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[Trombull Journals

Vol. I

Journal: Jan. 1, 1838 - May 20, 1840
Notes: 1838 - 1840]

January, 1838

Day, mo,	Weather	Farm work	Visits, amusements
Jan 1, 52, 60, 42 Clear, cloudy, clear, pleasant, warm, clear, very very like summer scarcely any frost in the ground	9 AM, 12 M., 6 P.M. 52, 60, 42 Clear, cloudy, clear, pleasant, warm, clear, very very like summer scarcely any frost in the ground	Measured & put in granary 59 bu, oats, (500 sheaves) Hauled 2 loads oak wood for Aunt Hannah's Whet. Took down to Brook farm 1/2 load manure, for apple trees - None, absent - 32th Jan	James went to Bussell's about having his clover seed threshed - James took tea at D. Maclean's - Wm. & Mary took tea
Jan 2, 32, 39, 36 deg Frozen mist until 11 AM. Cloudy, drizzling, Cloudy very foggy	32, 39, 36 deg Frozen mist until 11 AM. Cloudy, drizzling, Cloudy very foggy	Put 8 loads manure upon gum field, from hog pen - I engaged Elder R. Trydahl, 200 bu (shelled) 2.50 a 100	I went to Ellings, came to see about linen - James & I attended a very interesting meeting at Bussell's - 32nd of Jan
Jan 3, 39, 45, 43 deg Cloudy & very misty - Clear, smoky, clear slightly misty -	39, 45, 43 deg Cloudy & very misty - Clear, smoky, clear slightly misty -	L. Boyle brought from 37 bushels - Shelled off & sent to mill 9 1/2 bu, corn, 11 of oats, for feed - Hauled dirt & put under barn gate. Made a lane for pigs to the pen	I attended a lecture (Hear) C. S. Olden here in afternoon James attended a meeting of hay stack co -
Jan 4, 41, 61, 53 deg Cloudy, clear, smoky, clear, very like Indian summer -	41, 61, 53 deg Cloudy, clear, smoky, clear, very like Indian summer -	L. Boyle 2 loads ash (74 bu) 20 cts Hauled 2 loads wood to our pile George Green hauled for himself a load of old wood & charred brought back 10 bushels of ash	I attended a lecture on Pneumatics - James took tea at C. H. H. & went to meeting in the morning -
Jan 5, 47, 64, 56 deg Cloudy in the morning - Rained a little at noon in the evening. the sun came out in the afternoon - Warm & very pleasant -	47, 64, 56 deg Cloudy in the morning - Rained a little at noon in the evening. the sun came out in the afternoon - Warm & very pleasant -	Mow went to Ringston after ash and brought sack 35 bush. and then went to Princeton and brought 26 bush - Charles spreading lime on spring field -	Went to Princeton this morn after Aunt Anna - James was in Princeton in the afternoon and took tea at Mr. Davis. R. H. here with morn
Jan 6, 41, 56, 45 deg cloudy in the morning - sun came out towards noon and very pleasant in afternoon -	41, 56, 45 deg cloudy in the morning - sun came out towards noon and very pleasant in afternoon -	Went to Charles spreading lime on spring field in the morning - James & I were out in field at church to pack horse -	James took tea at Martha Clark's -
Jan 7, 37, 56, 57 deg Clear pleasant Cloudy, clear	37, 56, 57 deg Clear pleasant Cloudy, clear	Went & I attended Pres- byterian meeting at Lawrence, N. Y., after talking James, preached meeting tea at Black Point	James & I, & Leonard after talking at Black Point
Jan 8, 57, 43, 41 deg Clear Cloudy, wind P.M. raining till 2 P.M. wind N.W. clear	57, 43, 41 deg Clear Cloudy, wind P.M. raining till 2 P.M. wind N.W. clear	Greasing Carriage harness Cleaning Calan's table	I attended lecture - I spent the morning at J. North's
Jan 9, 34, 36, 39 deg Cloudy, drizzling raining, foggy	34, 36, 39 deg Cloudy, drizzling raining, foggy	Threshing wheat (600 sheaves) Cleaning up part of clo- making straw, & table (loads)	I attended lecture Mary & Maria Green, spent the afternoon here
Jan 10, 34, 55, 33 deg Cloudy, clear wind north west Cloudy	34, 55, 33 deg Cloudy, clear wind north west Cloudy	Finished cleaning up wheat and measured up 32 bush. Mr. S. the here dividing Brought feed from mill, off fields Hauled 2 loads manure (horse) upon gum field	I attended lecture Aunt & I took tea at Saml. Craft

