Grace fitted's Book
Wethampton
February 8th, 1800.
The Company of
G. Fisher
is requested
at Reabs Assembly hall at 6 P.M.

D.Buttolph  P.P.V.Rensselaer
N.M.Hále      I.A.Ten Eyck
D.W.Sloane  C.Wright
I remember, says Lord Herbert, that at the time I was about seven years old, I was corrected for going to cuffs with two School fellows, being both older than myself, but never for telling a lie, or any other fault, my natural disposition and inclination being so contrary to all. Judged, that being demanded whether I had committed any fault, whereas I might be justly suspected, I did use even to confess it freely; and thereupon choosing rather to suffer correction than to stain my mind with telling a lie, which I did judge, then, no time could ever deface; and I can affirm to all the world truly that, from my first infancy to this hour I did not willingly any thing that was false, my soul naturally having an antipathy to lying and deceit.

The significance and importance of frivolous trifling conversation, was smartly refuted by a Philosopher, who being asked how he kept the company employed, made answer, "Some in milking the Ram, others in holding the pair."

March 22, 1800.
Hind Parents—I hear you have both been sick, and that father is still very ill, I hope and trust you will each of you be resigned to your Heavenly Father will and with patience bear whatever kind Heaven shall see fit to chastise you with, your present seems are calculated to exercise the grace of patience in a peculiar manner. God means to take away sin from his Children by adversity you know, therefore you will endure, I trust as seeing him who is invisible. I hope and pray you may have support from God. Rod as well as his staff, and pray God in this eve of your Lives to Triump hen you by every see for the best. That Eternal Rest at his Right hand which only remains for the people of God, and God grant that by faith of the Glorious prospect each of you may with the Apostles say that we know that if this earthly house of our tabernacle be dissolved we have an house not made with hands Eternal in the Heavens and with joy lift up your heads and with the eyes of faith behold the promised land not far off, but with in the prospect have the satisfaction to see it for your selves and not anothers, and may your souls be abundantly nourished and satisfied with some Clusters from the Heavenly Canaan, so may...
you be supported and strengthened under your present trials, but I must leave writing, I intend to lay aside all other matters and come and see you within a few days.

I hear that it is very sickly in many parts of the United States; God seems to be fulfilling in righteous judgement with his people so that thereby might learn righteousness these in haste from your dutiful son.

Norwich Sept 23, 1793

Jonathan Ware
The Ten Commandments
1. Have thou no other gods but me
2. Unto no image bow thy knee
3. Take not the name of God in vain
4. Do not the Sabbath day profane
5. Honour thy Father and Mother too
6. Take heed that thou no murder do
7. From whoredom keep thy body clean
8. Steal not although, thy state be mean
9. Bear not false witness against thy kin that be	
10. What is thy neighbours covet not.

The Contrast
1. Virtue alone has that to give
For which 'tis worth our while to live
For if we live, our life is peace
And if we die, our joys increase

2. Nor vice can only that supply
For which 'tis Death to live or die
For if we live 'tis pain tomorrow
And if we die, 'tis endless sorrow

Method to Salt Beef or to Save it
Take of salt petrol molasses 2 or 3 quarts, 6 quarts of Lisbon salt Drock. Salt is not so good the above quantity is sufficient for barrel of beef made into a solution with water enough to cover the beef.
To make Current Wine.
Take one gallon of currents to one of water. Bruise and strain it, and then add 3 pounds and a half of sugar to every gallon of liquor; then put up in a cask; have the bung open till it is well worked, and it will be fit to drink by Christmas.

To make Gum Water.
Take half an ounce of clear white gum arabic to a pint of fair water, and when the gum is dissolved, it is fit for use.

To mix paints, water, and colours. You may take a square of glass and having broke your paint when dry upon it, wet it with gum water, then grind it with a marble stone till it is so fine men applied to paper that there can be no grain discern'd. This is the most curious way though you cannot mix so much to a time.

* For expedition you may put of the quantity of gum and water into a tea cup or gallipot, and put it on embers by the fire, this will dissolve it soon.

Grace Fisher
Weston

March 3, 1801
Employment of Time.

We are told of Queen Elizabeth, that, except when engaged by public or domestic affairs, and the exercises necessary for the preservation of her health and spirits, she was always employed in either reading or writing; in translating from other authors or in compositions of her own; and that notwithstanding she spent much of her time in reading the best of writings of her own and former ages, yet she by no means neglected that best of books the Bible; for proof of which take her own words. "I walk (says she) many times in the pleasant fields of the Holy Scriptures, where I pluck up the goodlysome herb of sentences by pruning; eat them by reading, digest them by musing, and lay them up at length in the high seat of memory, by gathering them together; that so having tasted their sweetness, I may the less perceive the bitterness of life."

March 5 1801
The ROSE BUSH. by G. F.

March 18 1800
Gaming is pregnant with almost every evil, and the fatal source of miseries that most distressful to man. Wealth, happiness, and everything valuable, are too often sacrificed to it. It rends asunder the bands of friendship and the ties of love. The wife, once loved and beloved, is made wretched for life; and the sweet children that being with delightful fondness around the knees, are thrown upon the cold charity of their relations; who perhaps will teach them to slip out curses on their parents' memory.

"The strong define shall never die,
Who plays to win, shall win to play.
The breast where love has planned his reign,
Shall burn unquenched, with lust of gain;
And all the charms that win can boast
In dreams of bitter luck be lost.
Thus neither innocent nor gay,
The useful hours shall fleet away;
While time o'er looks the trivial strife
And scoffing, shakes the sands of life.

Grace Fisher Wethampton
March 9th 1801
Industry

A man who gives his children an habit of industry, provides for them better than by giving them a good stock of money.

Industry accomplishes things that to the idle and indolent appear impossible.

The man who with industry and diligence fills up the duties of his state is like the clear river, which refines as it flows, and gladdens and fertilizes every land through which it geloses.

Sir William Temple, in his essay on the different conditions of life and fortune, pleasantly tells us of "an old man near the Hague, who (says he) served my house from his dairies and granges so well that he gave it over, bought a house, and furnished it, at the Hague, resolving to live at ease the rest of his life; but at length grew so weary of being idle, that he sold his house, and returned to his dairies.

1801
Chronology of some remarkable Events.


Grace Fisher was born, November 14, 1786.
A Copy of a letter from Hannah W. Newton
King of Southampton to Grace Fisher of Weymouth
July 4th 1801.

My dear Miss, Through the Infinite goodness of God I am once more restored to the use of my reason & the pleasing labors and enjoyments of life. I believe I was crazy when I saw you. But in the afternoon I almost at once, began to have more reasons & in two hours was as rational as ever in my life. How happy my dear Miss should she if I could see you now!!! Instead of telling you, I did not believe there was any supreme Being, I should endeavor to speak both his praise, and impress your mind, with a sense of his wonderful goodness & compassion towards us, his sinful & apostate creatures, especially towards me who am one of the chief of sinners. I would endeavor by all the arguments in my power, to excite you to repent of your sins, except of the offers of life and salvation made known in the gospel of our Lord Jesus Christ. I gave but some faint views of the love of our Redeemer and had but some faint ideas of the happiness of those who are reconciled to their Heavenly Father & the pleasure
which can be enjoyed in the contemplation of the Divine Being; & his infinite goodness, & perfections, you would forever, desist of finding happiness in the vain pursuits & amusements of this life.

These things would appear trivial, lighter than air, and altogether vanity, compared to the happiness of being truly a Child of God. Perhaps you may think, a life of religion would destroy all your happiness & unfit you for the pursuits & amusements of life. But if this is the case, you labor under a great mistake. Who, my friend, can enjoy happiness, if they cannot, who have made their peace with God? I am reconciled to him, through the merits of their glorious Redeemer, who fear neither death, the grave, nor hell?

My dear Grace, I am sure you will readily acknowledge that the situation of such an one must be peculiarly agreeable, & infinitely desirable, & must unevitably yield greater comfort & consolation, than all the vain amusements of this life. Why will you not then, be persuaded to relinquish these foolish phantoms, these airy dreams of delight, & and seek for a treasure in Heaven durable & lasting—
Treasure that will stand by you when all earthly joys shall fail. Come, now, my friend, come, walk in wisdom's ways; for her ways are ways of pleasantness; and all her paths are paths of pleasantness. It would give me great satisfaction, indeed, to see you and the rest of my mates, walking in the ways of holiness and the fear of the Lord, and answering the great and important ends of their existence.

Lest I, my dear girl, to the great offers of life and salvation, provoke not the Almighty to withdraw the influences of his holy and blessed Spirit, I have you hardened in sin and blinded in iniquity.

"To day attend is wisdome's voice."

"To morrow folly cries."

"And still to morrow 'tis when, O."

"To day the sinner dies."

We know not what a day or an hour may bring forth; we know not but by to morrow we may be called hence to be here no more, I never have opportunity to repent of our sins. Be advised, my dear Grace, I repent & turn to the Lord your God, ere the door of mercy is forever closed, & you find yourself in that world where sorrow and sighing shall never have an end, where "the worm dieth not, and the fire is not quenched." God sets before you the way of life, & death, saying "choose ye which ye will serve; as for one in the strength..."
of my Redeemer, I will trust & serve the
Lord." If the Lord be God follow him, but if Baal,
then follow him." Though he waits long to be gracious,
yet he says expressly "my Spirit shall not alway
strive with man." Perhaps you may flatter
yourself you have a long life to live, & therefore it
not worth while, at present, to think of death &
another world. But I must tell you if I knew I
should live an hundred years & repent of my
sins at Death, I would not pass one day, without
the work of repentance begin in my heart. I
would never rest till I had made my peace with
my Beneficent Creator, & tasted the love of my dear
Redeemer. "His loving-kindness is better than life
itself." What have they to fear, who have this
God for their God, & their Almighty friend?
They fear neither death, nor hell, & they know
they are continually under his protection, &
are the peculiar objects of his love. O my dear
friend I will tell you ingenuously I think this
happiness like mine. I think I am united to Jesus
Christ I can see him with an eye of faith. I
rejoice in the Divine Being, wisdom, power,
holiness, justice, goodness & truth. His word &
will is my chief and great delight & more
delightful than all the amusements of life. All loving kindness is better than life, and his favor more to be sought than the gate of Octavia. "The mercies of the Lord shall still endure, and his name abide for ever." O may we all hearts of sincere and genuine repentance for our manifold transgressions, and turn to God, while he kindly holds out to us the golden sceptre of his love. O may we now forever fear to indulge a sensual thought. Since the great God can see and hear, I write this letter. I would write more largely on this head but time forbids it. I will now close this letter with this.

I Surrendery of Soul and Body to Christ.

1. Gentle Jesus, lovely Lamb, Thine is only thing, I am. Take my body, spirit, soul. Only those profess me whole. Thou art all in all to me. 2. Those my one thing needful be, All my riches is above. Let me ever cleave to thee, The best part of my heart. 3. Do not let me run again, Leave the fountain head of bliss. 4. All my help from the Lord, Cover my defenceless head, With the shadow of thy wings. Whom have I on earth to belong.
My dear Miss, you will readily acknowledge that such a situation must be extremely desirable, and well worth a great deal of pains. To be called the child and friend of God & to know that this God is your, God, your Savior & Almighty friend with you. 

O bid farewell to earth & hell & make your peace, and where you should know the dreadful wrath that is threatened by his rod. Then where, dear creature, would you be if destitute of grace?

When you your injured judge shall see, and stand before his face.

