
The year 1736 was filled up with remarkable tokens of providence towards the country in general, but more especially towards our family. Some time the year before we heard of the throat distemper prevailing very mortal at the Eastward and in the Winter 1736 we frequently heard of its proceeding & raging exceedingly which made our hearts to bleed for those so visited and to tremble fearing what the ensuing year would bring on us— we were in expectation and did as it were wait for the judgments of God which seemed in some measure to lessenize the minds of people— it continued coming nearer and nearer as it approached it lost some of its terror growing more mild and less mortal. In the Spring it reached Westerfield, Hartford and several towns now appeared at its first coming in a terrible shape the next Summer & Autumn following it spread this part of the Country. Several Town escaped in some Towns proving very mortal & terrible and at others very gentle and in the same town to some very terrible and the effects awful and to others light. As to our family and myself in particular— I was under melancholy and difficult circumstances.
occasioned me to spend great part of my time that spring and summer at Springfield. I went first in the of April and returned the beginning of May and found my Brother Lyman dangerously sick and in a few days his child also was taken very ill in about a week's time I was obliged to return to Springfield again left my Brother and his child both in a doubtful state with hopes the worst was past with them. I went from home from prudential motives but it was with many reluctance and with a heavy heart I left my Friends.

I had not been gone long before I heard of my Mother being laid up and suffering much pain with the Dysentery which made me very uneasy and more long to go home but was as I thought providentially forbid I was soon after seized with the throat distemper but it proved but a light visitation and some part of after some time heard of the amendment of my brother and my Brother E's child but was presently made sorrowful by hearing my Sister Packer was dangerously sick of the throat distemper and had left his infant child the messenger had scarce done speaking as it were before we heard again that Sister Polly went to be helpful to Sister B. was

Then taken with the same distemper and it was hard upon her and Sister's eldest Daughter had it excusing bad at the same time and poor Family was in a distressing situation for some time in the meantime my Brother Edward's Wife fell into great weakness and as they feared a dangerous weakness of some of the servants things my letter I give a full account of in a date letter and also that she was much overcome in that degree that she had a little weakness and pain in her breast it was very unnatural to me to be absent from home at such a time my soul did long after my Father House but I felt as if I was banished for some circumstances relating to for being going home but took care to ease my Mother of the burden of burdens that lay upon her and I soon knew she had recovered her health and rest of friends were better But in the meantime Mrs. Hopkins and his eldest Daughter were taken with a very bad fever and again which had them till the of Sister Lucy sickness three days before her death and just about that time Mrs. Hopkins family were taken with the throat distemper and five of them he had it some of them considerably bad at the time of Sister Lucy's sickness and after our family were in the
After her Return from Springfield, she writes that
She was born until her her sister was built.

On Monday evening went to Lucie's grave, I found
it at Jerusalem's left hand, a place I had often paid out
for myself. She next morning I saw her ill, & by noon
was certain, it was with the same Distemper and began
to take care of, put things in such order, as would be left
to leave them - at night I grew very ill for the time,
but was not under any amazement at all. But felt a
Calmind, that I cannot account for which do seem
arise from a satisfaction, that my soul was safer, nor
altogether from Senslessness & stupidly. But as my
Distemper proceeded upon me, I was apt to be lost, &
found it difficult to fix my thoughts; and I soon grew
Debility at times, but the my Distemper was had
upon me, yet my courage kept up, my spirits seemed
generally in a pleasing posture - I always hoped for the
best, my mind was much solemnly, I seem to be set
at great distance from this world, 
I have no concern
with it. It seemed to me a vain Filsome place
that the inhabitants were strangely wild, lost &
bewildered and seemed a comfort to me that I was so sepa-
rated from the Confusions of worldly affairs, by my
present affliction & danger, my mind in general, this

The most distress condition, worn out with grief
and terror and with the greatInstance which lay
upon them for want of help (my brother, and
after Molly, not being fully recovered from their
own sickness). The Neighbors being frightened and
almost as shy as it had been the Small Pox.

My sister died August 21st on Saturday
morning at which time, my sister Molly, as was
scared at the point of death with the same Distemper;
the next Tuesday morning, I was seized with it,
and in less than a week's time was brought to death.

