious effects of the effusion of the
Divine Spirit — May 25th 1728

We bless ^{the} Lord our God, for the mira-
 culous pouring of his Spirit upon
 the Church — the gracious & bounding
 effects are obvious — thousands are
 added to the Church such as shall
 be said. Thousands ^{more we trust} are convinced
 that they have been feeding on unwhol-
 some food, the herbs of sin, and
 with the resolution of the prodigal
 are preparing to their Father's House.
 Whose store is inexhaustible, who delights
 to give — and in giving is that unnumbered
 thousands of parents ^{we trust} under the influ-
 ence of this Holy Spirit have resolved
 and adopted the resolution of that
 old ^{prophet} Isaias — all that ever others may
 do as for me & my house we will
 serve the Lord — Penitents in
 -larged, Christians of every Name are
 uniting in the Common Cause of our
 Common Lord — as a band of Brothers
 to extend the victories of the Cross.
 But ^{we lament} thousands still stand without
 the Walls of Zion, almost insensible
 of their poverty & need, feeding ^{perishing} on
 herbs, and content with the food —
 We pray as upon the Waters so may
 the Holy Spirit bead upon the deep
 of their hearts, and break up the
 fountains of Sin. Illuminate the mind
 to verify the declaration that Where
 sin ^{is} abundant there grace shall
 may they reach forth the hand of faith ^{to receive the}
 much more abundant ^{grace} — ^{that} this may
 immortal beings from the four cor-
 -ners of the earth be restored to the
 Kingdom of our Lord. Whose King-
 -dom is an everlasting Kingdom
 and all dominions shall serve
 and obey him —

O that Charity the Chief Christian grace
 may more & more abound in every heart
 may minor differences be disregarded, may
 the eye be brought to the ^{property of} Zion &
 the glory of the Lord King —

and
 sprung
 up —
 destroyed
 1
 by God
 stain
 the
 see —
 the
 long
 built
 against
 for
 worlds
 to us
 Divine
 and may
 prevail
 with
 of —
 Lord
 of
 through
 wrong
 had expand
 hand
 at read
 sprung
 hours
 up
 delia

- may Jerusalem be strengthened, brought
 - and comforted, may the ^{holy} spirit be
 restored to the heart its rightful temple
 and may the Kingdom of our Sovereign
 Lord be established in the whole earth -
 O Lord
 though thy good pleasure comfort the
 mourners, open the prison doors to set
 the captives free - establish the Law
 - may convert the unconverted - convert
 the unconverted - unconverted and may
 righteousness and peace meet around
 the altar of the heart until it shall
 become the habitation of thy praise -
 and all praise & all glory shall be
 ascribed to the one Eternal & all
 Wise God in Father son & Spirit. -

The palanquin 5 Chap - 11th -

Compare one another I trust assured
 that in all times and circumstances
 in this, or in the world to come, it
 shall be all with the righteous.
 let every immortal say this to heart
 and with this considerations compare
 and edify each other in all trials &
 afflictions - losses, Misfortunes &
 afflictions. - He that has the Lord
 for his portion may exult, for he is rich
 indeed. The wealth of the whole world would
 bear no comparison to his riches. so that the
 poorest man in property or this world's wealth
 may be the richest in the blessings of Gods
 Kingdom.

I subjoin the substance of what looks
 much like a providence of God that I have
 somewhere seen published to the world. -
 A was a rich Citizen in London notoriously known
 to be the richest in the City.
 B was a poor ^{citizen of the same city} man, as notoriously known for
 his pious humility & devotedness to his God. -
 A dreamed three several times in the same
 night that the richest man in London would
 before the rising sun, he firmly believed he was
 the very person, Medical aid & friends were called
 but no comfort could be afforded tho he was repeated
 ly told he was in good health & that the cause of his
 ailment a more obdurate ^{not} ailment to be relied on - but he
 had full confidence in his dream - ~~that~~ the sun
 rose & the bell told the death of some one. A had
 still full faith in his dream, and with much anxiety
 apprehended who it ^{was} that had died. That was richer than
 he. He knew B was the person. ~~This~~ result was he desired
 the riches of B ^{beginning penitence & devout & hereafter dead,} ~~which~~ ^{from} which he had ever before had

Self - Eoa
 The ap
 - amine
 Faith, a
 know
 A certa
 might
 evil tha
 vice to
 What
 day. -
 Comm
 - say &
 What
 of Ch
 them
 thing
 of the
 whether
 - we, th
 is ab
 and
 in Ch
 - I ch
 - one
 to sur
 - se in
 let
 - thou
 elute
 day,
 his g
 said
 & str
 - ing
 make
 his spirit
 of
 , 1777
 Jesus
 well a
 - te
 - And
 chain
 of
 God, &
 - se, &
 ap
 state
 - even
 - there
 a me
 a son
 can a

his name

The apostle Paul directs Christians to examine themselves whether they be in the faith, and to prove their sins, to know whether or not they are reprobates

A certain Heathen (reported by Seneca) every night asked himself three questions, 1. What evil hast thou cured this day? 2. What vice hast thou withstood this day? 3. In what respect art thou made better this day.