I would write all night on this desirable subject, but I have neither time nor paper, and perhaps I have written so much already, I shall lose your patience. A letter from you would be received with great pleasure. I wish you to give Sally Everitt a copy of this if she desires it. I cannot write to every body, I have written to Sally Bartlet. Show this to whom you please, but not to those who will ridicule it. I long to have Polly Montague read it. Tell her who once studied herself my friend, I wish her every blessing pertaining to this life & that which is to come. I pray that God may create her anew in Christ Jesus to give her an inheritance among the Saints in glory correspondence with you.

Your's
Hannah Cotton
Copy of a letter from William Wear of Connay to Haren, Bishop of Westhampton.

Best of friends —

You cannot conceive how great that emotion of gratitude was, that filled my breast upon receiving your kind epistle. It seemed like a balm to relieve my then great pain, and I for a while forgot my misery.

I had a cold and was in great pain with my leg.

The extreme satisfaction which I take, in the enlargement of social ties with my friends, induces me at this time to embrace an opportunity of confidentially telling you some few of my sentiments.

In the first part of your last, you hinted as though the design was to keep friendship upon a footing. I esteem a true friend as one of the greatest blessings man can possess, and the basis of friendship, to consist in communicating ourselves to each other without reserve.

Thank you for condescending to write of my leg; I have had a very severe turn since Sam and the girls was over to Westhampton. I expect to ride about some this next winter, but it is uncertain about my coming over to Westhampton this some years but as you, have no lame leg it is your duty to visit the same.
my leg is some what troublesome some times, but I'm content, my lot is not so bad as some others.

I have been thinking how much and what great obligations I owe to that being who gave me life. And who has preserved me from eminent danger of losing it; these, my every moment of my life he has been supporting me, or else I should long a gone junking my body in to the grave, my soul into hell. Then I have been finding against him with all my might, and the earthquake

with her wide mouth open to receive me; he has been supporting me with his invisible hand and doing me all the good that could be defined; what a base ungrateful wretch I am, that I have not before thrown in my two mites my soul and my body into his treasure. It has been said by some of the learned that if there was a ball of sand, the beginning of this globe, we inhabit; one of the particular of sand was annihilated, once in a thousand years only; when the whole ball was dissolved Eternity would just be beginning to begin. And would not the choice be very desirable, to be perfectly happy miserable while the ball was consuming,

and perfectly happy after words, than be perfectly unhappy happy while the ball is consuming and perfectly miserable afterwards; but how great is the difference, how great is that man's happiness who is assured of having Omnipotence, Omnicence, and Omnipresence, for his protection.

if you was to do one or the other —
defence, and preserver. What can be fear! what can the dread? I consider the pleasures of this world amount to the lasting and solid happiness of being under the protection of my Maker. How great is the unconverted man's misery. extract from Mr. Allen's alarm to the unconverted, page 98. "I, the infinite" God is engaged against the. It is no small part of this misery that thou art without God. Eph. 2:12. "How pitiful and piercing a moan is that of souls in this extremity" the Philistines are upon me, and God is departed from me—but thou art not only without God, but God is engaged against thee, Ezek. 5:8. Nah. 2:13. It is a fearful thing to fall into the name of the living God. Heb. 10:31? I have not read any writer of veracity but what says, the wages of sin is death; and it does none of its followers any good; it flatters whilst it thrusts a dagger into the heart.

Pardon the gravity of this letter; and if you think me deserving of your notice I pray you to write to me on this subject. I desire you not to disclose this to any one, and if you wish me to do so by yours I'll be faithful to your commands. I have opened myself to you without reserve, & I desire you to do so by me. It is a very healthy time in Germany excepting a fever in the north part have lost of the adherents. Permit me to subscribe myself your most sincere friend and humble servant.
Doctor. Watts was born on the 17th of July, 1674. D.Watts died on the 25th of November, 1748.
Entrance upon the World.

Curino, was a young Man brought up to a reputable trade; the term of his apprenticeship was almost expired, and he was contriving how he might venture into the world with safety, and pursue business with innocence and success. Among his near kindred, Serenus was one, a gentleman of considerable character in the sacred profession; and after he had consulted with his father, who was a Merchant of great esteem and experience, he also thought fit to seek a word of advice from the Divine. Serenus had such a respect for his young friendman that he set his thought at work on this subject, and with some tender expressions, which melted the youth into tears, he put into his hand a paper of his best counsel. Curino entered upon business, pursued his employment with uncommon advantage, and under the blessing of heaven, advanced himself to a considerable estate. He lived with honor in the world, and gave a justice to the religion which he professed; and after a long life of piety and usefulness, he died with a sacred composure of soul, under the influence of the Christian hope.
Corit
Some of his neighbours wondered at his felicity
in this world, join'd with so much innocence,
and such severe virtue; but after his Death, this
paper was found in his closet, which was drawn
up by his kinsman in holy orders, and was supposed
to have a large share in procuring his happiness.

Advice to A young Man.

1. I presume you desire to be happy here
and hereafter; you know there are A thousand
difficulties which attend this pursuit; some of them
perhaps you foresee, but there are multitudes which
you could never think of. Never trust therefore
to your own understanding in the things of this
world, where you can have the advice of a wise
and faithful friend; nor dare venture the more
important concerns of your soul, and your
eternal interests in the world to come, upon the
mere light of nature, and the dictates of your
own reason; since the word of God, and the
advice of Heaven lies in your hands. Vain and
thoughtless indeed are those Children of pride
who choose to turn heathens in America; who
live upon the mere religion of Nature and
their own stock, when when they have been
twined up among all the superiority advantages
of Christianity and the blessings of divine Revelation and grace! Whatsoever your circumstances may be in this world, still value your Bible as your best treasure; and whatsoever be your employment here, still look upon religion as your best business. Your Bible contains eternal life in it, and all the riches of the upper world; and religion is the only way to become the possessor of them. To direct your carriage towards God converse particularly with the Book of Psalms: David was a Man of sincere and eminent devotion. To behave aright among Men, acquaint yourself with the whole Book of Proverbs: Solomon was a Man of large experience and wisdom. And to perfect your directions in both these, read the Gospels and Epistles; you will find the best of examples there, and those more immediately suited to the Christian life. As a man, maintain strict temperance and sobriety, by a wise government of your appetite and passions; as a Neighbor, influence and engage all around you to be your friends, by a temper and carriage made up of prudence and goodness; and let the poor have a certain share in all your yearly profits; as a trader, keep that golden
Consentance of our Saviour's love before you.
Whatever you "would that men should do unto you," do "you also to them." In every affair of life, begin with God; consult him in every thing that concerns you; view him as the Author of all blessings, and all your hopes, as your best friend, and your eternal portion. Meditate on him; in this view, with a continual renewal of your trust in him and a daily surrender of yourself to him, till you feel that you love him most entirely, that you serve him with sincere delight, and that you cannot live a day without God in the world. You know yourself to be a man an indigent creature, and a sinner; and you profess to be a Christian, a Disciple of the blessed Jesus, but never think you know Christ of yourself as you ought till you find a daily need of him for Righteousness and strength, for pardon and sanctification; and let him be your constant introducer to the great God, though he sits upon a throne of grace.

Remember his own words, John 14. 6. "No man cometh unto the Father but by me.
Make prayer a pleasure, and not a task, and then you will not forget nor omit it. If ever you have lived in a praying family, never let it be your fault if you do not live in one always."
Believe that day, that hour, or those minutes to be wasted and lost, which any worldly pretences would tempt you to save out of the public worship of the Church, the certain and constant duties of the closet, or any necessary services for God and godliness; beware lest a blast attend it, and not a blessing. If God had not reserved one day in seven to himself, I fear religion would have been lost in the world; and every day of the week is exposed to a curse which has no morning religion. See that you watch and labor as well as pray; diligence and dependance must be united in the practice of every Christian. It is the same wise man acquaints us, that the hand of the diligent, and the blessing of the Lord, join together to make us rich, Prov. 10. 4. 22. Rich in the treasures of body or mind, of time or eternity. It is your duty indeed, under a sense of your own weakness, to pray against sin; but if you would effectually avoid it, you must also avoid temptation, and every dangerous opportunity. Let a double guard where ever you feel or suspect an enemy at hand. The world without, and the heart within, have so much flatteries and deceit in them, that we must keep.
a sharp eye upon both, lest we are trapped into mischief between them. Honour, profit, and pleasure, have been sometimes called the world's Trinity. They are its three chief idols; each of them is sufficient to draw a soul of from God, and ruin it forever. Beware of them therefore and of all their subtle insinuations, if you would be innocent or happy. Remember that the honour which comes from God, the approbation of Heaven, and of your own conscience, are infinitely more valuable than all the esteem or applause of men. Dare not venture one step out of the road to Heaven, for fear of being laughed at for walking strictly in it? It is a poor religion that cannot stand against a jest. Sell not your hopes of Heavenly treasures nor any thing that belongs to your Eternal interest, for any of the advantages of the present life: "What shall it profit a man if he gain the whole world and lose his own soul?" Remember also the words of the wise man, "He that is jubilant in 

loath pleasure shall be a poor man." He that indulges himself in "wine and oil," that is, in drinking, in feasting and sensual gratifications, "shall not be rich." It is one of St Paul's characters of a most degenerate age, when "men become lovers of pleasure more than "lovers of God." And that "fie to the man against the soul." is St Peter's counsel to the Christians of his time. Preserve your conscience.
always soft and flexible, if but one sin force its way into that tender part of the soul, and dwell easy there, the road is paved for a thousand iniquities. Keep this thought ever in your mind. It is a world of vanity and vexation of spirits in which you live; the flatteries and promises of it are vain and deceitful; prepare, therefore, to meet with disappointments. Many of its occurrences are tripping and vexations. In every ruffling storm without, possess your spirit in patience, and let all be calm and serene within. Clouds and tempests are only found in the lower skies; the heavens above are ever bright and clear. Let your heart and hope dwell much in these serene regions; live as a stranger here on earth, but as a citizen of Heaven, if you will maintain a soul at ease. — Since in many things we offend all, and there is not a day passes which is perfectly free from sin, let repentance towards God, and faith in our Lord Jesus Christ, be your daily work. A frequent renewal of these exercises which make a Christian at first, will be a constant evidence of your sincere Christianity, and give you peace in life, and hope in death. Ever carry about with you such a sense of the uncertainty of everything in this life, and of life itself, as to put nothing off till to morrow, which you can conveniently
do to day. Delating persons are frequently exposed to surprise and hurry in every thing that belongs to them: the time is come, and they are unprepared. Let the concerns of your soul and your hope, your trade and your religion, be always in such order, as far as possible, that death, at a short warning, may be no occasion of a disquieting tumult in your spirit, and that you may escape the anguish of a bitter repentance in a dying hour.

Phronimus, a considerable East-land merchant, happened upon a copy of these advices, about the time when he permitted his son to commence a partnership with him in his trade: he transcribed them with his own hand, and made a present of them to the youth, together with the articles of partnership. Here is a young man, said he, a paper of more worth than these articles. Read it over once a month, till it is wrought in your very soul and temper. Walk by these rules, and I can trust my estate in your hands. Copy out these counsels in your life, and you will make me and yourself easy and happy.

To Newfhampton, Jan'y 23rd 1801.
Ridicule.

THE retirement and usual pensiveness of Sir Francis Walsingham, prime minister of Queen Elizabeth, being looked upon by his friends at court as a fit of melancholy, some of them came to him on purpose to amuse and divert him from it. Sir Francis, however, soon repressed their jocularity by telling them, “Ah! my friends while we laugh, all things are serious round about us. God is serious, who exerciseth such patience towards us; Christ is serious, who shed his blood for us, the Holy Ghost is serious, who striveth against the obstinacy of our hearts; the sacred scriptures bring to our ears the most serious and important things in the world; the holy sacraments represent to us the most serious and awful matters; the whole creation is serious in serving God and us; all that are in Heaven and Hell are serious. How then can man, that hath one foot in the grave, jest and laugh?” What an antidote to scoffing and mockery are obvious reflections like these.