On Saturday night, Molly, was seized with the same Distemper, and my
sister Molly, she better of her Distemper, in the
almost distress, and horror in her mind and in
a manner hurried out of her reasons which if it
self, would have been a true affliction.
Misanthropy was yet in a quiet frame. At first thought of the danger I was in, it was not without a deep concern, for fear I was not prepared for death. I did not think of it, to seek for mercy. As well as I could, the very much unfitted for it, but always hoped to get well. I knew when I thought of dying, I had some hopes of going to rest, as I feared. On Wednesday night I was much out of my head, and I was rational about it and had great deal of my time after that, yet my mind was full of strange ideas. By Thursday night I was very bad, my fever raging exceedingly. I after that my spirits were raised much, raised by my disempowerment and I thought myself better, and about that time I began to hear the sound, or rather to have strange ideas, Ideas of music, the finest, most exquisite, and solemn, by far that I had ever any conception of before, my ideas were of its being a vast number of voices in the air, it summoned my my inner ideas into union with the other worlds, my to be very much raised, with it, sometimes felt left or in a sort of trance, had scarce any distinct ideas, hardly knew what, or what was, but felt like a wave in the air, held there by the music, and the I was something delicious and sometimes left, yet I was to a considerable degree rational, and consulted with myself about it. I concluded it was in my imagination only, I thought of speaking of it to those about me but for love left that should abate the pleasure I took in it, or occasion the ideas to leave me at times I endeavored to give close attention to it, discern the notes more particularly, and then it would vanish from me when any body spoke to me or when I was talking I should lose the idea but when I lay, still again they would instantly return. This held a day or two and I began to change to the ringing and tolling of bells, and at last against my will to the nearest notes of a violin, executing finely and distinctly, the finest of the kind I ever heard, but to shoo against it it seemed to erase my spirits in a different manner I made me felt away by light as if I could fly, which made me uneasy and afraid to be or in reality then I was in some degree out of my head which made me think talk of it to those about, and then it left me. Then I think was on Saturday night.

She wrote some account of the state of her mind in her sickness as follows, the considerable part is torn off. My heart was moved to love and
and gratitude to God: Reversing my great Benefactor, but my Ideas at this time were somewhat confused. I was unable to examine the acts of my own mind, but I held this confidence, or hope, some time, when I was out of my head, & thought myself sick, & lost, or at a River side, & among strangers. That would not drive me home. I began to get that the in Diet I have Since to exercise my thoughts & being trusting in & loving Jesus Christ: & that that if I did die, I should be safe enough: if they would let me get home and be in the exercise of Faith, & dependence upon him.

But all my notions of these things were somewhat confused. On Monday I grew sensibly better, & Tuesday was got out of Bed, which I had not been for six days before, & came steadily to myself: Reason and begin to find myself capable of attention in my state. I found more pleasure in Religion than I had ever done before, and a great desire my life should become one continued act of Devotion & the road not depend on my late supposed faith as true; yet it had left a grateful sense upon my mind. It was pleasant to me on many accounts, to find myself growing better, especially because I was not in such present danger of Death, & because

I might not be so unwelcome to Parents & myself as Molly, who were almost worn out with grief & tended. Yet I came back into this Restless World again (from which I had seemed to be set at so great a distance, with a Constant Regret). I shrank at the thought of being exposed to Snares & temptations; & having my mind filled with trifling but Devotions. I was almost recover'd, but necessitated my great affliction & the distressing circumstances of the Family, enjoy a cabinet & Diet, and indeed an Soothing & Exhilaration of mind, which I was very loth to lose; but as I grew well I found it necessary & to some degree natural, to concern myself with the wind - And the Business & cares of it would sometimes engage