If Heathens without the gospel command shall thus examine themselves daily, with pure life, shall this examine themselves daily

What ought to be the daily practice of Christians in self-examination, let them answer for themselves. One thing is certain, it is plain direction of the apostle, to examine ourselves whether we be in the faith, & thus prove that we are not reprobates - It is also certain, it is both our wisdom and interest. No Christian can thrive in Christian graces without self-watchfulness, examine steam, & govern

ment over himself, it is the way to overcome sin of passions, and to increase in humility, elevation, & holiness. Let the morning and evening salute

thy pray & praise to Jehovah, with a devout watchfulness throughout the day, and God for Christ sake, & for his great mercy sake will bless that

act abundantly, with the strengthening influences of his spirit, and make them meet, for the enjoyment of heaven, in this state of trial

And whatever element we by some free choice under the teachings of the Holy Spirit, the free grace of God, & the revelation of his will, have chosen, & practice here - such we will be consummated to & intobed in the most state of existence, whether of rightness into life, or of sin into death

his mind

might
the
triple
recog
earth
at the
had
waves
went
I may
ground
shall
ice -
shall be
all
ib. -
bored
sines
to
heart
part
als &
is &
had
which
I would
that the
wealth
of Gods
looks
had
only known
know for
his God. -
the same
and he would
died he, was
were called
he was repeated
a cause of his
son - but he
at the sun
is one. I had
much anxiety
was he desired
never before had

Neither could exist in an element so contrary to their nature.

Let no one therefore esteem himself, nor be allowed, to think that these may live here, and industriously persevere in the daily practice of it, and in the words to come hope to enjoy the blessings of God's holy Kingdom.

The writer adopted & observed in early life a moral system taken from the example of ~~the~~ ^{the} fathers which ~~has~~ ^{has} been of infinite importance to him.

I will here add a few passages which I deem appropriate, and important, & may be read and observed with present and eternal benefit, taken from Dr. Watts Sermon on Christian Morality. He says the next virtue mentioned in my text is purity. Whatsoever things are pure, think on these things. The sense of this word includes temperance in eating and drinking, as well as chastity and modesty in all our words and behaviour, and thus it signifies almost the same with sobriety, and implies a restraint upon all the excessive and irregular appetites that human nature is subject to. Temperance in eating and drinking may be included ^{in this command} of purity.

His Holiness beneath the doctrine of Christianity to condescend to give rules about the most common affairs of human life, even food and raiment. It is a piece of impurity to imitate the swine, and to gorge ourselves beyond measure; to give up ourselves to fulfill every ^{depraved &} ~~licentious~~ ^{every} ~~appetite~~ ^{licentious} inclination of the taste.

To such as would preserve their chastity, and prevail against all temptations to impurity.

Let a severe watch upon your eyes and your heart. Keep all the passions of Nature under a proper discipline, and guard all the avenues of the soul. Secure your senses without and your fancy within, as much as possible from all allurements of this kind. Let us remember

that
- an
guar
Rescu
astra
of the
far
the h
- wh
2 Dr
feds
- sel
the
aff
prai
- pra
Ho
Cha
- in
and
"Gis
100
- p
me
to
3d
- n
- v
so
-
fu
- ne
can
Ege
- tra
Stu
wh
the
4
the
Can
of
"ab
ten
- me
of
5th
Sen
"Th
the
th
of

and
himself,
these
judgments,
and
by the
in early
the
fathers
impie
which
acts, &
the pre
from
Moral
mentioned
things
the sense
of eating
of and
behaviour;
to have
restraint
ular
is sub
and
sincerely
of
give
man
load,
of
re, and
Measure;
of every
man
there
all
your
the
proper
advances
senses
them, as
all are
members

that sin often begins in the imagination;
- and therefore we must establish a strict
guard upon our rousing thoughts, and
repress them when they first begin to go
astray. - We must lay on a strong chain
of restraint upon those endless wanderers;
for our Saviour himself tells us, "out of
the heart proceed evil thoughts and fornications
- which defile the man" Matt 23 & 19.

2^d Do not make too rich provision for the
feeding of the flesh; Indulge not your-
- selves in the delicacies of ^{the} taste, nor in
the luxury of excessive sleep. Stand ^{off}
off from gluttony & excess of wine, nor
pamper the body beyond the just sup-
- port and the refreshment of Nature. The
Holy apostle, in his prohibitions counsels
Chambering & wantonness, with a riot-
- ing and drunken practice, Rom 13 & 13
and calls them all works of darkness.

It is a good remark of Kempis, a devout
- Jesuit in former days: "Bridle the ap-
- petites of the palate, get a sovereignty
over them, and you will be better able
to master every other appetite."

3^d Always employ yourselves in something in-
- nocent and useful that may engage the pow-
- er of the body or the mind, or both, that
so temptation may never find you idle.
- The springs of the sin of Adam were
fulfill of bread, and a bundle of idle-
- ness; therefore they grew haughty and
committed abomination before the Lord.
Ezek 16 & 49 &c. - Jerome one of the Chris-
- tian Fathers give this as his advice be
still doing some work, that the Devil,
when he comes to tempt, may always find
the busy.

4th Avoid the seasons, the places, and
the objects of temptation, as far as is
convenient with the necessary duties
of life: for he that hath no caution
about him, and is not afraid of being
tempted, is not acquainted with hu-
- man weaknesses, nor is so much afraid
of sin as he ought to be. -

5th Maintain an everlasting and awful
sense of the presence of God, thy Maker,
thy Governor, and thy Judge - Remember
the Lord beholds the secret workings of
the heart. There is not a place where the eye
of God "is not," -

1502
ll

3th Get these scriptures written on your hearts, and ready at all times in your memorise, which may be the most effectual antidotes, and preservatives against all forbidden pleasure. This was the ancient practice of the saints. *Psa-119 x 11* - Thy words have I hid in my heart that I might not sin against thee - The word of God is the sword of his spirit, to put to flight, and to slay whole armies of iniquity. -

4th Fly daily to the mercy seat for divine aid: Commit thy soul and body to the keeping of Christ; he is omnipotent, and authorized to take care of sinners, who make him their refuge; he is also compassionate and ready to succor the tempted. There is, a cleansing virtue in the blood of Christ to wash away the fouler's guilt, & sprinkle the conscience of the humble penitent with peace and pardon. - And there is all sufficient power and grace with him to subdue the most raging vices. Make haste to him by humble faith & most importunate prayers. Continue instant at the throne. - Never rest till he has by his providence and his grace delivered you from the dangerous temptation, and made you conqueror over the sin that easily beset you. There are a thousand souls in heaven who were once conflicting here with the same impure temptations; but they gained the victory by the blood & the spirit of Christ, and are made more than conquerors through him who hath loved them.