Grace Fisher 1802.
Letter to a young Lady

By the Rev. John Bennet. — on order
Lay down a little plan for yourself & all your stu-
is. exercises and employments will be easy and practicable.
you will have time for every thing, and you will never seem in a hurry or embarrassed. Order is the first
law of nature and of God. The moon stars and tides,
may not a moment and the sun knows th’ it’s going
down. — Without order a thousand things will
improperly delayed or wholly neglected. While we
are hesitating where to begin, or what to do hours fly
away insensibly never to return. — If every thing
knows its place you will escape the loss of many
moments, and the anxiety of as many unprofitable
searches. Exactness is by no means the necessary
appendage of an Ac. maid. Order is the very parent
of tranquility. A person is always easy, whose
affairs are always in a regular arrangement.
At the same time let your Mechanisms of your
works be invisible. the perfection of art, you
know is to conceal it. — Be always ready to
receive your friends with an open countenance.
and a cheerful heart. Society and connection have claims upon us, to which we should sacrifice every selfish ambition. If you are an early riser you may find time for every thing. It is amazing how much is gained by taking an hour or two from indulgence in the morning. Nor is the more saving the time the only advantage. Our spirits are more lively and faculties are more awake.

I do not know a practice which I should more recommend, whether Devotion, health, beauty or improvement of the mind were the objects in view. How cheerful and how animated are the meditations of the morning! What a delightful blush flushes into the cheek, from its healthy exhalations; what an unspeakable cheerfulness glides into the soul from hearing devotional matters of the Lark, and from beholding the newborn scenery of nature, how necessary is such a regimen to preserve that sweetness of complexion and of breath, which are the very essence and perfume of beauty. When people think of accounting to God for the talents they have received, they overlook the hours which are lost in the morning flesh and unreasonable indulgences. I have induced myself this many years to this habit of early rising. For the spring months of April, and May, particularly. I judge every moment that is wasted after five.

I consider it as a rude neglect of all those sweets which open to salute me. And I always find much more deducted from the firmness of my health and the vigour of my understanding. By Yours, &c., 1756.
Extract of a letter from Mrs Doddridge to her Children. Lisbon November 11, 1751.

"My dear Children,

How shall I address you under this awful and melancholy subject? Providence! I would fain say something to comfort you. And I hope God will enable me to say something that may alleviate your deep distress. I went out in a firm dependence that, if infinite Wisdom was pleased to call me out to duties and trials as yet unknown, he would grant me those superior aids of strength that would support and keep me from fainting under them, persuaded that there was no distress or sorrow into which he could lead me, under which his gracious and all-sufficient arm could not support me. He has not disappointed me, nor suffered the heart and eyes directed to him to fail. — God all-sufficient, are my only hope, "As my motto; let it be yours. Such, indeed, have I found him; and such, I nervously believe, you will find him too in this time of deep distress.

"Oh! my dear Children, help me to praise him! Such supports, such consolations, such comforts, has he granted to the meanest.
of his creatures, that my mind, at times, is held in perfect astonishment, and is ready to burst into songs of praise under its most exquisite distress.

"As to outward comforts, God has withheld no good thing from me, but has given me all the assistance, and all the supports that the tenderest friendship was capable of affording me, and which I think my dear Northampton friends could not have exceeded. Their prayers are not left. I doubt not, but I am reaping the benefit of them, and hope that you will do the same.

"I am returned to good Mr. Kings. Be good to poor Miss King. It is a debt of gratitude I owe for the great obligations I am under to that worthy family here. Such a solicitude of friendship was surely hardly ever known as I met with here. I have the offers of friendship more than I can employ; and it gives a real concern to many here that they cannot serve me. These are great honours conferred on the dear deceased, and great comforts to me. It is impossible to say how much these mercies are endeared to me, as coming in such an-

..."
Immediate manner from the Divine Hand. To his name be the praise and glory of all?

And now my dear Children, what shall I say to you? Our is no common loss. I mourn the best of husbands and of friends, removed from this world of dust and sorrow to the regions of immortal bliss and light.

What a glory! what a mercy is it that I am enabled with my thoughts to pursue him there! You have lost the dearest and best of parents, the guide of your youth, and whose pleasure it would have been to have introduced you into life with great advantages.

"Our loss is great indeed! But I really think the loss the public has sustained is still greater. But God can never want instruments to carry on his work. Yet let us be thankful, that God ever gave us such a friend, that he has continued him so long with us. Perhaps, if we had been to have judged we should have thought that we nor the world could never lose have spared him thus at the present time. But I see the hand of Heaven, the appointment of his wise Providence, in every step of this awful dispensation. It is his hand that has put the bitter cup into ours. And what does he expect from us but a meek, humble, entire submission to his will? We know this is our duty. Let us pray..."
for those aids of his Spirit, which can only enable us to attain it. A Father of the fatherless is God in his holy habitation. As such may your eyes be directed to him! he will support you. — He will comfort you. And that he may, is not only my daily prayer but my hourly prayer.

"We have never deserved so great a good as that we have lost. And let us remember that the best respect we can pay to his memory is to endeavor, as far as we can, to follow his example, to cultivate those amiable qualities that endeared him so justly dear to us and so greatly esteemed by the world. Particularly I would recommend this to my dear P. May I have this joy to see him among the part worthy the relation to so amiable and excellent a parent, whose memory I hope will ever be valued and feared to him and to us all! Under God, may he be a comfort to me, and a support to the family! Much depends on him. His life I think peculiarly great. But I know are all sufficient God can override it as the means of the greatest good to him.

"It is impossible for me to tell you how tenderly my heart feels for you all; how much..."
I long to be with you to comfort and assist you.
Indeed you are the only Encouragements I now have left to wish for life, that I may do what little is in my power to form and guide your tender years.
For this purpose, I take all possible care of my health.
I eat, sleep, and converse with a tolerable degree of cheerfulness. You, my dear, as the best return you can make me will do the same, that I may not have sorrow upon sorrow. The many kind friends you have around you, I am sure, will not be wanting in giving you all the assistance and comfort that is in their power. My kindest solicitations attend them all.

"I hope to leave this place in about fourteen or twenty days. But the soonest I can reach Northampton will not be in less than six weeks or two months time.
May God be with you, and give us the as mournful, yet as comfortable meeting for your sakes. I trust my life will be spared. And, Bless God, my mind is under no pain or anxiety as to the difficulties and dangers of the voyage.

"The winds and the waves are in his hands, to whom I resign myself and all that is dearest to me. I know I shall have your prayers, and those of my dearest friends with you.

"Farewell, my dearest children! I am your afflicted, but most sincere friend, and ever affectionate mother,

Copied Feb. 27th 1802.

"Mrs. Doddridge"
The Rev. Dr. Dideridges Lines on the Motto to the Arms of his Family.

"Live while you live," the Epicure would say,
"And please the pleasures of the present day."
"Live while you live," the Sacred Preacher cries,
"And give to God each moment as it flies."
Love, in my views let both unite be;
I live in pleasure when I live to Thee.

Dr. Dideridges Saturae.

And will Volatia leave this world so soon,
To fly to her own Native seat, the Moon?
I will stand, however, in some little stead
That she sits out with such an empty Head.

N. B. Dr. Dideridge had a talent at Satyrical
Epigrams; an instance, of which is the above, written
on one of his Pupils, a weak young Man, who thought
that he had invented a method of flying to the
Moon.
6. O then exalt that God forever reigneth
Clouds which around him hinder our perception
Bind us the stronger to exalt his name, and
Shout his praise louder.

7. Then to the wisdom of my Lord and Master.
I will commit all that I have or wish for.
Sweetly as babes sleep will I give my life up
When called to yield it.

8. Now Mams I saw the clad in smoky pillars
Bursting from Bomb shell roaring from the cannon
Rattling in grape shot like a storm of hail stones
Torturing others.

9. Now while the Heavens let the spreading storm
Breaking like Atoma through the smoky column
Lowering like Egypt over the falling city
Swiftly burnt down.

10. While all their hearts quick, pantilate for Heaven
Let slip your Bloodhound wounds the British lions
Dreadful as death, start's rumble, as the Whirlwind
Dreadful as demons.
11. Let oceans wash on all your fleeting castles
Brought with destruction horrible to nature.
Then with your sails filled by a storm of vengeance
Beet down to battle.

12. From the dire cavern made by ghostly Mijers
Let the explosion dreadful as volcanoes
Leave the broad town with all its wealth and people
Quick to destruction.

13. Still shall the Banners of the King of Heaven
Never advance where I'm afraid to follow
While that precedes me with an open bosom
I'm sure I defy thee.

14. Fame and dear freedom lure me to battle
While fell death grinner than Death's head
Strings me like serpents finer than the dute
To the encounter.

15. Life for my country and cause of freedom
The Is but a trifle for a worm to part with
And if preserved in so great a contest
Life is redoubled.

Copied March 2d, 1802.
On Time

1. Time flies apace,
   In ceaseless race
   Man hurries to the tomb,
   In bliss or woe
   Ere long to know;
   His everlasting doom.

2. Then let thy heart,
   Whoe'er thou art,
   To wisdom's voice incline;
   "Use well this hour
   While in thy power,"
   The next may not be thine.

Time is more valuable to young people than to any others. They should not spend an hour in forming their taste, their manners, and their minds, for whatever they are to a certain degree, at eighteen, they will be more or less so all the rest of their lives.

Nothing can be of greater service to a young man who has any degree of understanding, than an intimate conversation with one of riper years, who is not only able to advise, but who knows the manner of advising.

A man should never be ashamed to own he has been in the wrong, which is but paying, in other words, that he is wiser to-day than was yesterday.
An Improved Chronological Table.

On things that have taken place since Christ

- Christ disputeth with the Doctors in the Temple. 12
- Is Baptised in the wilderness by John. 29
- Is Crucified on Friday, April 3 at three o'clock, P.M. 33
- His Resurrection on Lord's day April 5th. Ascension Thursday 36
- St. Paul converted. 36
- St. Matthew writes his Gospel. 39
- St. Mark writes his Gospel. 44
- Christianity carried into Spain. 46
- St. Luke writes his Gospel. 55
- Christianity preached in Britain. 60
- The Acts of the Apostles written. 63
- Rome set on fire, and burned for 6 days; upon which began under Nero, the first persecution against the Christians. 64
- St. Peter, and St. Paul, put to death. 67
- St. John the Evangelist wrote his Revelation & Gospel. 96
<table>
<thead>
<tr>
<th>Event</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Silk first brought from India, and the manufacture of it introduced into Europe</td>
<td>551</td>
</tr>
<tr>
<td>Bells invented by bishop Paulinus of Nola in Compagna</td>
<td>400</td>
</tr>
<tr>
<td>Paris becomes the Capital of France</td>
<td>510</td>
</tr>
<tr>
<td>A terrible plague all over Europe, Asia, and Africa which continues near 50 years</td>
<td>557</td>
</tr>
<tr>
<td>Bells first ceased to be used in Churches</td>
<td>600</td>
</tr>
<tr>
<td>Jerusalem taken by the Saracens or followers of Mahomet</td>
<td>637</td>
</tr>
<tr>
<td>Glass invented in England by Bonait a monk</td>
<td>664</td>
</tr>
<tr>
<td>The computing of years from the Birth of Christ began to be used in History</td>
<td>748</td>
</tr>
<tr>
<td>Thirty Thousand books burnt by order of the Emperor Leo</td>
<td>763</td>
</tr>
<tr>
<td>Bath Springs first discovered</td>
<td>871</td>
</tr>
<tr>
<td>Juries first instituted</td>
<td>886</td>
</tr>
<tr>
<td>Alfred the great, after subduing the Danish Invaders composes his body of laws divides England into counties erects county Courts and founds the University at Oxford about this time</td>
<td>896</td>
</tr>
<tr>
<td>The University of Cambridge founded</td>
<td>915</td>
</tr>
<tr>
<td>Christianity established in Denmark</td>
<td>940</td>
</tr>
</tbody>
</table>
Christianity established in Russia.