For use and debate minds, which I have ever since grown under & I to myself is better to seek - There is no part of my Life I regret the passing of so much now that I Reflect on with so much Pleasure. I beguiled my self in past Privilege of being so free from the world & its concerns of it. But I must not & am in great measure got into them again. I find myself more & more affliated with them engaged on the
Magnify the Lord. Ponder the greatness & sovereignty of God with delight; and let his taking away my Sinner by Death under such affecting Circumstances be a bitter dissipation to me yet I found no Dispersion to fault the providence of God but flatter myself I could see him entirely just therein; & take no Pleasure in his Sovereign Disposal of all things - I see myself in his hands & that it was of his own mercies that I was spared - it seemed to think how formal & black I had been in Religion & was truly shorn at the thoughts of being so again - I see that Happenings was in God & Religion only & the world around like an empty Troublesome place - so full of snares I did as it were dread to come into it again & I should be found with those vanities - Every thing that treated of the vanity of world, of the greatness & Excellency of the things of Religion commended to my Heart & I sensibly apprehended the truth of it - the Spiritual great part of the Scripture was my Delight the Book of Psalms seemed as a mouth unto me.

The remainder is of - No doubt I believe it would look like boasting which she carefully endeavor to avoid the appearance of, in all her conduct through life; & manifestly evident in all her writings.

Man is a dream and must live by dreaming for all his pretensions to deal in reality, he is very insufficient for them.

Prosperity inflames our guilty Lust, and adversity is ready to over-turn & sink us.

It must needs be an inexplicable grief to them who do not believe the government of a wise & good Providence & a state of future Rewards & Punishments. To view the same remember humane nature is incident to and not of which any individual of us is sure of escaping - To behold the oppressions that are done under the Sun; to see Unrighteousness take place to see one fellow Creature abuse & oppress another, and there is no helper - Also, how wicked must that Person be...
... feel himself to be who believes in future state
... whose only hope is from this world. How man
... yet how fruitless are his expectations—
... how uncertain how unsatisfying, how full of trouble, and anxiety, when
... is the good of this world.

The Righteous have strong towers into which they Russian Ford, and are safe but as for me whether
... shall I flee for refuge they shad o them selves under that Rock which is Christ and despise all
... that this world can do unto them—whether shall
... go but unto him that is able to save.

Samuel

If any think think this be given him. But let him ask in faith nothing wavering for
... that waveth is like a wave of the sea driven with the wind 4 waves—
... for let not that man think that he shall move
... thing of the Lord

A double mind Man is unstable in all his way.

... my greatest burden is my pride and disbelief
... and impatience, and my trusting deserve an after
... communion with God and the graces of his Holy
... Spirit
... make me such as thou would have me to be, let me to serve theeset me to enjoy thee by what
... means thou shalt see fit to.

... I spend much of my time in melancholy reflection on the mutability of our State. & the it is
... for Friends to allow it, Friendships, are mutable, as well as other things.

... Many times, impure sentences are most emphatical

... I begin to see, but it is far from me. Knowledge common
... things, is too wonderful for me—Man for me little
... my matter sufficiently, ever feels confused 4 Down it; the title it can convey, it cannot Retain.

... It is not for the Clay to say to the Potter why hast thou
... made thus

... This vain is knowledge if it be not Reduced to Practice.
We apprehend things very differently rise from another & the same persons from themselves at different times. What brings misery to some is Happines to others, and to the same person what he dreads shrinks at one, he counts a privilidge at another when he views things in another light. Perhaps the Man who is just up with vanity: Price Honnor & Popular applause as a great Happines, but another steals it but vanity before it — Labour which is a grievous toil is some in Natural & pleasant to others. Sicknes & Pain, Contempt & Disgrace which the most universally called affestions, are vastly less so with some than with others — Things become great or small in our apprehension, by comparing them with other things, so the good that this world affords appears very valuable & of great importance to be obtained while it is the best, we have any Idea of it is the sight but when our minds are enlarged with a Realizing sense of things infinitely Superior, how do they vanish into nothing, with what indifference or rather disdain do we look upon them, and thus also do the Evils vanish before greater — Things are what they are made to us what Children prize grown persons despise and what youth are fond of is altogether ignorable to Old People.