I will ~~give~~ the ^{word} with mine eye - Note the nature of conscience is insupportable. ^(except when a sinner is given over to hardness of heart, and a reprobate mind) Sin is the only cause of misery present & eternal. Repentance, faith in the Lord Jesus Christ, hope in the free grace & mercy of God through the merits of the atonement & forgiveness is the commencement of a sinners happiness. - God by the mouth of David says *Psalm 103* - Many sorrows shall be to the wicked; but he that pre-^{cautions} in the Lord, Mercy shall compass him about.

B
his
A
ne
be
the
but
ly
had
too
del
ap
the
the

The God
The angel
Shove he
They float
Leave the
And watch
And shall
Sink an
shall I not
eye more
And will
The patient
Come tho
Come than
Descend a
Sweet holy
Who ever
Inspire to

Let us
into an
as in the
holy pro
for it
ignora
their b
from
actua
unholy
in juv
- er
- erud
truly as
of being
- m
decide
of the
- erty of
- parts
that ya
Take h
- ring go
- We m
The last
the new
cannon
Cloak
of heart
Christen
- Silver

Watch

The God of Israel never sleeps;
 The angelic band strict vigil keeps:
 Above below, amidst, around,
 They float in air, or walk the ground;
 Leave their bright mansion in the sky,
 And watch the Ward with sleepless eye.

And shall I, then, the slave of sense,
 Sink on the lap of indolence?
 Shall I not wake and watch and pray,
 And meet the shades of Night, prolong
 The patient prayer, and cheerful song?

Come thou great Shepherd of the sheep!
 Come thou whose Mercies never sleep!
 Descend as in the showers of Spring;
 Shed holy vigor from thy Wing!
 Thine swift to hear, and strong to help.
 Inspire the grace of Watchfulness!"

Let us examine our views and look
 into our hearts narrowly and impartially
 as in the ancient parents of God by the
 holy principals of the Word of truth.
 for it is very common for men to be
 ignorant of the chief inducements of
 their behaviour; and imagine they act
 from correct motives, while they are
 actually influenced by Motives base &
 unwholy, and frequently deceive themselves
 in your the good Cause, & grieve the truth-
 -ers. It is easy to persuade us under the
 pretence of interest that we are gov-
 -erned by much better motives than we
 truly are. The Honour of God and the interest
 of religion may be the open & avowed inter-
 -ests motives. Whilst ambition, prejudice
 secular interest, & secret Vanity may be
 the secret are the true ones. - Hence the Nec-
 -essity of that scriptural admonition to pro-
 -fessors; You who think you stand take heed
 lest you fall.

Take heed, lest whilst we think we are ser-
 -ving God, we may be sacrificing to Mammon.
 We may, like Ishur, boast our zeal for
 the Lord, when we are only animated by
 the heat of our Natural & vain passions,
 causing a censorious spirit under the
 Cloak of piety. - Humility, lowliness
 of heart, & poverty of spirit, are genuine
 Characteristics of true piety; to see our
 selves as Nothing, & God as all in all.

in your
 in your
 out affec
 us against
 as the
 to Pa-
 my heart
 his spi
 whole
 di
 and
 is we -
 to care
 refuse;
 ready
 plea-
 d Christ
 tth, &
 to hum-
 pardon
 out pow
 believe the
 to him
 to him
 the throne
 his provi
 d you
 than,
 the sin
 are
 who
 with the
 that they
 lead &
 made
 of him-
 is insepa
 in our
 mind) Sin
 at & then
 d Jesus
 mercy of
 turned
 out of a sin
 of David
 be to the
 d, Mercy

The Moral and Reflecting Community
 of America is earnest, then engaged.
 The humble Christian will, ever feel
 great delicacy in taking a part in politics.
 They are willing in the general to have their
 trust to Others. — They neither dream
 of ambition nor the allurements of
 fame. — The heart shrinks from it,
 and is attracted towards a more sub-
 -limine Idea, a more substantial
 enjoyment. — Yet under exigent
 Circumstances deem it neither above, nor
 below the Christian privilege, to en-
 -press their opinion as to principal, and
 -trust, the Moral Character & qualifica-
 -tions of such persons as present them-
 -selves before the American Republic
 as Candidates for office. — The danger,
 to be apprehended, is always in propor-
 -tion to the dignity, trust, & power to
 be conferred. — When it shall be exped-
 -ient to use this right it should be im-
 -ployed in wisdom, modesty, & sobriety
 and firmness. It compares with the
 duty of all good Citizens to strict
 information, watch over their rights,
 & aid in protecting & perpetuating the
 blessings of liberty, & the inestimable
 privilege of worshipping Almightly God
 according to the dictates of our own
 Conscience. — We see the Conscience
 of men, as well as their liberty, in other
 governments subjected to ^{tyranny} ~~tyranny~~ and
 Atheism. — Spain has her Inquisition —
 and France her infidel law denying,
 by solemn act of legislation, the exis-
 -tence of that great and tremendous
 being who rules the universe —
 Infidel and profligate rulers will ever be
 surrounded with dependences of like
 profligate lives and infidel
 profligate ^{will make profligate &} ~~will make~~
 infidel rulers, — and the result of such
 rule must end in the destruction of all
 sacred privileges, and then in the destruc-
 -tion of themselves — — When the signs
 of the times & Circumstances attend, out,
 portend ^{profligate} ~~profligate~~ and infidel ^{Consequences} ~~Consequences~~
 it becomes the imperative duty of
 every reflecting mind to unite to