The figures in Arithmetic are brought into Europe by the Saracens, from Arabia. Letters of the Alphabet were hitherto used.

Pepper made of cotton rags comes into use of Linen do.

Children are forbidden by law to be sold by their parents in England. 

Muskat Gamut invented.

Justices of the peace first appointed in England.

Kings speech first delivered by Henry 1st.

London Bridge, consisting of 19 small arches first built of Stone.

Glass Windows began to be used in private houses in England.

Chimneys were not known in England in.

Surnames now began to be used, first among the nobility.

Magnifying glasses first invented by Roger Bacon.

Pulvis salminans and gun powder invented by Roger Bacon.

Storaces invented by Alexander Spina.

Spiritinters of wood generally used for lights.
Chronological Table.

Wine sold by the Apothecaries as a cordial. 1293.
Windmills invented.
Oil painting first made use of by John Vanca. 1340.
A company of linen weavers from the Netherlands established in London. 1386.
Coarse Cloth first made in England. 1390.
Cards invented for the Kings amusement. 1391.
Hats for Men Invented at Paris by a Swiss. 1412.
The Sea broke in at Zetland drowned 100,000 people. 1446.
Otto Gericke, a German, Invents the Air pump. 1454.
Dueling appointed in certain cases in France, in order to have the judgement of God. 1454.
Engravings and Etchings in copper metal invented. 1460.
Great numbers carried off by the Sweating sickness. 1485.
America discovered by Columbus. 1792.
North America discovered by Cabot. 1598.
Martin Luther began the reformation. 1517.
Chocolate first brought from Mexico, by the Spanish. 1520.
Current trees brought into England from Zante. 1553.
Religious houses dissolved by Henry VIII.
Continue.
The first English Edition of the Bible, authorized the present translation, finished 1611.
About this time, cannon began to be used in ships.
Silk stockings first worn by the French King. 1543.
Pins first used in England, before the Ladies used freem do. 1550.
Cherries, pears, &c. introduced into England.
Knives first made in England. 1563.

Potatoes first brought to Ireland from Spain 1564.
Apricots and artistiches introduced to England 1578.
Tobacco first brought from Virginia into Eng'. 1583.
The manufactory of paper introduced into Eng'. 1588.

Coaches introduced into England. 1589.

Bombs invented at Venice. d. d. d. d. d.

Watches first brought into England from Ger. 1597.
The custom of powdering the hair took its rise from some ballad at St. Germans fair who powdered themselves to look the more ridiculous. 1614.

Newspapers first published at Paris. 1631.

Civil war begins in England. 1642.

Pendulum clocks invented by a Dutchman. 1662.

Fire engines invented. 1662.

The plague rages in London. 1665.
Chronological Table.

Year

1666.
Sea first used in England.

1676.
Repeated Clocks and Watches invented by Barlow.

1679.
Darkness at London that one could not read at Noon day, July 12th.

1680.
A great comet appeared, and continued visible from November 3, to March 9.

1689.
The Land Tax pays in England.

1693.
Bayonets at the end of loaded muskets used by them.

1697.
Matt Tax established.

1704.
Prussian blue discovered at Berlin.

1707.
The first British parliament.

1727.
Inoculation first tried on criminal with smallpox.

1746.
War declared against France.

1753.
Electric shock discovered.

1755.
The British Museum erected at Montague House.

1762.
Lisbon destroyed by an Earthquake.

1766.
War declared against Spain.

1770.
A great spot passed the Sun's centre.

Massacre at Boston March 5th.
Dec. 340. the pts destroyed at Boston.

June 17 a bloody action at Bunkers hill between the British troops and the Americans in which the brave Gen'l. Warren was slain.

Charlton burnt. — — — — — — — — — — — — — —

March 17 the town of Boston evacuated by the king's troops. — — — — — — — — — — — —

A treaty of alliance concluded at Paris between the French King and the 13 United States of America, in which their independence is acknowledged by the Court of France.

1778 Continental paper money cestified to circulate.

1781 Insurrection in Massachusetts.

George Washington was unanimously chose President of the United States of America and John Adams Vice Pres. 1788

Congress met at New York for the first time under the new constitution March 1789

Copied from Morse's Universal Geography Volume 2. March 13 1802
Religion.

THE Emperor Charles V. declared, “That he found more satisfaction, more content, in his monastic solitude, and exercises of devotion, than all the victories and all the triumphs of his past life had ever afforded him, though they made him esteemed as the most fortunate of princes.”

We may confidently affirm that it is natural to man, even in the most unenlightened state; for nations that never were favoured with the knowledge of religion, by revelation, have nevertheless an idea that there is a Being who rewards good men and punishes the wicked.

Westhampton, March 19th 1802.
The Rev. Robert Robinson

The Twite

Grace Fisher, Westhampton, March 13, 1802

The Linnet
The learned Ladys Soliloquy

How horrid is the tyranny of Fashion!
What might an easy equality, or a superiority of fortune give one Lady to rob another of her time, patience and sense — yes — sense — in the conversation of fools and knaves, leaves a tincture of folly upon us. How many painful, ridiculous, blustering and impertinent visits am I obliged to pay and receive from the, from the filier part of my sex! What title has dress or figure to lay a tax upon us for admiration? Do not those who expect this, insult our understanding and are not those who pay it slaves to folly?
O that the shackles of custom were once broken, and that we might choose our society out of either sex without censure or inconvenience!
On Sandal or Defamation

The flying rumours as they roll'd,
Scarce any news was sooner heard then told;
And all who told it added something new,
And all who heard it made enlargements too.

On every tongue it spread, on every ear it grew;
Thus travelling east, and west, and north, and south,
News travels with increase from mouth to mouth.

Reflections on Time.

Here reader see in youth, in age, in prime,
The stealing steps of never standing time;
With wisdom mark the moment as it flies,
Think what a moment is to him that dies.

Amen.
ON THE
Starry Heavens.

1. The spacious firmament on high,
With all the blue æthereal sky,
And spangled Heavens a shining frame,
Their great original proclaim:

2. The unworried sun from day to day,
Does his Creator power display,
And publishes to every land,
The works of an Almighty Hand.

3. Soon as the evening shades prevail,
The moon takes up her wondrous tale,
And nightly to the listening earth,
Repeats the story of her Birth.
4 While all the stars that round her burn,
And all the planets in their turn,
Confirm the tides as they roll,
And spread the Earth from pole to pole.

5 What though, in solemn silence all,
Move round the dark terrestrial ball?
What though, no real voice nor sound
Amid their radiant orbs be found?

6 In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine.
The hand that made us is Divine.

A few short sentences.

A bean with freedom is better than a sugar plumb in prison. — The world loves to be imposed upon by extravagances, and always still as long as three quarters of it are fools.
Le Vathion.

A FARMER who had stepped into his field to mend a gap in the fence, found at his return the cradle, where he had left his only child asleep turned upside down, the clothes all bloody, and his dog lying in the same place besmeared also with blood.

Convinced by the sight that the creature had destroyed his child, he dashed out his brains with the hatchet in his hand; then turning up the cradle, he found the child unhurt, and an enormous serpent lying dead on the floor, killed by that faithful dog which he had put to death in blind passion.

Grace father's Book
Receipt for a Lady's dress.

Let simplicity be your white; chastity, your vermilion; dress your eyebrows with modesty, and your lips with reservedness.

Let your garments be made of the silk of probity, the fine linen of sanctity, and the purple of charity.

Let instruction be your earrings, and good humor, the fountain in your head. Submission to your husband is your best ornament. Employ your hands in housewifery, and keep your feet within your own doors.

Lines on Marriage.

If ever marriage be my lot in life,
And I, by fate, am destined for a Wife;
If ever, Love's soft power I yield my heart,
May Worth inspire, and Light point the Dart.
May He to whom my heart and hand are given,
Have every blessing of indulgent Heaven.
May winning, candor and unblemished Truth
Adorn each action of the accomplished Youth:
Then till this growing Virtue cease to shine.
Please, I'll admire, and strive to make them mine.
A short account of the life and death of Miss Deborah Thomas

A Dialogue between Death and the Lady.

Fair Lady, lay your costly robes aside,
No longer may you glory in your pride,
Take have of all your carnal vain delight,
For I am come to summon you this night.

Lady:

What bold attempt is this, pray, let me know
From whence you came, and whether must I go.
Must I who am a lady, yield or how
To such a paltry said visage who art thou?
Death.

Do you not know me well I'll tell you then,
'Tis I that conquer all the Sons of Men—
No pitch of honor from my dart is free
My name is Death have you not heard of me

Lady.

Yes I have heard of you time after time
But being in the glory of my prime
I did not think that you would call so soon
Oh! must my morning sun go down at noon

Death.

Tall, not of noon you may as well be wise
You have no time to spend in vain dispute
Your richest jewels gold and garments free
And lands and houses must new Masters haas
Lady

My heart is cold I tremble at the news
Storics bags of gold if thou wilt me excuse
And fixe on those who weary are of life
Of the distress'd and finish then the strife.

Lady!

Are there not many bound in prison strong
In bitter grief of soul have languished long
From all would find a grave a place of rest
From all their griefs of which they are oppressed

Besides there's may with their heavy head
And wakery joint by which their joys are fled
Release then them whose griefs and sorrow's great
And spare my life to have a longer date.

Death

Tho they with age are full of grief and pain
Till their appointed time they must remain
I come to none before my warrant's seal
And when it is they must submit and yield
Death

This awful sentence from Jehovah came
This dreadful scene! O this tremendous name
Has bribes forest, believe me it is true
Prepare yourself to go I come for you.

Lady

Death be not too severe let me obtain
A little longer time to live and reign
Fair would I stay if thou my life will spare
I have a daughter beautiful and fair

Lady

All flourishing within her youthful prime
Till by revolving moons maturer her time
I'd like to see her wed whom I adore
Grant me but this and then I'll ask no more

Death

This is a slender frivolous excuse
I have you fast and will not let you look
Leave her to providence for you must go
Along with me whether you will or no
Death

I death command great kings to leave their crowns,
And at my feet to lay their sceptres down.
If unto kings this favor I'll not give,
But cut them down can you expect to live.

Death

Beyond the limits of your time and space.
No I must send you to another place.
Where you to judgement must be arraigned.
To give account how you your time did spend.

Lady

You learned Doctor now express your skill
And let not Death of me obtain its will.
Prepare your cordials let me comfort find
My gold shall fly like chaff before the wind.

Death

Forbear to call their skill will never do.
They are but mortals here as well as you.
I give the fatal wound my dart is sure
Is far beyond a doctors skill to cure.
Death?

How freely you can let your silver fly
To purchase life rather than yield or die
But while you flourished here in all your store
You would not spare one penny to the poor
Lines composed by President Davis
On the Birth of his Son.

Thou little wonders miniature of man,
Form'd by unerring Wisdom's perfect plan,
Thou little stranger from eternal night,
Immerging into life immortal light,
Thou Hero of Worlds unknown, Thou candidate
For an immortal everlasting state,
Where this young embryo shall its powers expand,
Enlarging ripening still, and never stand
This glimmering spark of being just now struck
From nothing by the almeating Rock,
To immortality shall flame & burn,
When Suns and Stars, to native darkness turn,
Thou shalt the ruins of the world survive
And through the rounds of endless ages live,
Now those art born into an anxious state
Of dubious trial for thy future state
Now those art listed in the war of life,
The prize immence and O! severe the strife.