What poor wretched Creatures are we always in chase of Happines I never get but just within sight of it, eager to chase our own portions No, Ignorant of what is best for us: never knows how to value our imployments but by the way of them. Lord it not be more even for our present comfort not to be attached but to seek more joy from these things and not to situate our selves for that which is not Bread for again all we work may hardly be to enjoy tho we do not it, but we live upon expectations and when we live to see the abortive end of so many Prospects, and consider the Misery of human nature were it not for some Expectation of a Better state after Death, we could not be Support

May 9 1789

To what Purpose is it to sensible of the Vanities of the world and to be weary of it: when it proceeds not from valuing the Things of another Life: and seeing the infinite Importants of this but only from the enjoyments of this Life being imbibed to us by Continual Toils and Drudgeries: it can by no means rid us of the weakness from the world takes of some of our Kindred taking
My Dear Children

what Legacy Shall I leave you, or what shall I say unto you. Sugar would I do something while I live, that may contribute to their Benefit & advantage. Our Lives are all exceeding brittle & uncertain & as mine at this time is in especial danger; and I am call'd to think of parting with you, and all that is dear in this World.

For grievous, and hard, to think! Leaving you, with Nature so frail, and Sensitive, so ignorant, and exceeding prone to error & mistake, and have your imaginations imposed upon - & in all, so flattering, and allowing, so deceitful, vain and empty, and continually dealing out Disappointment, and Miseries. But why do I reflect so much at the thought of leaving you, if I love how exceeding little can I do to secure you from the evil accidents, and dissatisfactions your Bodies are subject to - from disappointment or frustration of your most earnest desires - But were this granted, could I secure to you all that is most outward Prosperity, how unsafe would you be even these Circumstances - to what I dare not wish for you -
apprehending you would still be exposed to that which is vastly more to depopulate — not only your desires be like to be more insatiable, but your wills more turbulent, and you much more uneasy in losing the least Ego, your corruptions much more likely to strengthen, and you grow more arrogant and independ-ent on Providence, and your national propensities, and Rebellion, against your Maker, to increase — and you with again, & light but still Restless mind, might perhaps, have much, Life, quiet and satisfaction, even in this Life, as it were more exposed to be forever undone, than if you were, from your youths, exercised with frequent Sickness, & pains, with Poverty, & Dispersion, or by some grievous disappointments, & Crosses, forced to give up your dependance on the Word — Of said, Stableness, & steadiness are we compos’d, that our animal nature often breaks, and gives way under affliction, before our wills are subdued, & we made to be resigned, Patient, & humble — Sighs would my fondness for you, have you exempt from great affections, and Troubles, and you & made ventures, & wise pricks, and Happy, by easy methods — But this I must Leave with an

an infinately wise, and mercifully God, who knows your frailty, as well as your pride, & prowess —

But if the World should smile upon you, be upon your utmost watch, and guard, least you be ensnared. Let not your expectations be raised, or your Spirits, State, with the flattering prospects of them you; believe me it is for want of Wisdom & Experience

If you will place your Happyness in creatures, and have much depending, & expectations from them, Cutting Disapointments, are like to be your Reward, if you would not be shocked, with disappointments, you must be prepared for them — those that you think you may most surely, and safely, confide in, will fail you, like a Broken Tooth, or a foot out of joint, Consider how extremely infallible are persons, & things, and have but little dependance upon them — if you will lean upon are some of these, you must at least expect to have your hand pierce
Curses are necessary for us and afflictions our joy and prosperity most dangerous and hurtful; and perhaps unmercy our dealing expectations are frustrate our dearest hopes. Cut off that we may have our earthly refuge.

Firstly believe the being of a God and the revelation he has made of his infinite perfections entirely trust in his wisdom and goodness Submit to his sovereign end in all things to approve yourself to God by hope in his mercy strongly expect a future state of hope in God's free mercy for happiness you must be in a considerable degree happy notwithstanding the many trials you must needs go through.