(242)
 Secret
 Human
 evil th
 is due
 - tracts
 - equal
 goods
 our h
 - in p
 parties
 untill
 be
 their
~~culp~~
 - The
 of it
 - a
 Liberty
 of G.
 See
 King
 - in de
 - sea
 Hell.
 Saw
 their
 the
 God,
 had
 - protes
 their
 the
 When
 the
 hand
 to can
 human
 fell to
~~land~~
 by the
~~Part~~
 - tear
 after
 built
 insti
 war
 there as
 - alas,
 died
 - red

* The Communist be ever by an unwarlike party... always holds out to...

...fatal and destructive to
 human happiness. - To avoid this great
 evil the utmost care and vigilance
 is due for the choice of a chief Magistrate,
 to whom vast powers are del-
 egated, and by whose influence much
 good or evil may be done; much of
 our rights and privileges may be tak-
 en from us imperceptibly, under a
 pretext of promoting our happiness,
 until the fatal error is sealed, it will
 then be too late to redeem the privilege
 of subjects. - There is no estimating the results
 of impeded power, pride, and ambition
 - see the Father of all impeded,
 Lucifer, he aspired to the throne
 of God, & universal dominion. -
 See a living instance in the impeded
 King, & his example Corruption -
 - a study of Finance - duped every
 - seaded every heart from the chief
 rulers to the peasant (a few humble
 souls excepted that dared ^{not} lift up
 their voices) they denied & defied
 the being & assistance of the living
 God, by constituted authority. And
 had not God reversed his omni-
 potence, by taking the wise in
 their own craftings, and caused
 the wicked to fall into the pit
 which they had digged, and into
 the snare which their ^{own} impious
 hands had set, it is impossible
 to conjecture the devastation of
 human happiness. - The rulers
 fell by the violence of ^{their own principles} ~~their own~~
~~hands~~ they were swept off as it were
 by the beam of destruction. -
 In the power ^{& practice} of their corrup-
 tion they crucified the Lord Jesus
 afresh, his persecutions they made the
 butt of public scorn, & private
 insult. The sacramental vessels
 was mounted on a ass & paraded
 through the streets of their Metropol-
 -itas, to menace & insult him who
 died that we might live. The impi-
 -ous took the Bible, the written

* the committee be ever by an enemy for the purpose of...
 of the people, with...

...society
 ...feel
 ...potatoes.
 ...take this
 ...main
 ...ts of
 ...in it,
 ...are sub-
 ...antish?
 ...igent
 ...me, nor
 ...to es-
 ...al, and
 ...in him-
 ...qualifica
 ...at them
 ...public
 ...the utility
 ...danger,
 ...propor
 ...over to
 ...in imped
 ...he imp-
 ...ment
 ...the
 ...strict
 ...rites,
 ...ing the
 ...ossible
 ...by God
 ...own
 ...increase
 ...other
 ...term, and
 ...return -
 ...nying,
 ...to add
 ...wunders
 ...we be
 ...like
 ...fidel
 ...gale, &
 ...back
 ...of all
 ...the destru-
 ...the signs
 ...and out,
 ...periences.
 ...duly of
 ...to

bedings of life and salvation was made the fuel of a bonfire. Christ was hunted up and crucified without remorse; there was shame to Manu, ^{and} ~~not~~ to shed the tear of humanity, at these horrors. The heart chilled, all Nature wept. The sun was clothed in blood & the Moon in black teeth.

The Rulers & the Agents of the Jewish government, the authors of their own miseries, (and ^{only} had ^{the} ^{best} ^{of} ^{the} ^{human} ^{order}), their domination became a terror to all flesh, and the Empire was filled with horror, blood, and woes; death was desired as a mean of relief from the horrors of life, and thousands entered its gates daily. France became a ^{kind of} ^{the} ^{center} to the World of perdition, surrounded by Nations beheld the scene and was lost in amazement.

In this situation despair compelled those who still had influence, energy and courage, to fly from the ravages of the existing ^{state of} ^{things} to that last political refuge from infidel misery, — a military despotism — heretofore regarded by Mankind as the consummation of ruin; — still it was considered a real refuge from the horrors of the former (infidel) system; horror which no Nation had ever before suffered, and which no imagination had ever anticipated. — The scheme of oppression was now settled; and the miseries to be suffered came on, like the course of the seasons, in a regular expected order. Tax upon tax, reaching every fruit of human labour, and all the property which taxes can reach, drawing blood from every vein of the miserable inhabitants. A train of species immense in their numbers and stationed every where, prowled

in every solitude, on side, and the and anguished ~~the~~ ^{the} ^{opening} Cattle, & away with or to fall with the swarms daily from gospel ^{the} ^{scable} ^a ^{been} ^{deaf} ^{eyes}; and probably the weep the hearts. In this and her the gro called a became where the sleep reaches The one ^{an} ⁱⁿ ^{the} ^{desert} ^{by} ^{the} ^{desert} ^{from} ^{the} ^{gate} ^{into} ^{of} ^{what} ^{large} ^a ^{the} ^{what} ^{her} ^{where} ^{her} ^{at} ^{every} ^{the} ^{far} ^{more} ^{than} ^{let} ^{flood} ^{opening} ^{and} ^{for} ^{signed} ^{it} nd ^{up} ^{be} ^{marked} ^{of} ^{Spain} ^{over} ^{run} ^{down} ^{of} ^{Belgium} ^{Austria} ^{ch} ^{arms} ^{of} ^{their} ^{Every} ^{the} ^{the} ^{under} ^{had}