Another Birth awaits thee when the hour
Arrives, that lands thee on the eternal shore,
(And O! 'tis near, with winged haste 'twill come
They wade the rock, towards the neighboring tomb.)
Then shall immortals say, "a Son is born, to
While thee as dead, mistaken mortals mourn;
From glory then to glory, thou shalt rise,
Our work from deep to deeper miseries;
Around perfection everlasting scale
To still descend to from gulf to gulf in Hell.

Then embro Angel, or thou Infant Friend,
A being now begun but never to end,
What boding years a Father heart foresees.
Troubling and amazons for the grand event:
Least thy young soul so late by Heaven bestowed,
Forgot her Father, and forget her God!
Least while imprisoned in this House of days,
So tyrant lasts she fall an helpless prey.
And lest descending still from bad to worse,
Her immortality should prove her curse.

Maker of Souls! avert so dire a doom,
Or snatch her back to native nothing's gloom.
And while they went to by, the bridegroom came; & they that were ready went in with him to the marriage; & the door was shut. The two prominent ideas, or heads, mention. ed, were these: the loss, & gain, or not being ready, when Christ is. & the loss: Where I must remark that if we had a
if we are not ready to do every duty to day, then we are not ready when Christ is & if not replenished with oil
Application secure and defend
Application secure and defend
Application secure and defend
Application secure and defend
Application secure and defend
Application secure and defend
Application secure and defend
Application secure and defend
Application secure and defend
A good payer is master of every Bodys purse
A good payer is master of every Bodys purse
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A good payer is master of every Bodys purse
A good payer is master of every Bodys purse
A good payer is master of every Bodys purse
A good payer is master of every Bodys purse
Heart
A good purse is master of every Bodys purse
A good payer is master of every Bodys purse
A good payer is master of every Bodys purse
Be moderate in prosperity & patient in adversity.
Time and health are inestimable.
Time and health are inestimable.
Time and health are inestimable.
Time and health are inestimable.
Time and health are inestimable.

Time flies apace
In ceaseless race
Man burns to the tomb
In bliss or woe
Ever long to know
his Everlasting doom

Turn let thy heart
Who e'er though art
To wisdom's voice incline
Use well this hour
While in power
The next may not be there
Blessed upon my mind.

If it be true Celestial Powers,
That you have formed me fair;
And that in all my vainest hour,
My mind has been my care:
Then in return I beg this grace
As you are ever kind;
What various time Whispering
What various time Whispering
Hamschatka a large peninsula at the N.E. extremity of Asia.
Hamschatka a large peninsula at the N.E. extremity of Asia.
Hamschatka a large peninsula at the N.E. extremity of Asia.

A Note

$1910

I promise to pay Samuel Huntington one thousand nine hundred & ten dollars on demand, with interest.

Windham Aug' 12th, 1801

Joshua Moneypurse

An Order

Sir, Please to pay the bearer, Hunt, ten dollars, and charge the same to account of Mr. Isaac Cashes.

E. Windsor Augst 13th 1801

An Order

Sir, Please to pay the bearer, Hunt, ten dollars, and charge the same to account of Mr. Isaac Cashes.

E. Windsor August 13th, 1801
Lady Washington's lamentation.

When Columbia's brave sons called my hero to join them
To vanquish their foes & establish their freedom.
I rejoiced at his honor; my fears I dispersed.
At the thought of his danger, my heart now it trembled!
O my Washington! all was hazardous!

Our freedom, with order by faction rejected,
A new Constitution over country elected.
My hero was raised to preside over the Union,
And his cares intercepted our blissful communion.
O my happiness, how precarious!

The contest decide with peace to the Nation.
My hero returned with the loud acclamation
With men without number and praise without measure.
Then my heart it exulted in transports of pleasure.
O my happiness! who was dubious!

Healing the trust of his dignified station,
Returned with joy to the seat of his dear estimation.
Surrounded with honours he humbly retreated,
Sweet hope softly whispered my bliss was completed.
O my happiness! etc.
5. When the rags of disease had shed its fatal ray, 
   My heart would have yielded itself to have left him, 
   And I prayed the most high for death, He despaired him, 
   That he would not permit me to follow behind him. 
   O my Washington! &c.

6. When hope was all fled and I saw him resigning 
   His soul to his God without dread or repining, 
   What my heart were my feelings lamenting admiring! 
   To see him so nobly so calmly expiring, 
   O my Washington!

7. An aspect so noble male groans clothes disfigured 
   His conquering arm is deprived of its vigor, 
   On whose lips which broad wisdom sat silence imposed, 
   And those head beaming Eyes new forever are closed. 
   O my Washington!

8. When I followed his corpse with what grief unconfin'd 
   And saw to the Tomb his dear relics combin'd, 
   When I left him in silence and darkness surround'd, 
   With what hands of fresh anguish, my breast was wound'd, 
   O my Washington!

9. When in the tears of sorrow mingling I ponder the story 
   Of his labors, his virtues, his honor and glory, 
   I breathed a prayer with a secret ardor of spirit, 
   Soon to join him in bliss and united in merit. 
   O endless blesness!

10. But why with my own single grief so confine, 
    When my country's sad millions in sorrow are around, 
    Let me mingle the merits which flow from my bosom, 
    With my country's vast ocean of tears while they lose them 
    The, my Washington has forsaken us...
Worthy Miss.

Having a favorable opportunity to convey a letter to you: I cannot, consistent with my own inclination, & the regard I have for you; Pass it by without writing. I receiv’d your letter last eve, was much gratified with having a line to peruse from you: but should be more so, if I could have that pleasure oftener. My state of health is much the same as it was, when you was here last. was glad to hear that you was in a good state of health. Dadda has inoculated ten persons for the Small Pox who was exposed to take it, from some letters which they receiv’d from Genesee. Calvin Banister was here to day, he informs us that they are all well to uncle Ware’s of Brattleborough. I have no more news to write at present. please to give My respects to your daddy & ma’am: and Aaron & Anthony, and tell the two latter, that I shall delay writing to them till I have a letter from them. So I remain

Your loving cousin.

Grace Fisher.  

William Ware.

Conway, April 13, 1796.
And God said let there be light and there was
in the firmament of Heaven, to divide the day from the night:
and let them be for signs, and for seasons, and for days, and years.
And let them be for lights in the firmament of Heaven, to give
light upon the earth and it was so. And God made the two
great lights; the greater light to rule the day, and the lesser
light to rule the night. He made the stars also, and God set
them in the firmament of the heaven, to give light upon the
earth, And to rule over the day, and over the night, and to divide
the light from the darkness. And God saw that it was good.”
This was the work which the Most High accomplished on
the fourth day of Creation. The sun, the greater light has
ever ruled the day, and the moon, the lesser light has
ever ruled the night, and the have always been “for signs and
for seasons and for days and for years.”

I shall in the first place mention some of the uses
of the division of time which God hath made.
Secondly, show what alteration time makes upon the world,
and also that all things in nature are tending to decay.
Thirdly, show the great importance of properly improving
time.
The uses of this division of time into days and nights, months and years are many and great. Were not time thus divided, a great part of the business which is now transacted between man and man, and between nation and nation could not be performed. There could be no calculating at what time it would be convenient and proper to accomplish any object and there could be no order and regularity in society. There could be no timepieces to assist any in the regulation of their future concerns, and mankind would be wholly unable to unite together in society for the transaction of any public business.

It would be impossible to set apart any particular time as holy so that it might be observed by many people with any degree of exactness. If one seventh part of time was considered as holy no one could determine when it began or when it ended, and there could be no time appropriated to religious purposes or to any other purpose. When we looked back upon the world we should be unable to determine at what time any remarkable event took place. Everything would be involved in obscurity, and nothing could be ascertained with chronological accuracy. The wisest man could not even tell his own age, and knowledge would then be nothing but ignorance. But blessed be God, there are lights in the firmament and they shall stand for signs and for seasons and for days and years.

The division of time into day and night is admirably well calculated for the convenience of man.
Men are so constituted, that they require rest. Their minds and bodies need relaxation and freedom from the common concerns of life. The most skilful in infinite wisdom and benevolence hath so divided time, that one part is favourable to action, the other to rest. For the performance of most kinds of business, the day time is the most proper but for rest the night is most proper. In the day time men cannot be so much retired from noise and company and cannot receive that refreshment by sleep as in the night. But when the mantle of darkness is spread, all is silence. Every thing invites to repose. All classes of people may retire to rest and receive that refreshment by sleep as to be able, with renewed vigour to prosecute the business of the following day. This division of time therefore, into days and nights is highly conducive to the happiness of mankind and qualifies enables them to be more useful in the world.

The division of time into seasons is also calculated to promote the prosperity and happiness of the human race. Mankind are fond of novelty and generally displeased with a continual sameness. They are fond of passing from one object to another, at all times pleased with a variety, and not unfrequently happy in exchanging one season for another. In every season there are many things agreeable, and in every one labours peculiar to it, all are to be performed.

If the whole year had no variation the fruits of the earth would never come to maturity, at least this would be the case with many of them, and consequently there would be no seed time and harvest.
Mankind also with one unvarying season would be disgusted—their faculties both of body and mind would be weakened, and they lips able to perform the duties of life. Without enlarging upon this part of the subject it is evident that the uses of this division of time which God hath made are many and great.

Secondly, I am to show what alteration time makes upon the world, and also that all things in nature are tending to decay.

By casting our eyes upon the page of history, we may be informed what alterations time hath made upon the world. Many kingdoms, in Asia and Africa and some in Europe have undergone a complete change. Many nations formerly distinguished for as the seats of science civilization and refinement are now distinguished only for the ignorance and wretchedness of their inhabitants. Where are the republics of Greece and Rome they exist only upon the geographers map and the historians page. Where is the renown'd Babylon, the glory of kingdoms the beauty of the Chaldees excellence!!

Exactly in the same situation as Isaiah under inspiration foretold it should be. It is as when God overthrew sodom and gomorrah. “It is not inhabited neither is it dwelt in from generation to generation.” The Arabian does not pitch his tent there, nor do the Shephards make their fold there. But wild beasts of the desarts dwell there— their houses are full of delful creatures— the beasts of the islands cry in their desolate houses, and dragons in their pleasant places. In what a situation is Jerusalem once the capital of Judea. Alas! it lies in ruins.

Where are her inhabitants? Scattered over the face of the Earth
the scorn, the division, and the pity of the world. Most of the nations of which we have accounts in the sacred scriptures exist but in name. Other nations have arisen to supply their place, and thus the world has been constantly changing.

The alterations which are constantly taking place in societies and in families are great. In a few years of time, many towns almost entirely change their inhabitants. Some die and others move to different places. By returning to a place with the inhabitants of which we were once acquainted, and from which we have been absent only eight or ten years, we shall find a great proportion of the people entirely strangers. Families also change. The different members are separated either by removal or by death. Not unfrequently a whole family becomes extinct, and its possessions fall into the hands of others of different names.