January 29, 16th

And while Angel the men said hold on the hand the Lord being merciful unto him and it came to pass that when he had brought them forth he said Shave for thy life and not behind thee neither stay thou in all the plain. But his wife looked back and she became a pillar of smoke.
Christians keep themselves in countenance and hold up their heads and all serve their Master while they go on thus dramatically opposite to his example to all his precepts, those delivered by himself as those by his Apostles which he sent — and is not the excellency of the precepts that enjoins a contrary temper (even a generous and universal Benevolence and disposition to treat our fellow creatures with impartiality even as ourselves) evident and is it not the excellency of those precepts that evidences their being divine — and does it not appear to be one great design of the Gospel to cure this oppressive temper and to teach us to seek others’ happiness as our own and to look upon ourselves as one Body, even the whole Humane Species of every Denomination whether Black or white — how to suppress and contradict this satanic design of the Gospel and how contrived narrow & Partial are our aims & desires of good — as soon as we can get the way get to be the Head — instead of seeking others good as our own or the good of the whole we oppose, we distress and that without Regret or Remorse — we send this temper and practice so general that we think there is no danger of being upbraided or despised for it and so we keep ourselves in countenance in short we

Politeness, a polite behaviour I think

I have seen this described. An avoiding all reflection & contradiction, & doing that can have a tendency to give unwillingness to the company we are in. Causing these subjects & such a respectful behaviour as is likely to be most acceptable — Gentilely make to be much like it, that is a gentle, easy, respectful, frank, kind, behaviour, devoid of all roughness — as contradiction, positive assertion, bold reflection or anything that looks like setting up of ourselves or Representing others — Gentilely and Politeness in the general sense of them are but the outward appearance of Christian graces such as love, humility, meekness.

Humility is a sense of our comparative meanness with a disposition to conform ourselves (or a self-conform to that sense an ability to foresee the probability of future events & accidents & a care to avoid them so as we may be exposed to by them, is what is called wisdom and prudence not much unlike it uses it consisting so much in foresight and more in care.)
Humane... a fellow feeling... we suppose
the humane race more profess of these any other
of the animal creation.

Excellency... which promotes or contributes to
true happiness... and that the most excellent
Sensu... which tends most to extensive happiness.

Sympathy... a delight in and disposition to promote
others happiness... it cannot be negatived of us
Equity... a delight in or willingness to promote
others misery.

Ravage... a disposition to promote another unhappiness
merely because they have been the occasion of ours.

Generosity... a disposition to bestow favours... we have a right to for the benefit of others when
it is like to do others more good than the performance
do us hurt... why is gratitude reduced so excellent an affection... it does not appear
be the most excellent disposition... but it is the
Blackshe's mark of stupidity & insensibility to be deaf
of it... for we can never can be made sensible of
the excellency of goodness... it will be when we receive

Benefit by it... nor are any ever like to as proper
object of good or kindness... if those do not from whom
we have received kindness.

Justice... promoting every one, having all the good
that have a claim to by the light of Nature or
Revelation... the Light of nature gives us a
claim to all the good we can take hold of without
endangering or infringing with the happiness
or right of others... just punishment... that
which is necessary in order to cure the offender or
prevent more general or partial sort of mischief and
so likely to promote general good in the end.

Ignores... what do we understand by it? Something
that is supremely Beautiful or excellent... and
God is glorified when his excellencies are made
manifest and the more his perfections or excellency
are apprehended as such in the same degree is,
be glorified and wherein consist the chief happiness
of all and perfections of all his rational creations.
Very difficult to apprehend the perfection of God and of our being in his sight & presence; I take to be what is called having the presence of God — perhaps the more especially the having a lively sense of his goodness exercised towards us.

The Root of evil is that which tends to misery and the greatest evil that has the most extensive tendency to misery — but every one cannot foresee all ways in which tends most to evil. These are we have need of particular prohibitions.

A lie is purposely exciting a dependance in others, & their failing of yours, or purposely exciting in them false conceptions when it is like to be to their or some others damage.

Some minds are so expanded as to take into their view all subjects apprehended by them, capable of happiness — & felt in great measure as their own; & not only one as it were with all the human race but are happened by the happiness of every being capable of it — but who is there that can apprehend

The happiness or want of others on so lively an view it in so distinct a manner as they do their own, nor is their neighbour just in the same manner as themselves.

I have somewhere seen it observed that we while in we are made more for action than speculation, and it seems, for the more we speculate the more we are confused; the more we endeavor to know the more we are lost, and bewildered, and plunged in insuperable difficulties — poor broken, impotent, creatures, rashly ignorant, yet mighty pretenders to knowledge; always for going beyond our depth — knowledge is too wonderful for us in this life — if we do more and safeguard less perhaps we should keep more within our own sphere and be more profitably employed.