20
21
22
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

in every Road and Street, in every City & Potestas, and haunted the Church, the fire-side, and the closet, carrying fear, surprise, and anguish to every heart. -

The ~~French armies~~ were yoked together like Cattle, & driven to the Camp, to waste away with disease toil and suffering; or to fall with life agony upon the eagle of the Sward. - The female sex sunk gradually from the high level to which the Gospel had raised them, towards the miserable degradation to which they have been depressed by Mohammedans & Savages; and lost all their influence, and probably all their disposition, to check the vice, refine the Manners, and amend the hearts of men. - -

"In this state of things" Religion was dead and her remains lay in the streets of the great City, which is spiritually called Sadam & Egypt. - The Kingdom became a Carnal-house of Atheism where the final snuff had been laid, at the departure of life, of hope, & salvation.

The French Nation in this career of infidelity ^{& military despotism} and ^{by conquest} ^{by conquest} raised large sums of money by ^{confiscation}, Robbery, intrigues & power. From the people they gleaned and brought into their coffers ^{the last remains of their usurped power} the last remains of wealth. With this money ^{they raised} ^{from Spain to} large armies greater in numbers than the whole Kingdom of France of great military capacity hundreds of thousands. This immense humberable multitude they sent on every Neighbouring state, and their formidable power swept all before them like the drift before a mighty flood? The life liberty, property & Religion of every Neighbouring state both friends and foes was consumed and consigned to one common grave; a boundless scene of desolation every where marked its course. The power & pride of Spain was broken down; Italy was over-run; the King of Sardina was driven from his Country; Switzerland, Belgium, Batavia, Germany, Prussia & Austria, bowed successfully to the French arms, and ~~was~~ the pride of their glory was taken from them. - Every Republic on the eastern side of the Atlantic was blotted out from under heaven. - Whatever was common

... was
... Chris
... was
... the
... horror
... Wapt
... had
... the
... French
... their
... impels,
... terror
... was
... and
... a mean
... life, and
... the
... the
... and
... am
... fell
... from
... to that
... inf
... by
... ad
... mation
... horrors
... to had
... which
... the
... The
... expected
... ling every
... and all
... can
... veis of
... It
... numbers
... travelled

and irretrievably (as impudently) France
 was done, and done in defiance of
 every law of God and man, of the
 most solemn treaties, of the most ab-
 -solute promises. — ~~France~~
 The Legislature of France, ^{in their outlet} to deceive
 & appease the people, made three
 great public promises; for which
 they pledged their faith to the world.
 — One was, that France would make
 no conquest. — A nother was that
 she would make war only on ty-
 -rants. — The third was that she
 would give liberty and equality
 to all people, whithersoever her ar-
 -mies came. — Did France comply
 with these promises to the people — ~~the~~
 her pledged faith. — No — when her
 armies were raised and in the field
 of conquest & booty, instead of
 these objects, instead of liberty & equality,
 to conquer & enslave, or attempt to
 conquer ^{the last result of imperial rule} ~~the~~ ^{as the sub of her action} ~~the~~
 she swept away with the bosom
 of destruction, the republics of
 Pisa and Venice; the thirteen repub-
 -lics of Switzerland; the republics
 in alliance with the Switzers; that
 of the seven Isles; that of Saint
 Marino; all the free Cities of Ger-
 -many; and the republics of Genoa,
 Geneva & the Netherlands. One (repub-
 -lic America) ^{alone} remained on
 the face of the whole earth. — and
 that because ~~the~~ ^{it} was that Canni-
 -aut, or that the giant was unable
 to wade through the bellows of the
 Atlantic. or that God, in his unhesi-
 -tated goodness designed to preserve
 the American Republic as an aspe-
 -rum from the horrors & loads of war
 of ~~impudently~~ ^{militarily} ~~power~~ ^{or political} ~~impudently~~
 Impudently may be ^{justly} regarded as a great
 two edged sword, hunched at the root
 of all moral principle, and the sure
 of all moral obligation. — Atheism is
 the highest degree of impudently. ^{second} ~~Down the~~
 Profane & irreligion ^{by the spirit of impiety} ~~of impiety~~ ^{of impiety}
 are of the same species spring from one
 common Mother & tend to the same
 destructive end.

246) The
 by the
 of fact
 are in
 the Wri
 Rapine
 Virtue
 Street
 1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 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

The Sons of infidelity Captained
by Vallaire, Wadsworth &c. into a bottom
of faith, in which the legions of infidelity
are embarked, and Cruising together over
the wide spread world, on a voyage of
rapine & blood, ^{established} against ^{peace} ^{virtue} ^{even} against the Omnipotent God.

Creed

- 1st God is Nothing.
- 2^d Government is a Curse.
- 3^d Civil-Authority, Usurpation.
- 4th Civil Society the only apostacy of man.
- 5th That the possession of property is Robbing.
- 6th That Charity and Natural affections
~~are~~ are mere prejudices.
- 7th Adultery, assassinations, poisoning,
& other Crimes of like Nature, are
lawful, & even Virtuous.

From such a System, from such a faith
May God deliver the American people,
and stop its influence, & put down its
power where ever it is. — And prevent it
where it is not.