Time makes great alteration in the appearance of men. Their countenances change, and a person in advanced life, is as in many respects, different from what he was in youth. Thus it is evident that every thing with which we are acquainted is given to change. It appears also, that all things in nature are tending to decay. It appears also, that is manifest that all the works of men's hands are decaying, and it is more than probable, perhaps I may say it is certain, that the material world is decaying. By saying this however, I do not say that God's works are imperfect, or that he is unable to prevent them from decay. They will be preserved until they have answered the purposes for which they were created. Then they will cease to exist.
Appearances of decay are discoverable in the solar system. Astronomers have discovered, that the periplectic force of the planets is continually diminishing occasioned as they suppose by the resistance of the fluids through which they pass. It is found that the tables which were used for the calculation of ancient eclipses of the moon, will not answer for the calculations of modern ones. The cause assigned by astronomers is this, that the moon moves in an orbit nearer the earth than it formerly did, and consequently performs a revolution around it in a shorter period. Reasoning therefore, from the common course of Nature, they infer that the moon will finally fall upon the earth. If this inference is just, we may reason from analogy concerning the planets, and conclude that they will finally fall upon the sun. I think that this circumstance respecting the moon furnishes sufficient evidence to authorize us to believe, that the whole material system will one day cease to exist, that the sun himself will grow dim with age and nature sink in years.

When we look abroad into society we discover evident tokens of decay among some of the human race. Sometimes we discover them in young persons, but they may always be discovered in persons who have passed the meridian of life. After they have arrived at the age of forty or fifty years, we can readily perceive that they are going down the decline of life to the grave and know that they will shortly be no more. The bloom and sprightliness of youth, give place to the deformity and inactivity of age, and the abdoln tree flourishes to warn man that he will soon go to his long home.

But I will not take up too much time to show that all things are tending to decay, and that time makes great alterations in the world, but will proceed thirdly to shew the great importance of properly improving time.
In the first place it is important in order to render men respectable in society. No man is considered respectable in no situation who squanders away most of his time. He is always, to say the least, a useless member of society and not unfrequently a very bad member. If he spend his time without having any object in view, he is very liable to fall into vicious courses, the ruin of himself and others. A husbandman, for instance, if he wish to be considered respectable must be industrious, and must devote to his particular employment. He must spend no time in idleness and dissipation. If he wish to also obtain the good things of this life, he must be diligent in business. The same is the case with mechanics. If they wish to be respected or to acquire an honorable support, they must properly improve their time. It will by no means answer for them to spend a large portion of their time every day in indolence. By this conduct they will lose their reputation as men of business, and will soon come to poverty. The scholar of all characters ought to be the most economical of time. If he have nothing to do but to study, he ought to devote as much time to the perusal of books, as his health will suffer him. Unless he do this, he cannot expect to make much proficiency in the sciences, or at least unless he devote a very great part of his time to his studies. A student should take good care of minutes. If they improve them well, the hours, days, and years will be profitably spent. Professional characters ought likewise to spend as much time as possible upon their professional studies. Whether they be divines, Lawyers or Physicians, if unoccupied by other concerns, they ought to devote themselves to the acquisition of knowledge, and never lose a moment unnecessarily. Their own respectability and usefulness in the world urge them to faithfulnes in the improvement of time.
Finally all men, of whatever profession or employment, if they wish to be considered respectable, or to be really useful, must spend all their time in an advantageous manner, and leave no intervals to be filled up with vicious practices.

The rapidity with which time flies ought to warn us of the danger of mispending it, and teach them the great importance of improving every moment. How soon a day is gone? But as the poet very justly observes “To day is so much, yesterday it cheats. We take the lying sister for the same”

“In life embossed we smoothly down the tide Of time decede, but not on time intent; Amused unconscious of the gliding wave.”

That all men are mortal is a truth confirmed by daily observation. That they will exist in a future state, and that their situation in that state depends upon their conduct in this life is evident from the word of God. We are told that “where the tree falleth there it shall be; and that there is no work nor device nor knowledge nor wisdom in the grave.”

When we consider time in its connection with eternity, the Improvement of it is infinitely important. We are all daily and hourly exposed to death, and we know not how soon we shall be called hence to be here no more.

An immediate preparation for eternity then is the greatest consequence. Why men put off this preparation, is exceeding strange. They are generally unwilling to think that they must die, and consequently unwilling to devote any time to the concerns of their souls. For what cause is this inattentive in men to things of Infinite importance.
As if that life has seen her joys so thick
We can't thrust in a single care between?
As if that life has such a swarm of cares,
The thought of death can't enter for the throng,
In death, that ever threatening, n'er remote,
That all important and that only sure,
Come when he will an unexpected guest?
Nay, though invited by the loudest calls
Of kind importance, unexpected still;
Though numerous messengers are sent before,
To warn his great arrival. What this cause,
The wondrous cause of this mysterious ill?
All heaven looks down astonished at the sight.
What foes infatuates? what enchantment points
The phantom of age twist us and death.
Already at the door? He knocks we hear him,
And yet we will not hear, What mail defies, too we-
Our untouched hearts? what miracle turns off
The pointed thought, which from a thousand quivers
Is daily darted, and is daily shunned?
We stand as in a battle, throngs on throngs.
Around us falling, wounded oft ourselves,
Though bleeding with our wounds immortal still!
We see times frowns on another's brow,
And death intrudes preparing his assault.
How few themselves in that just mirror see!
Or seeing, draw their inference as strong!
There Death is certain: doubtful here, he must,
And soon we may, we may, within an age expire.
The grey our heads, our thoughts and aims are green.
Like damaz'd clocks, whole hand and bell different.
Folly sings six, while Nature points at eight.
Of many miraculous mistakes, this bears
A palm that all men are about to lose,
Forever on the brink of being born.
All men think all men mortal, but themselves,
Themselves, when some alarming shock of fate
Strikes through their wounded hearts, the sudden dread,
But wounded, wounded like the wounded air,
So close, where passed the shaft, no trace is found.
As from the wing no scar the lucky returns.
The party's wave no furrow from the heel.
So dies in human hearts, the thought of death.

This though a poetical description of the
conduct of mankind is no fiction, it is a just representation.
On no subject are men so unwilling to reflect as on their own
mortality. They are disposed to believe, that they have goods laid
up for many years, and to say to their souls take your ease,
eat, drink, and be merry, not thinking that possibly they
may suddenly be arrested by the messenger of death, and arraigned.
Those who believe that the scriptures are the word of God, believe that
religion is necessary to prepare them for happiness in the world
to come. If it is necessary, then it is certain, that men in order rightly
improve their time, must engage in the business of religion.
But being totally depraved, and consequently having no relish for
things of a religious nature, they are disposed to put off to a more
convenient season a preparation for death. For youth they are
unwilling to relinquish their amusements, and as they advance
in life, the cares of the world, and the deceitfulness of riches
determine them to procrastinate still longer an attention to their most important interests. They however resolve that the evening of their days shall be devoted exclusively to the interests of their souls. But they have no assurance that they shall live to old age or that they shall enjoy any season more convenient than the present for making their peace with God. The present is but all that they can call their own. The next hour or the next moment is not theirs. 

And who are continually delaying to accomplish any worldly business invariably receive injury in their property. They do in a short time lose their possessions, and sink into poverty. How infinitely poor then will those be who continue to delay to obtain an interest in Jesus Christ. Delays are at all times dangerous. Those in religious concerns are often fatal. 

Provided men were certain they should live to old age, it is inconsistent with both reason and scripture, to suppose that they would at that period that would be in any better situation to attend to their eternal interests, than they were in the morning of their lives. In advanced age their habits are formed, their prejudices are fixed, and what is still more dreadful by continuing for a long time in sin, their consciences are seared. 

They then settle down in a state of indifference, and determine to die as they have lived. It is evident, therefore, that now is the accepted time, and now is the day of salvation, and that we ought to live and conduct, that when we fall to render an account we may do it with joy, and not with grief. 

By them the distinguishing goodness of God my friends we are all brought in safety to the year eighteen hundred and seven. Permit me to pay of the compliment of the season, and to wish you and to wish you all a happily new year.
Although multitudes of the human race, have during the last year gone down to the great congregation of the dead, yet our lives have been spared, we are in health, in the full exercise of our rational faculties, and surrounded with innumerable blessings.

I shall here take the liberty to extract a few sentences from the first volume of the Connecticut Evangelical Magazine in which a calculation is made upon the mortality of mankind. Though it is probable that most present have read them, yet I think that they are proper to be introduced in this place. Every year is productive of events solemn, vast and wonderful. It terminates the lives of millions, and like an irresistible current, bears on the dying children to the grave to judgement and eternity. It applies from bills of mortality, that in this healthful climate, one half of the number of those who are born into the world die under twenty years of age; and it is computed that taking the world at large one half of the human race die under twenty years of age; half of the human race die under seventeen. It is estimated that in ten years more, including those who are born and die in that period, and out of the number of those who were more than seventeen, at the commencement of the ten years, another number dies equal to all the inhabitants that dwell on the earth: so that in about twenty seven years some have estimated the inhabitants of the earth at at thousand millions. Others at nine hundred and fifty a sixty millions. According to the first of these statements there die annually about $37 millions of people, about seven hundred and twelve thousands every week, amounting for a thousand seven hundred and fifty daily in life. The case two hundred and thirty nine each hour, and about
seventy way minute. On the lowest computation of nine, hundred and fifty millions of inhabitants, there die every year thirty-five millions, one hundred and eighty every week, six hundred, seventy-six thousand, six hundred and thirty-eight in each day, ninety-six thousand, six hundred, and sixty-two every hour, four thousand, and twenty-seven, and sixty-seven every minute. Amazing mortality! What astonishing stream of souls, is rapidly born on with the tide of time, continually shooting into the ocean of eternity, and appearing before God in judgment.”

With propriety may we exclaim with the poet.

“Death, great proprieter of all,
Is thine to thread out empires and to govern all
The sun himself by thy permission
Shines, and those will one day
Thick him from his sphere.

After considering what multitudes of souls have gone into the eternal world the past year, it may be the part of wisdom in us to inquire who hath made us to differ from them. Why were we not taken and they left? Why were they marked out as the victims of death while we are spared? It is not because we are any better than they were; but because it seemed right in the sight of God, the most High to spare us a little longer. Perhaps we are spared to fill up the measure of our sins, and to ripen for an aggravated destruction. We have reason to fear that this is the case, and we ought to humble ourselves and to cry mightily to God, that he would have mercy upon us, and to our God that he would abundantly pardon.”
My dear Pupils, permit me your instructor and your sincere friend at the present time, to offer you some observations. I have already mentioned some of the uses of the division of time which God hath made—have briefly shewn what alteration time makes upon the world, and that all things in nature are tending to decay, and also that an improvement of time is an object of great importance. Most of you have arrived to the years of understanding, and you all know that time flies away with great rapidity, and how soon a day, a week, and a year are gone.
A copy of a letter from the

Dear Child

As you desired me to send to you in writ-

In writing some directions how you must conduct yourself in your christian course, I would now proceed to answer your request. — The sweet remembrance of the great things I have lately seen at Suffield, and the dear affections for those persons I have there conversed with, is the evidence of a saving work of God upon their hearts, incline me to anything that lies in my power to contribute to the spiritual joy and prosperity of God's people there and what I write to you, I would also say to all other young women that are friends and companions, & children of God, and therefore desire you would communicate it to them as you have opportunity.

I would advise you to keep up as great a strife and earnestness against sin in religion in all parts of it, as you would do if you knew yourself to be in a state of nature, and was seeking conversion. But when they obtain conversion, they ought not to be less watchful, laborious, & earnest in the whole work of religion, but the more for they are under infinitely greater obligations.
for want of this many persons in a few months after their conversion have begun to lose their just and lively sense of things and to grow cold; and darkly have furnished themselves through with many sorrows; whereas if they had done as the Apostle did Philipp. 3: 35 their faith would have filled of the just that of the shining more and more unto the perfect day.