Boldness and assuming confidence does not belong to wisdom much more where man will see himself so dark and confound a creature, that after his most painfull diligence; to inform himself, he is extremely prone to mistake of error; which one would think should make him cautious; except to be Rostently Positive.
We find upon Saul, that those of the most refined speculations, when they come to action, are subject to prejudice, and influenced by passion and partial views; and are bewildered and lost, and cannot view but one side a thing, which when at a distance, they could view all round, and distinctly take the dimensions of it.

The Subjects of Religion are great & are full of great importance, and require to intensity an application of mind, that it some means our weak spirits - not only of those who are wholly undps, to such meditations - but also theirs who delight in them - therefore God has in infinite wisdom allowed, ye make it necessary, to spend much of our time and thoughts on other things.

Jonah 12-34-35. But it displeased Jonah exceedingly & he prayed unto the Lord & I pray the 0 God was not this my saying when I was yet in my country; therefore I fled before thee unto Tarshish for I knew that thou cast a gracious God 0 mercifull & slow to anger 0 Repenteth thy evil Therefore now 0 Lord take I beseech thee my life from me for it better for

for me to Die than to Live - then it the Lord doth then well to be angry

And it came to pass when the sun did arise that God prepared a vehement east wind and the sun beat upon the head of Jonah and the painted and withered in himself to die and is it better for me to die than to Live

and God do to Jonah doth then well to be angry for the good.

We may remark of Jonah affliction which was so great as to make him weary of his life, proceeds from disappointment of his ambition andCross of his Orde but afterwards partly from bodily indisposition and an impatience at being deprived of the comfort he had from the shadow of the good - and both times God says, dost thou well? implying he did very ill to be angry - impatient or deformed so as to wish to die on that account.

It is not an act of Religious but often of impatience to desire to die, because we meet with Crosses and Disappointments in this Life - if we used this words as not abusing it and regarded it only as what God has given it to us for it would not be so often Disappoint us
A single life to people in years is somewhat vacant and solitary, especially to a woman, whose affairs lie in a narrow compass—they meet with but few new things to cultivate, or entertain, them, but little expectation to feed upon. Except they can fill their expectations from another life and place their happiness in Religion and the improvement of their minds, they must needs wax dull and want motive for action. But if they can make Religion their chief end, it is a life of wonderful advantage, and of safe comparison with what else. If they can have expectation enough, or their lives can any ways be diversified enough, to keep their spirits going—why is it not at least many times to be preferred? But we are such creatures, we must be beguiled with vain hopes and expectations, to ease us along through the world, and when we have lived long and been so often defeated as to have done expecting for ourselves, we want children to expect for—those that do not make Religion their refuge, must upon creation or their life would soon become a burden.
Hark! She bids her friends adieu;
Some angel calls her to the Spheres
Her eye, the radiant Saint Anne purcorse
Through liquid phlegmas of tears

Farewell, bright soul, a short farewell
Tell us, shall meet again above
In the sweet groves where pleasures dwell
And trees of life bear fruits of love

Shine, glory set on every face
Shine, friendship shines in every eye
Shall our tongues relate the grace
That led us homeward to the sky

O all the names of Christ our King
Shall our harmonious voices rove
Our Harps shall sound from every string
The wonders of his bleeding love

Come, sovereign Lord, dear Saviour, come;
Remove these separating days
Send thy bright wheels to fetch me home;
That golden hour how long it stays

How long must we lie languishing here?
While saints around us take this flight?
Smiling, they quit this dusty sphere
And mount the hills of Heavenly light

Sweet soul, we leave thee to thy rest
Enjoy thy Jesus and thy God
Tell us, from bonds of clay relight
Springing out and climb the shining rose

While she Dear Dust she leaves behind
Sleeps in thy precious sacred tomb
Light be her bed, her slumber kind
And all her dreams of joy to come.