The great ruler of the universe hath
given us an infalible rule to assist and
direct our judgments in the choice of men
and measures. The rule is simple, impreg-
nable, and obligatory. ~~The tree is known~~ ^{The tree is known}
~~by its fruit.~~ ^{by its fruit.} There must be rea-
son and necessity, be a meetness in
the prince & the element over which
he presides. As certain as the tree imparts
Character to the fruit, so certain will
the administration ^{partake} ~~be~~ Character of
the administrator. A demon cannot
rule in an element of peace, nor can
a saint in an element of violence.

We believe that — He who rules fame in blood
and slander is a murderer ~~of the innocent~~

He who abuses power & violates the sacred
Charter ought ^{not} to be vested with power.

He who ~~violates~~ ^{violates} the mild and beneficent
laws of God, and man is an infidel, injures
society, & forfeits his privilege.

He that lends himself as a prince to
faction is unfit for Civil rule.

He that is proud, & ambitious is a tyrant
& will wrest from the people the bless-
ings of ~~the~~ ^{the} civil & political liberty.

France
France of
of the
most ab-
tract
to receive
in three
in which
the blood
would make
was that
on by-
that she
nately
her ar-
lumply
ple - the
in her
the field
ty becom
of equality.
tute to
rule
than -
loss
of peace
then re-
republics
fers; that
saint
of Ger-
of Guoa,
one repub-
and an
tho. - and
to common
was unable
me of the
his unban
to preserve
an ap-
d & was
political
on a great
the root
the since
theism is
the. - from the
theism he
him are
same

In the choice of a Chief Magistrate let reason prudence & wisdom be called to our aids, and in the choice let us imitate perfection as far forth as we have it in our power. A peace-able ruler must be the interest of every one. one whose deportment through life has been in honor & support of established principals - one that is true & firm. One that is ^{exemplary} wise & prudent. One whose habits and Constitution is adapted to Civil Rule. One that loves liberty and reveres the laws of God and man &c - And peace prosperity & liberty without end will be the reward of the Wisdom. — of your choice. —

Your attention is requested for a few moments to the signs of the times. And I will first enquire, has this infernal bottom Crops, the bellows of the raging sea, on her errand of rapine, & blood, is there no signs seen of her arrival in Name of these United States. ~~Has~~ The sacred Charter of our Civil & political rights ^{ever} published by the unhallouded hand of ^{any} usurper & impostor ~~has~~ been ^{violated} ~~of~~ the Nation ^{has} ~~been~~ ^{disregarded} — Is there no signs, ^{seen} of disregard & disrespect to the sacred Charter of our Civil & political rights. — No invasion of the laws & established principals — No signs of a fault finding fastness, hereticonizing spirit. — No arraigning acts. — No persecting & slanderous spirit — No false accusers, No false publishers against their better understanding. — No disregard to Moral principals & Moral obligation. — No signs of ~~bullying~~ ^{bullying} doing to others what they would not that others should do to them. — No breaches of gratitude — No signs of irreverence to the great Ruler of the universe. — No invidious & blasphemous comparisons of profligate man to God the Father, & Christ the son. &c — If none of these signs are present the vessel has not arrived. — But if all or the most of them are ^{in private & public life or both} ~~in private & public~~ ^{seen} ~~seen~~ then with all certainty the infernal bottom has reach'd our shores, and

we may well begin to fear that the Cancer
of Corruption has found its way to the
Vitals of our institutions - all these
Signs wherever seen are infallible
sinking after power and the destruction
of ~~human~~ happiness - And may be known
by their satanic & intriguing spirit, by
their bold opening & closing ports.

The danger will have first, & most to ap-
prehend, ⁱⁿ hurried in our own bosoms.
& secondly from foreign ^{process} Nations
of less are the instruments of their own
misfortunes the ^{of} ~~last~~ ^{by} ~~merger~~
in favour of ^{part} ~~part~~ ^{individual}
ed zeal - of the American people wo-
uld avoid the mirages of this picture of
infallible ^{of} ~~the~~ ^{sure} destruction of human
happiness - If they would appreciate liberty
and its inalienable ^{rights} ~~privileges~~ ^{of} ~~the~~ ^{people}
- sent first ^{upon} ~~the~~ ^{discovery} ~~of~~ ^{the} ~~spirit~~ ^{of} ~~factious~~
the spirit of Revolution & Misrule, the
spirit of usurpation & tyranny - discern
- tumour every where profligacy & impi-
- detestable ^{and} ~~aspirants~~ ^{will} ~~soon~~ ^{cease}
to presume upon the ignorance, or the
rights of the people -

The happiness and utility of government
together with a ^{lesson} ~~of~~ ^{of} ~~utility~~ ^{may} ~~be~~
happily illustrated by the ^{providence} ~~of~~
the great ^{teacher} ~~of~~ ^{the} ~~world~~ ⁱⁿ ~~his~~ ^{uni-}
- versal destruction of the liquid element.
The world was his Ocean of Waters from
which the wide spread ^{is} ~~the~~ ^{water}
- ed, and invigorated, & her innumera-
- ble streams supplied and supported, all
of which from the least to the greatest
return to the Ocean, according to their
respective Capacities ⁱⁿ ~~the~~ ^{of} ~~the~~ ^{thus}
upon the ^{principal} ~~of~~ ^{of} ~~the~~ ^{the} ~~whole~~ ^{world}
is ^{best} ~~with~~ ^{the} ~~running~~ ^{flood}, & made
fruitful, and the Ocean and the streams
mutually supplied and maintained & the
world enriched -