2. Don't leave off seeking, striving, and praying for the same things that we exhort an unconverted person to strive for, and a degree of which you have already had in conversion. Thus pray, that your eyes may be opened, that you may receive your sight, that you may know yourself and be brought to God's revealed, and that you may see the glory of God & Christ and may be raised from the dead. To have the love of Christ shed abroad in your soul: for those that have most of these things had need still to pray for them, for there is so much blindness, and hardness, and pride & death remaining that they still need to have that work of God wrought upon them further, to enlighten them, that shall be a bringing them out of darkness into God's marvellous light, and a kind of a new conversion and resurrection from the dead. There are very few requests that are proper for a natural person, but that in some sense are proper also for the godly.

3. When you hear a sermon, hear for yourself, though what is spoken in them may be more especially directed to the unconverted or those that in other respects are indifferent circumstances from yourself, yet let the chief intent of your mind be to consider with yourself: in what respect is this that I hear spoken, applicable
to me and what improvement ought I to make of this for my own soul’s good.

4th. Though God has forgiven and forgotten your past sins, yet don’t forget them yourself; often remember what a wretched bond slave you were in the land of Egypt; often remember to mind your particular acts of sin before conversion; as the blessed Apostle Paul is often mentioning his old blasphemy, persecuting & impiousness to the renewed humiliation of his heart, acknowledging that he was the least of all saints, and the chief of sinners, and be often confessing your doings to God, and let that be a text be often in your mind Ezek. 16th. That thou mayest remember and be confounded & never open thy mouth any more because of thy shame when I am puffed toward thee for all that thou hast done, saith the Lord.

5th. Remember that you have more cause in some respect accounts a thousand times more to lament and humble yourself for your sins that have been committed since conversion, than before because of the infinitely greater obligations that are upon you to live to God, and look upon the faithfulness of Christ, in unchangeably continuing his loving favor, and the unspeakable and saving truth of his everlasting love, notwithstanding all your unworthiness, since your conversion, to be as great as his grace in converting you.

6th. Be always abased for your remaining sins, and never think that you are low enough for it, but yet don’t be at all discouraged or disheartened by it; for though we are exceeding sinfull yet we have an advocate with the Father Jesus Christ, the righteous, the preciousness of whose blood, and the merits of whose righteousness, and the greatness of whose love, and faithfulness, does overtop the highest mountains of our sins.
When you engage in the duty of prayer or come to the sacraments of the Lord's supper, or attend any other duty of Divine worship, come to Christ as Mary Magdalene, Luke 7:37, come and cast yourself down at his feet, and kiss them, and pour forth upon him the sweet perfumed ointment of divine love, and a pure and broken heart, as she poured out her precious ointment out of her Alabaster box.

Remember that pride is the worst viper that is in the heart; the greatest disturber of the soul's peace & sweet communion with Christ; was the first sin that was ever was and lies lowest in the foundation of Satan's whole building, and is difficultly rooted out, and is the most hidden secret and of all lusts the most deceitful, and often creeps in insensibly into the midst of religion and sometimes under the garb of humility.

That you may pass a good judgment of the frames of your own, you are in always look upon the discoveries and the last comforts that have most of these two effects, viz those that make you cast and lowest, and most like a little child, and secondly those that most engage and fix your heart in a full and firm disposition to deny yourself for God, and to spend and be spent for him.

And if you fall into doubts about the state of your soul, under dark and dull frames of mind, his proper to look over past experiences, but yet don't consume too much of your time & strength in souring and mulling thoughts about old experiences that in dull frames appear dim and are very much out of sight, at least as to that which is the cream of life, and sweetness of them, but
rather apply yourself with all your might, to an earnest pursuit after renewed experiences, new light, and new lively exercises of faith and love.

One new discovery of Christ's face and the fountain of this sweet grace and love will do more towards scattering clouds of darkness and doubting in one minute, than examining old experiences, by the best remarks that can be given a whole year.

11th. When the exercise of grace is at a low ebb, and corruption prevails and by that means fear prevails, don't desire to have fear cast out any other way than by the receiving and prevailing of love. For it is not agreeable to the method of God's wise dispensations that it should be cast out any other way, for when love is useless, the saints need fear to restrain them from sin and therefore it is ordered, ordained that at such times fear comes upon them and more or less as love sinks, but when love is in lively exercise, persons don't need fear the prevailing of love in the heart, naturally tends to cast out fear, as darkness in a room vanishes away as you let more and more of the pleasant beams of the sun into it.

12th. You ought to be much in exhorting, counselling and warning others especially at such a day as this. 16th 25th, and I would advise you especially to exhort young people the children and young women your equals; and when you exhort others that are men, I would advise you to take opportunities for it chiefly when you are alone with them or when only young persons are present, see 1 Tim. 4 v. 9 11 25.
13th When you counsel and warn others, do it earnestly and affectionately and thoroughly, and when you are speaking to your equals let your warnings be intermixed with expressions of your sense of your unworthiness and of the sovereign that makes you differ and if you can with a good conscience know that you in yourself are more unworthy than they.

14th If you would set up religious meetings of young women by yourselves to be attended once and a while, I should think it would be very proper, and profitable as under special difficulties or when in great need of, or great longings after any particular mercy for yourself or others, but apart a day for fasting by yourself alone and let the day be spent not only in petitions for the mercies you desire but in searching your heart and in looking over your past life, and confessing your sins before God, not as is wont to be done in public prayers but in a very particular manner, the sins of your past life before and after conversion, with particular circumstances and aggravations — also as particularly and fully as possible, spreading all the abominations of your heart before him.

15th Don't let the adversaries of religion have it to say that those converts don't carry themselves any better than others. But urge more than others, that holy should the childrens of God, the redeemed and beloved of God.
behave themselves, therefore walk as children of the light, and of the day and adorn the doctrines of God your Savior, and particularly be much in these things that especially are called Christian virtues, and make you like the Lamb of God, be meek and lowly of heart and full of heavenly and humble love; that, and abound in deeds of love to others, and self-denial for others, and let there be in you a disposition to account others better than yourself.

17th. Don't talk of things of religion and matters of experience, with an air of lightness and laughter, which is too much the manner in many places.

18th. In all your course walk with God and follow Christ as a little poor helpless child, taking hold of Christ's hand, keeping your eye on the mark on his head, and side whence came the flood that cleanses you from sin, and hiding your nakedness under the shirt of the white shining robe of his righteousness.

19th. Pray much for the Church of God and especially that he would carry on his glorious work that he has now begun, and be much in prayer for the ministers of Christ, and particularly, I would beg a special interest in your prayers and the prayers of your Christian companions, both when you are alone and when you are together. Your affectionate friend that rejoices and desires to be your servant in Christ Jesus

Copied April 8th A.D. 1807. —— Jonathan Edwards
Of Sloth & Industry

Beside a lonely tree, whose branches bear ripe white and mellow to the passing air. There, where the twining bristles the rude enclosure, The House of Sloth stands huddled in long repose.

In a late round of solitary care, My feet instinct to move the knew not where. The tall rank weed, begirt the tangled way. Curious to view, I forced a path between, And climb'd to the broken still, I cag'd within.

O'er an old well, the curb half fallen sprawl, Whose boards, and lope, a mournful creaking moan. Toiled on a leaning post, & ill sustained, In mien so, a mouldering sweep remain'd. Unless the crooked pole still dangling hung, And tied with thimbles, a broken bucket hung.

A half made wall around the garden lay, Mended in gaps, with brushwood in decay, No culture thus: the woven briar was seen, Save a few sickly plants of faded green. The staid potato hung its blasted seeds.
And fennel struggled to outtop the weeds,
There grew a ragged sheep, with wild surprise
And two lean geese uplifted their slanting eyes,
The Cottage gaped with many a dormant yaw,
Where sent to burn, the covering boards were gone,
Or by one nail where others exaltwise hung,
The sky looked through & winds frosty, zum, zum,
In coves the yielding head appeared to run,
And half the chimney-tops was fallen down.

The ancient cellar doors of structure rude,
With tattered garments called half open stood,
There as I gazed I saw the round bin,
The sills were broke the wall had crumbled in,
A few, long-emptied vases lay, mourning round,
And wast'd ashes sprinkled over the ground,
While a sad shiver in the household ill,
A half starved rat crawled out & broke fences.

One window din a loophole to the sight,
Shed round the room a pale, pruny light,
Here rays gay-colored the the broken glass,
Here panes of wood supplied the vacant space,
As pondering deep, I gazed with grizzled eye;
She binges creak'd, & opened stood the door
Two little Boys, half naked from the waist,
With staring wonder, eyed me as I passed;
The smile of pity blended with her tear
Ah! me, how rarely comfort visits here!

On a Cam-hammock, once with feathers filled
His limbs by dirty tatters ill concealed
The sun had rounded half the day
Stretched at full length, the lounging lay
While his said wife beside her dressing stood
And washed her hungry household's meager fed
His aged sire whose beard & flowing Hair
Wowed silvery o'er his antiquated chair
Deep from his bosom heaved or mournful sigh
"Stranger, he cried, once better Days I knew"—
And trembling, shed the venerable tears
No words come timely to relieve my pain
So the poor Parent, & her infants dear
Two miles I gave light footed with a tear
And fixed again to see the wretched shed
Withdrawn in silence, closed the gates & fled
10 Continued

Yet this so lazy man love often seen
Hurling & lusting round the hilly green
The lindest painter in the Blacksmith's shop
The wisest statesman are a drunken cup
(As sharp hand haste the street that nightly fly
Died many an hour in yonder tavern shin)
In every gambling racing match abroad
But a rare shelter in the house of God

Such, such my Children, is the dismal Cot
Where dowry Sloth receives his wretched lot
But Oh how different is the charming
Where Industry & Virtue love to dwell

Industry

Beyond that hilly clump, to find with scattered tree
That meet with freshest green, the happy scene
There where the glassy brook reflect the sky
For we, nor sedge choke it Crystal way
Where budding Willows feel the earlies spring
And coolly broadcast safely rest & sing
A female worthy lives, and all the poor
Can point this way to her requested Door

12

She undefined by dress & idleness
The forms & rules of fashion never knew.
Continued

Nor glittering in the ball, her form displays;
Nor yet can tell a diamond from a spade.
For other objects claimed her care,
The morning Chapter & the nightly Ray's
The frequent visit to the poor Man's shed
The wholesome nursing, at the sick Man's bed
Each Day to rise, before the early Sun
Each Day to see her daily duty done
To cheer the partner of her household cares
And mould her Children from their earliest years

Small is her house, but fill'd with stores of good
Good, warm'd with toil, & with delight bestowed.
In the clean Cellar, range'd in order neat,
Gay-smiling plenty, boasts her Casks of meat,
First to small eyes, the Bins where Apples glow
And marks her dray-buts in stately row,
Her granery, fill'd with Harvest's various pride
Still sees the poor Man's bushel laid aside.
Here swells the floweren, there the fleecy store
And the long wood-pile mocks the winter's power
White are the swine, the poultry plump & large,
For every creature, thrives, beneath her charge.

Plaints and plain, the Furniture is seen
All form'd for use, & all as silver clean
Continued

On the clean dresser, washer shines array.
The clean-scoured Bowls are trimly set below. While the washed Coverlet, linen white, Assure the Traveler a refreshing night.

16

Oft have I seen, & oft I hope to see,
This friend, this Parent, to the poor and me.
The bent with years, & toil, & care & love,
Age lightly silvered on her furrowed brow.
Her frame still useful, & her mind still young,
Her judgment vigorous, & her memory strong.
Serene her spirit, & her temper sweet.
And pleased the youthful circle still to meet.
Cheerful the long-acquaint'd task pursues;
Prevent the rust of age & life's wearis.
To Church still pined, & able still to come.
And shame the lingering youth, 'tis late at home.