Unce 100

11 *Thurs, 20, 27, 24th* Took 25 bush, wheat to sell, but Mr. Lytle & I purchasing at the
 Clear, North finding they gave only \$1.50 left it brook farm
 to be ground & sold it \$5.00 a hundred P. Holme & C. Heister, friends I got
 loved friend - Shelled off a little corn for poultry acquainted with at Malross, came today
 to see us & the farm -
 12 *Thurs, 20, 38, 34* Threshing Clover seed (P. 10, 6. 16) Mr. & Mrs. & I walked
 Clear, North killed for sale & monard ducks over brook farm in the morning.
 best friend - P. H. & James called at C. D. Olden in
 the evening - I & I called at
 C. H. Hake & to see 16th Woodchuck -
 13 *Thurs, 20, 48, 37* Threshing Clover seed Cousins Mrs. & E. Toller came to day
 Clear, pleasant got a horse shoe - P. Holme & C. Heister left
 Delightful Mr. Hare & sister called on
 Mr. Miller & son John helped me
 14 *Thurs 30, 48, 41 day* Morning text, Heb, 12, 1 & 2 was the attended Church, morning
 Cloudy, Clear & afternoon; How delightful
 Cloudy, windy, Afternoon de, Luke 16, 19th 51, it went again in the house of
 James attended Sunday school; from attending for nearly 2 weeks
 I had a bad cold -
 15 *Thurs 4, 46, 38 day* Threshing Clover seed I attended lecture -
 Cloudy, Clear Bought 1/2 gill from mill Mr. & Mrs. Han, Miss Hobart &
 Windy, Clear Campbell sent wheat to thresh, C. I & P. A. Olden here -
 3 loads James took Cousin Mary Toller
 to Mrs. Whites -
 16 *Thurs, 38, 48, 37 day* Finished Threshing Clover I attended lecture,
 Clear, pleasant feed James & Mr. Han attended a
 Cloudy, windy Mamma had 1 bush, of ears Convention at Trenton (education)
 the text at C. D. O. with Mr. & Mrs. Han &
 17 *Thurs 43, 53, 59* Cleaning barn of Clover seed I attended a lecture by
 Cloudy, Clear Killed & picked 2 geese Mr. Han in the morning on
 Raining, Cloudy Cutting wood (woodhouse) by Mr. Han afternoon -
 Windy, Clear James called at D. Clarke
 18 *Thurs, 48, 62, 54 day* Took 2 loads Clover to be I attended a lecture on math,
 Cloudy, foggy, cleaned, Gravel's Rocky-hill Aunt, Emma & James called
 Misty, Clear, flew Killed 2 fine geese this afternoon, at Mr. Han's
 Clear, foggy Opening ditches in the lane C. Olden's & C. Maclean -
 Cloudy, rainy about & below the house - Sitting, without fire, comfortably
 19 *Thurs, 60, 50, 38 day* Sorting potatoes in cellar I took James & E. Olden to Trenton
 Cloudy, rainy, Preparing & taking gate to Trenton on their way to Washington -
 very, heavy rain storm, 9 geese, 85 lb, as 9 clo - E. Craig spent the day here
 Cloudy, rainy clear Had a small but very bitter -
 very, very high NW wind. Hope an order, \$1.00, of wheat, & eating Bible class
 20 *Thurs, 26, 48, 30 day* Drying & breaking hay, I then took Mr. Han to
 Clear Clear took the remaining Clover to Trenton, & returned with
 seed to be cleaned (2 loads) Mr. Han, between whom an
 exchange for to morning, has
 Malcolm, shed all around her effected -
 Proctor & Mrs. Han I borrowed of Mr. Han the 1st
 vol. of Minnie's Church History -