I know the Hinder Mind, the she, the sheer,
Among the heavenly forms I see
The Hinder Mind from fleshly bondage free;
O how unlike the king was lately seen
Grooming and painting on the Red
With ghostly air, pure and conquered Red.
Life on this Side, were the Death
While the delaying Flesh lay shivering between

Long did the earthy House restrain
In toilsome Slavery that Ethereal Guest,
Prison'd her sound in Walls of Pain,
And twisted Crampes and Aches with her Chain.
Silt by the Weight of Days approx't
The earthy House began to reel.
The Pillars trembled and the Building fell:
The captive Soul became her own again.
For with the Sorrows and the Sars,
A Pecious Train of Thousand Years.
The Prisoner smil'd to be releas'd,
She felt her Fetters loos'd and mounted to her Left

Behold her Arrestors (sionous Race)
Rang'd in fair Order, at her sight rejoice
Assuring her welcome. She stand'd Their Seats
Gleaming, salutes them all with Hostess due
Such as are paid in Heaven.
Oh! that I had the wings of a dove, that I might fly away and be at rest — but whether can I fly, Oh! that I could find some more sure abiding place, and no longer be the sport of these alluring, deciding, enjoyments. I am weary with pursuing shadows, where shall I find Real & Substantial rest? How long shall I wander from Mountain to Hill seeking Rest and finding none — Oh! that I could find the way but I cannot see but find a rest for the soul of my soul, but I am lost and bewildered, and weary myself to find the way but cannot — I am weary with my own life yet afraid to Die.

I am plagued all my life long with a lying of mind, which flutter & toss me, to & fro, from vanity to another; till I am weary, my heart sinks pursuing shadows & things, that I know, are nothing. But when I am deeply afflicted by some great disappointment, or the loss of something dear unto me it poisons my mind & a little tarnishes my fancy.
I remember the summer before my father's death about nine years ago (I was all that summer in great hurry & making stays was then my business). I was one evening walking just below my father's orchard after I had taken up many resolutions to make religion & the concerns of my soul my business; after I had often set my self to pray for and labour after an awakening sense of my miserable condition: and finding I yet remained very insensible, I thought with a great deal of concern about growing old in sin & remaining so ensnared by neglect, notwithstanding so many means & resolutions. and as I was leaning over the south fence & thinking after this manner, that I was never more likely to be sensible than now, what should I do where should I go? instantly without thinking out one chain of thought I saw a Bible open before me - or at least I had as lively and sensible an image of it in my mind as if I had seen it with eyes, which a little surprised me but I attempted to read but did as sensibly seem to be hindered by a sense of stays intercepting & covering the pages. This representation was exceeding lively & sensible and did not seem to be led into my mind by any thing but thrown in abruptly and so strong that it made me cast in my mind, whether I had not some reason to look upon it as supernatural. But I considered I was very unable to judge of the power of imagination & that there were many operations in my mind to me as unaccountable as this, the next so new - so I left my self undecided or rather determined, that I had no reason to conclude it was anything unnatural. But it made considerable impression on my mind, and do me to think reflect, what a vast hindrance the cares & business of the world, is, to our making progress in religion.

Now inspired a thing most lovely, needs become, those who by long experience & multitudinous disappointments have learned there is no Happening portion known and yet have no Reasoning sense of the things of another Life, nor no Hope nor expectation from it, to support us in this world; and I must needs be the lastest thing in the world, and I never think that such a one, would in short time fall into the deep melancholy. For it is expectation alone.
enliven us, & keeps our spirits in a pleasing posture, very much according to our prospects are our spirits, low or high; and indeed our happiness - tho' we call it false happiness, that arises from expectations that deceive us, & occasion our affliction by disappointment.

such are the expectations from this world, as every one must learn that lives long in it.

Mark the infinite goodness of God to man in that every thing is contrived for our good, and all the injunctions of the law laid upon us, are not to add to his infinite happiness which is out of our power to disturb or increase but it is to work about our own good, and the God is pleased to seek the glorifying of his own Name; it is not because he is happy, as we are by such insignificant creatures' adoration as man is; but because it is true, just, & equal, that he should be treated as & a being infinitely more excellent than we can possibly comprehend, and our apprehending of his excellency is most conducive to our good.

We are most prone to contentment when most severely cross'd, so as to bow the will, & make it give place and not oppose itself - it is the opposition of the will that makes so much different turmoil, and that is too much engulph'd if it arises too strong and opposes much.