As the Ocean is a blessing to the world
- so is fair and equal Gov-
- ernment ^{wisely} ~~administered~~ ^{to} ~~Man~~
wisely administered, under like Economy
With one Current & one Common ef-
- fort the American people have
obtained a government, borrowed

intricate
Called
to us
with as
peace
of every
through
part of
that is
suppose
and can
delle.
we the
and
the
the
a few
and
infidel
of the
Kafine,
of these
United,
of acc
with
the great
to the
holical
& esta
of a fault
of spirit
persecut
the accu
ten letters
to Moral
- No
others
should
gratitude
The great
inmedi
ous
rather, &
of there
that as
of them
to the infi
dies, and

upon liberty & equality constituted by
 the authority of the people & for their
 happiness of all - It has now been
 happily administered upwards of
 fifty ^{years} and its blessings ~~liberally~~ ^{liberally} ~~distributed~~
 - ~~distributed~~ on all, blessings Natural Civil
 Religious & political; - It establishes
 Justice, insures domestic tranquili-
 - ty, provides for the common defence,
 promotes the general welfare, secures
 the blessings of liberty to ourselves & pos-
 - terity, the liberty of conscience & the
~~indefeasible~~ ^{unalienable} ~~rights~~ ^{rights}
~~inviolable~~ ^{unalienable} ~~possessions~~ ^{possessions} of worshipping
 the great ruler of the universe ac-
 - cording to the dictates of our own
 minds - There are a few of the many
 of the inestimable benefits derived
 from our happy government.
 Hence it becomes the duty and
 interest of every member of the Com-
 - pact, according to their respective
 Capacities to strengthen maintain
 and support the government, and
 by mutual reciprocity between the
 government and the people & the
 people and the government, both
 will be maintained and protected,
 and the blessings of liberty & equa-
 - lity perpetuated & prosperity &
 happiness insured - Thus we
 shall be united as a great Moral
 power & become a terror to tyra-
 - nts, and the wonder and admira-
 - tion of the world.

250
 Christ
 from the
 Whom
 " Twice
 the ex
 at the
 over
 the hou
 at the
 among
 their
 executed
 of his
 - dency
 waited
 - hold
 the de
 at the
 - ing
 appear
 began
 When
 - bled
 of the
 of God
 for an
 and f
 his Ca
 and h
 - ed a
 Sepul
 is. This
 tomb,
 bed o
 in his
 great
 present
 Lord?
 alone
 with
 from
 the ma
 need
 ; he b

B
 he
 A
 No
 be
 the
 but
 by
 the
 had
 700
 still
 ago
 the

...wards of
...natural level
...tranquili
...in defiance
...fare, recurs
...value & pos
...ness & the
...shiping
...verse ac-
...of our accu
...of the many
...derived
...ments.
...duty and
...of the Com
...respective
...maintain
...ment, and
...ness the
...to the
...ed, both
...protected,
...ly & equa-
...parity &
...us we
...not Moral
...to tyra-
...admiral

Christ the Resurrection the first born
from the womb of Nature. — without
Whom there is no salvation.

"Twice had the sun gone down upon
the earth, and all as yet was quiet
at the sepulchre; Death held his scepter
over the son of God — still and silent
the hours passed on — the guards stand
at their posts, the rays of the midnight
moon gleamed on their helmets and on
their spears — the ~~minions~~ ^{enimies} of Christ
sculked in their recesses, the hearts
of his friends were sunk in deep
— dency & sorrow; the spirits of glory
waited in anxious suspense to be-
— hold the event, and wondered at
the depth of the ways of God.
At length the Morning Star arriv-
— ing in the east announced the
approach of light; the third day
began to dawn upon the world
When on a sudden the earth trem-
— bled from its center, and the pines
of heaven were shaken, an angel
of God descended, the guard ^{shrunk} ~~fell~~
from the terror of his presence
and fell prostrate on the ground;
his countenance was like lightning
and his raiment was as snow: he roll-
— ed away the stone from the door of the
Sepulchre & sat upon it. — But who
is this that cometh forth from the
tomb, with dyed garments from the
bed of death? He that is glorious
in his appearance, walking in the
greatness of his strength. Is thy
preceiver, O Zion? Christians it is your
Lord! He hath trodden the wine-press
alone: he hath stained his raiment
with blood, ~~but~~ now as the first born
from the ^{womb} of Nature, he meets
the morning of his Resurrection. He
rises a Conqueror from the grave
; he brings salvation to the sons of
men.

Never did the returning sun usher
 in a day so glorious? It was the
 Jubilee of the universe. The morning
 stars sang together and all the host
 of God shouted aloud for joy:
 The Father of Mercy looked down
 from his throne in the heavens; with
 Complacency he beheld the world restor-
 -ed; he saw his works that it was
 good. Then did the desert rejoice;
 the face of Nature was gladdened
 before him. When the blessings of
 the Eternal descended as the dew of
 heaven as the Refreshing of the
 Nations. Christ is the Resurrection
 the Way & the life; Comforter, Com-
 -forter ye one another, for as Christ
 is raised from the sleep of death
 to his followers must, to reign with
 him as the triumphant Prince of peace
 in glory!"