Sunday 21
 Mon 22
 Tues 23
 Wed 24
 Thurs 25
 Fri 26
 Sat 27
 Sun 28

Ther, 26, 32, 28 Morning light - Act 24, 16 Clouds with M. Sun
 Clouds, cloudy Afternoon light - 24, 1, 10 at M. Hares & took too with
 Clear D. Woodhull came this evening to at M. Field's
 See Emma who had a severe illness attack

Mon, 22 Ther, 24, 32, 29 Threshed Campbell's wheat M. Hares left to day in our
 Cloudy, Clear Hauled in a stack (oats & soybeans) Charbon & M. Hares returned in the
 Clear D. W. came again this evening. M. Hares & sister & M. Field called here -

Tues, 23 Ther 23, 48, 33, Campbell hauled away his straw I killed a M. Henry lecture
 Clear, Clear Killed off & sent to mill 9 M. Hares White Aired here,
 bushels, corn & 11 1/2 bush (feed) + D. W. here to day & Emma
 Delightful, 1/2 bush wheat for bran bread, is better -
 M. Hares dipping flax - S. & E. Burke here to day -

Wed, 24 Ther 26, 44, 36 Hauled 1 cord wood, 1/2 to M. M. Henry lecture in the morning
 Clear, Clear Aunt Hannah White, 1/2 to ing, Hares in the evening;
 M. Hares (my word) Aunt, Emma & I rode this af-
 M. Hares sent a load of chips to S. Blake tomorrow, but went too far &
 Wind S.W. Then Campbell's wheat once E. is done this evening; E. Craig
 through; dipping flax - Came home with us -
 D. W. here morning & evening -

Thurs, 25 Ther 34, 42, 43 Hauled 1/2 cord wood to M. Henry lecture, steam engine -
 Misty, foggy Wood pile (woodshed) Emma in bed all day, D. W. here -
 Drizzly, Cloudy, Finish cleaning Campbell's wheat E. Craig left this morning -
 Cloudy, Wind E. M. Hares dipping flax, morning M. Hares called before tea, could not stay
 Charles brought feed from white of S. & E. Burke here to day
 Hauled & loads (manure from) Received a letter from M. Hares
 on Glen field - Containing some good advice, re-
 sent 6 bush, Buckwheat to mill at day to Church matters -

Fri 26 Ther 48, 55, 44 Cutting wood at wood house (M. M. Henry's lecture (steam engine)
 Rainy, Cloudy Starting potatoes in cellar Received a letter from James
 Wind W, Clear Breaking & dipping flax, afternoon Stated Baltimore
 Clear foggy (21 bu) & brought our buckwheat E. Craig came & stayed all night
 from mile; Buckwheat 26 lbs flour D. W. here, Emma better (in bed)

Sat 27 Ther 39, 40, 39 Cleaning stables I went to see Hanson Barnett.
 Cloudy, Clear Hope killed a little master who is coming upon the back
 A steady rain Killed a little corn for gun, Job & Mary White Aired here.
 from 12 M. tonight, Buckwheat 1/2 bush large Mary staid all night it being
 Areal North Eastern potatoes too stormy for her to go -
 E. Craig left; Emma, not much better

Sun, 28 Ther 38, 45, 38 Morning text Rom. 12, 1 & 2 Mary White rain left to day (afternoon)
 Clouds, Clear Afternoon do, S. & E. Burke 3, 3 & 4.5 Emma dinner staid; but worse this
 cloudy, Clear evening; D. W. came to see her -
 new high staid E. Craig very kindly came & staid all night