17

Such as her toils has been the bright reward.
For Heaven will always toils like these regard.
Safe on her love her truth & wisdom tried.
Her Husband's heart, thro' lengthened Life relieved.
Continued

From little, dily saw his wealth increase. His neighbors love him, & his household bless. In peace & plenty lived, & died resigned. And dying, left six thousand Pounds behind. Her children train'd, to usefulness alone, Still love the hand, that kindly fed them on, With pious duty, own her wise bequest. And every day rise up, & call her blest.

Capito May -- D. 1873.

A. F.
Hymn 266, S.M., Hartford Selection

Prayer of Youth for Divine cleansing

1. With humble heart and tongue
   My God to thee I pray;
Oh, make me learn whilst I am young,
    How I may cleanse my way.

2. Make an unguarded youth
   The object of thy care;
Help me to choose the way of truth,
   To fly from every snare.

3. My heart to folly prone,
   Thine by power divine,
Unite it to myself alone
   To make me wholly thine.

4. Oh, let thy word of grace
   My warmest thoughts employ,
Be this through all my following days;
   My treasure is my joy.

5. To what thy laws impart
   Be my whole soul inclin’d;
Oh, let them dwell within my heart,
   And sanctify my mind.

6. May thy young servant learn
   By these to cleanse his way;
And may I here the path discern
   That leads to endless day.
Thoughts on the state of the Soul
when absent from the Body.

A Hymn

Hark my gay friends that Solomon toll
Speaks the departure of a Soul
This gone we know not where
Or how unbodied Spirits fare

In that mysterious World none knows
But God alone to which it goes
To whom departed Souls return
To take their doom to smile or mourn

O by that glimmering light we view
The unknown World were hastening to
God has locked up the midst of sky
And curtained Darkness round the stage

Why Heaven to render search'd perpetually
Was drawn twixt this World & the next
A dark impenetrable shroun
All which behind is yet unseen

We talk of Heaven we talk of Hell
But what they mean no tongue can tell
Continued

Heaven in the realms where angels are
And hell the chaos of despair.

But what these awful words imply
None of us know until we die.
Whether we will or no we must
Take the succeeding world on trust.

This hour perhaps our friend is well
Death strikes the next he cries farewell.
He dies & for ought we now see
Ceaseth all once to breath & be.

Thus launched from life's ambiguous
Inguis'd in Death appears no more
Yet undirected to repair
To distant Worlds we know not where.

Swift flies the Soul perhaps it gone
A thousand Leagues beyond the Sun
& twice ten thousand more thrice 10.
Ore the forfaken Clay is cold.
And yet who knows if friends we loved
by death should be so far removed
Only this veil of flesh between
Perhaps they watch us tho unseen

While we their loss lamenting say
They're out of hearing far away
Guardians to us perhaps they're near
Concealed in Vehicles of air

And yet no notices they give
Or tell us where or how they live
The conscience wileth with us below
How much themselves desirous to know

As if bound up by solemn fate
To keep this secret of their state
To tell their joys and pains to none
That Man might live by faith alone

Well let my sovereign if he please
Lock up his marvellous decrees
continu

Why should I wish him to reveal
what he thinks proper to conceal

15

It is enough that I believe
Heaven's brighter than I can conceive
And he that makes it all his care
to serve God here shall find him there

16

But oh what world shall I surmise
The moment that I have this Clay
Was sudden the event how now
Let us my God be happy too

Copy of Letter from
Wm. J. at Wm's College to his
Cousin P.W.

Dear Polly,
The long acquaintance
I have had with your family, the kindness
I respect I have received in it renders it a pleasing task to write to any of its members and it is still more pleasing to receive letters from them. I have scarcely any other friends in Conway from whom I can expect to receive letters. From my first arrival at Conway in early youth to the present time I have always felt a peculiar pleasure in visiting your house. It is a source of great satisfaction to me to see a family of children with whom I have been intimate from their earliest infancy, growing to maturity in habits of virtue. Dear Polly, you as well as your brother and sisters have reason to bless God that have from parents to guide and instruct you in the paths of virtue so that you have been able to show those dangerous snares of vice and folly in which thousands of good youth are entangled and ruined. You have been able to form such habits of virtue as will be a strong guard to you against the alluring temptations of the World.
I cannot write to you as one who I think is thoughtless of every thing, but the gay and airy amusements of pleasures of this world. No, I am persuaded you are one often reflect on a future state and the importance of early piety. This is a matter of the highest consequence.

If you make the care of your soul the object of your most solicitous attention you will be truly wise, nothing will brighten the character of a young woman more than early piety. It sweetens their tempers it enables them to enjoy the innocent pleasures of life in a more exquisite manner. It makes them appear amiable & lovely to their friends. It makes them kind & benevolent to all, it enables them to shun the destructive paths of vice, which have misled thousands, in short it prepares them for immortal glory and happiness in another World. What being
in this World can be a more delightful object
than a young Woman possess'd of natural &
acquired accomplishments, together
with a lovely disposition & true piety and
benevolence of Heart. Such a being will
command the respect and admiration of
all. — Religion does not prohibit our
enjoyment of the innocent pleasures
of Life, but greatly sweetens them.
It denies us nothing but what is directly
opposite to happiness. — While
the vigor of youth glows in our Cheeks
religion does not require us to exhibit a
monkish appearance austerity, but while
we are young & our passions strong warm &
easily excited we need the restraint of
religion to keep us in the bounds of reason.
But lest I should tire you with the length of
my Epistle I will draw to a close. I should
be glad to receive a line from you. I have no spec-
ial news to write. present my respect to all my
friends.
Contract of Letter from a young gentleman to a young lady. (on the importance of improving our time to be invocable for death.)

Respected Madam,

The sentiments must all be dictated by plain simplicity, unadorned with elegance of expression, or beauty of Composition, yet I presume they will meet your condonder that I shall not on that account be rendered less an advocate of the Estipid Religion of the Prince of peace — I return you my sincere thanks for the favor of the sentiments of which, I have perused and referred with a great deal of pleasure and satisfaction, and permit me to express a wish that your Pen may again be resumed whenever a convenience presents. I perceive this life to be as fleeting as a dream; the sands of time are
fast running out. Death is hastening towards us with rapid strides, & Eternity opening its portals to receive us: yet how many are unprepared & set unconcerned, although upon the brink of Death and the borders of destruction.

How much have we to do, & how short is the time allotted us. How ought mankind to start up alarmed, & view that dread Eternity which must soon be theirs! to be sensible of their miserable state & consider the worth of their immortal souls—souls which must forever exist, either in happiness or misery, that is this frail mortal life in comparison with Eternity! what is this world in comparison with Heaven! yet strange as it may appear there are human beings who choose this world rather than Heaven! how stupid! how inconsiderate! Precious souls, thrown away & vanit, a little drop— for a little transient pleasure — for nothing! — from the same— on Chasing the right
and pilgrims as we are in this world seeking a better country, an inheritance beyond the grave, and our road being beset with dangers and difficulties, many powerful enemies opposing and retarding our progress, how good it is to assist, encourage, and animate each other on the way! If, Sir, you should think it an object worthy of your attention, I wish you would write to me whenever you have opportunity. We had a good journey home, found our friends well, and had great reason to bless the hand that preserved our going out, and our coming in! How delightful the idea that God cares for us! There is more joy and comfort arising from the single consideration that we are under the protection of a kind Providence, than all the riches & honors of this world can afford.
I suppose, sir by this time, you are united with a companion for life, to whom I desire my particular regard. Also to your Parents and Sister.— After renewing the request that you would write to me, I subscribe myself, with consideration, your affectionate friend.

C.F. Adams,
A letter from Wm. C. Ware, Jr. to Dr. Samuel Ware of Conway, to A. T.

Most benevolent Friend,

You almost fill me with transports of joy in receiving your most obliging and very kind letter. I have not words to express my gratitude, the more so because they were pure acts of charity, almost without the possibility of an equal return.

I send you and Uncle my most sincere thanks for the sympathetic pains you have taken to me. If you had procured me the means of health & comfort, I should communicate to you the certain cures & for divers-sores which I have used to their several effect; it would take pages, let it suffice to say I never found any such thing but that it did hurt. I believe I must look to God & not to Doctors nor skills to cure me if it is best for me, & if it is not best for me I should rather remain as I am, I do not mean to condemn the means of cure, but that we should not put our confidence in them. I mean I fear you will not like it if I always write the same thing about my leg, but it is what it is so called.
I can not be wholly assured I have the pleasure to inform you that the lower orifice is wholly & hope entirely healed up. I should be exceedingly glad in receiving a visit from your [illegible] brother & sister, and I hope will come without fail this winter.

I am your most grateful friend.

From the same

Best of friends.

You cannot conceive how great the emotion of gratitude was that filled my breast upon receiving your kind Epistle. It seemed like balm to relieve my then great pain of a while forgot my misery. — I had took cold & was in great pain in my leg. The extreme satisfaction which I take in the intercourse of social intercourse with my friends, induces me at this time to embrace an opportunity of disclos[ing] to you some of my sentiments. — I in the first part of your last, you hinted to the design of it was to keep friendship upon a good footing, esteem a true friend as one of the greatest blessings a man can be possessed of. & the basis of friendship to consist in communicating ourselves to each other without reserve. — I thank you for condescending to
to write of my log, have had a very severe turn since
Sam'l & the girls were over to Westhampton.
I expect to ride about some this winter, but it is
uncertain about my coming over to Westhampton
this some years. But as you have no tame
leg, it is your duty visit the lame, the halt &
the blind, etc. My leg is somewhat
troublesome some times, but I'm content, my
lot is not so bad as some others.
I have been thinking what great obligations
I owe to that Being who gave me life, and
who has preserved me from imminent danger of
losing it. Thrice year, every moment of my life
He has been supporting me, or else I should long
ago, have sunk my body into the grave, and my
soul into hell. When I have been striving
against him with all my might & the Earth
been growing under the burden of unpolluted sinner
& Hell growing with her wide mouth open to receive
me! He has been supporting me with his
invisible hand, & doing me all the good that
could be desired. What an ungrateful wretch I am,
That I have not thrown in my two miles on my soul, and my body into his treasury. — It has been said by some of the learned, that if there was a ball of sand, the biggest of this globe we inhabit, and one of the particles of sand was ambi-
land once in a thousand years only, when the whole ball was dissolved, Eternity would just be
beginning to begin. And won't not the choice be very desirable* to be perfectly miserable, to
while the ball was consuming, and perfectly happy afterwards. — But how great is
the difference! How great is that moral happiness, she is assured of having Omnipotence,
Omniscience, Omnipresence for his Protector, Defender, and Preserver. What can be fear!
What can be dread? I consider the pleasures of this world as dung, to the lasting and solid
happiness of being under the protection of my Mother. — How great is the unconverted
man's misery. Extract from Allen's alarm to the unconverted, page 58. In the infinite,
* If you were obliged to do one or the other.
"God in anger against thee. It is no small part of thy misery, that thou art without God.
Eph. 2. 12. "How pitiful & piercing a wound in that of sins in his extremity, the Philistines are upon me & God is departed from me."—Page 58. "But thou art not only without God, but God is engaged against thee."—Ezek. 3: 88.
Paul. 2. 13. "It is a fearful thing to fall into hands of the living God."—I have not read any writer, but what says the wages of sin is death! and it was none of its followers any good. It flatters whilst it thrusts in daggers into the heart.

Pardon the gravity of this Letter, if you think me deserving of your notice. I pray you to write to me on this subject. I desire you not to disclose this to any one, and if you wish me to do so by force, I'll be faithful to your commands. I have spent myself to you without reserve and a wish desire you to do so by me. It is ever healthy, sincere and humble servant.

Commi Nov. 21st 1597.