Observer

A Reason of the hope

The ^{great} Object of Christian hope
 is the Resurrection of the dead
 and Eternal life, in God's glory,
 as Christ is the grand object of
 their faith -

Depend this hope & faith with meek-
 -ness and fear, with that heavenly
 temper which the spirit of your
 indwelling Lord must infallibly pro-
 -duce - Not partly & suspicious-
 -ly, not with an air of words unbel-
 -ieving the integrity of the cause,
 but while you are doing it you
 should forget his presence whose
 Cause you support & dishonour your
 Lord & give the enemies of the Cross
 an advantage - The Christian Armour
 is the testimony of God in your own
 soul - otherwise you stand in weakness
 & depend as a mere man -

Thro' the
 The faint
 Beneath
 And ten
 Welcome
 The seed
 What for
 The great
 Thus in
 Your
 The way
 And his
 Tell me
 Discern
 The My
 The low
 Then
 Daring
 Religion
 And al
 Amb
 And go
 Shining
 A tem
 Beyond
 Where
 To see
 She pro
 At the
 The ga
 Her
 And
 Baptis
 May
 Pious
 And the

Religion

Through shades & solitudes profound
 The fainting traveller winds his way
 Beside whose meteors glare around
 And tempt his wandering feet astray.
 Welcome, three welcome, to his eye
 The sudden moon's inspiring light
 Whose forth she sallies through the sky
 The guardian Angel of the Night!

Thus mortals blind and weak, below
 Pursue the phantom bliss in vain;
 The world's a wilderness of woe,
 And life a pilgrimage of pain!
 Till mild Religion from above,
 Descends a sweet engaging form,
 The Messenger of heavenly love,
 The bow of promise in a storm!

Then guilty passions edging their flight,
 Sorrow remorse affection cease;
 Religion's yoke is soft and light,
 And all her paths are paths of peace.

Ambition pride; revenge depart,
 And folly flies her chastening rod;
 She makes the humble contrite heart
 A temple of the living God. —

Beyond the narrow veil of time
 Where bright eternal ages roll
 Do scenes eternal scenes sublime,
 She points the way and leads the soul.

At her approach the grave appears
 The gate of Paradise restored.
 Her voice the watching Cherub hears
 And drops his double flaming sword
 Dazzled with her penetrating fire,
 May we the crown of glory gain;
 Ours when the host of Heaven aspire
 And reign with God forever reign. —

Montgomery.

in whose
 was the
 morning
 the hour
 day;
 down
 uns; with
 old restor
 it was
 the soul;
 saddened
 wings of
 die of
 of the
 within
 or, Com-
 a Christ
 of death
 sign with
 me of peace
 us
 hope
 than hope
 to dead
 the glory
 feet of
 with much
 heavenly
 of your
 fully pro
 vicious-
 and's unbr
 the cause,
 it you
 whose
 knows your
 the cross
 than armour
 your own
 in weakness

Faith in God
Hebrews 11 chap 6 v

But without faith it is impossible to please him; for he that ^{cometh} to God must believe that he is, and that he is a rewarder of them that diligently seek him.

A man who acknowledges God, under ^{such} sense of his great Character as to believe that he is God; If he act rationally & consistently, under that conviction he is in duty bound to worship God. For this belief amounts to this faith that there is such a being as God, infinite, eternal, unoriginated, self-existent, the Cause of all other being; on whom all being depends, and by whose energy, bounty and providence, all other beings exist, live & are supplied with the means of continued existence & life. He must believe also, that he rewards them that diligently seek him; that He is not indifferent about his own worship; that he requires adoration & religious service; and that he blesses, and especially protects and saves, those who, in simplicity & uprightness of hearts seek and serve Him. - Without faith it is impossible to please God. - We have an abundant revelation, that teaches faith in God through Christ, the great sin offering, without which viz without such a faith as is here described, a man can no more please God than Cain did or be accepted of him; than Cain was. - Cain acknowledged God by his sacrifice but ^{was not} accepted before the altar no sin offering ^{no sacrifice of his heart} therefore his sacrifice was that accepted. Abel brought with him a sin offering ^{was} accepted in reference to Christ the lamb slain before the foundation of the world in divine counsels, as the great sin offering of the world and sacrificed under the above described faith and his sacrifice was accepted as well pleasing to God. with this faith abiding in our hearts, under the dispensation of divine providence, we will be accepted of God in Christ through Christ our great sacrifice.

It is a
God's
desire
to be
by their
sing
&
before
- faith
of the
shall
is a C
well
which
his si
and a
a sin
Christ
fully
and
last
sacro
no s
on a
then
Christ
of G
other
but
Christ
man
He s
then
me
but

It is evident that the Holy pure Nature of God abhorre sin as much under the gospel dispensation, as he did under the law - No service can please or be accepted of by Him, but such as is performed according to the Gospel of his son, in that spiritual worship which God thus infinitely spirit requires. - without holiness of heart & devotedness of soul no man shall see the Lord - for Gods out of Christ is a consuming fire. Very rebellious man will find the fire of God to consume him which otherwise would have consumed his sin. - Let Dearest servants beware and all such as think they have found a way to God, to heaven, & happiness, without Christ ~~and without the above~~ in his full Character as the propitiatory sacrifice and ^{divine} saviour of the world, answer this last Test above, & recollect that Cain's sacrifice was rejected because he brought no sin offering - if indeed they have found an acceptable sacrifice without Christ then indeed they may be saved without Christ, independent of Christ. - The word of God tell us, ^{that} all that ^{glorify} ^{up} ^{of} ^{God} other way or enter into the fold, except by the door are thieves and robbers Christ says I am the door by me if any man enter in he shall be saved ~~He~~ - again He says I am the way & the life & the resurrection & there is no saviour beside me, again no man can come to the Father but through the son - He - -

in of a
 to God
 he is
 with
 God; under
 as to
 National
 nation
 God's
 faith
 impi
 constant;
 whom
 ever -
 all other
 and with
 me &
 the new -
 him;
 about
 requires
 men
 he; and
 objects
 truly
 were
 able
 abundant
 God thro
 sing,
 such
 a man
 in Cain
 an Cain
 up and
 his sa
 in the
 of his heart
 of
 accepted.
 offering
 that the
 of the
 the great
 and sava
 bid faith
 will
 the abiding
 of
 of
 of