Jan 26 33 25

January

(Sunday school children) (Sept 1st)
 M. Hare exhibited the magic lantern to
 I attended Henry's lecture (stream)
 I got J. Millin's thermometer & found
 it to differ 1/2 deg. from our D-
 D. W. here, Emma better, but weak

Jan 29 Cloudy, clear

Cloudy, clear Drifting flax
 Very, very high N.W. Breaking do
 Wind, all day

Jan 30 Ther 20 28, 26

Hauled a load of hick- I was at Henry's lecture (electricity)
ory (broom hick wood) to woodpile I was at the Brook farm.
 Breaking & drifting flax D. W. here, Emma much better
 N.W. wind Washed the carriage -

Jan 13 28 22

Clear, clear Hauled 1 load (oak) woodpile James returned from Washington
 do (all -) (hickory) M. Hare M. & E. Craig aimed here, the
 do (broom hick) do (oak) Pack, Clarke called - flax all night -
 N.W. wind Breaking flax W. & G. White & Eliz. Haines laid here
 Emma (much worse), D. W. here

Average heat of January 36 1/2 degrees -

February 1835

Jan 1 Ther 14, 24, 25

Breaking flax I attended with Wm. White Jay's son
 Cloudy, clear Hatching & drifting flax Anne & bought a wind mill, \$14.25
 Cloudy, clear Cutting wood (wood pile) E. Craig here, D. also, Emma, better -
 Susan Dewar called here -

Jan 2 Ther 14, 22, 19

Helping C. L. Olden to file E. Craig left to day, quite poorly
 Cloudy, snow his ice-house (2 heads) (26 lbs) M. Olden, J. & E. Olden called
 Wind S.E. cloudy weighed 556; sold all but 1/4 to see Emma, who is much
 Clear cloudy - Prepared for market 9 yams better, & here to day
 Bill, horse was shod James & I at Bible class (St John 15:1-8)
 Chapter 2

Jan 3 Ther 14, 12 deg

Sent up to Job, Hare 80 lb. gun, I went after my windmill, per
 " " " " 26 lb. gun Chard on the 1st instant
 Snowing, cloudy Breaking & hatching flax M. Hare & Hare Blake to a'd here -
 Cloudy, clear Cutting wood (wood pile) D. here, Emma better (noon) worse (even)

Jan 4 Ther 14, 14 deg

Morning text, Rev 2, 1 to 6 John White walked here, went
 Cloudy, clear Evening do Matt 10: 32-33 to church & aimed with us
 North west wind Sunday school for, Matt 16: 21 to 28 E. Craig came here this afternoon
 Emma better, I here the dunstons broke down (ash tree) do

Mon 5 Ther 16, 19 deg

Breaking & drifting flax E. Craig left; very clear Ann
 Cloudy, clear Hauled 1 load wood to attended a meeting of Beneshe & C
 at Hannah White (oak) after which she called at Wm. Hare
 N.E. wind clear at W. Hare; I here Emma better
 James sold 2 pigs to C. L. Olden for \$10.00

Day of 14th to 20th
 Feb. 6 Thru 16, 26 ^{morning evening} Thrashed 500 sheaves (wheat) & Mangumella & Wm. Toller (some of them is over through the mill. This afternoon, to wait upon Emma. Put away the straw, clean stubs I got \$200.00 from J. Clarke
 Clear, A.W. wind
 Clear, delightful cutting wood (wood pile) I then, Emma much better;
 Wednes, 7 Thru 14, 40 Finished cleaning wheat (22 p/b) Wm. Toller left to day. I called on Mr. Henry Leland
 Cloudy, clear Dressing flax - Mr. de de Mr. Han's de
 Cloudy rainy cutting wood (wood pile) James O. & Susan Deane bapt-
 Wind S.E. tized to night -
 Emma not so well this evening

 Thurs 8 Thru 40, 44 Hang up our home to make James & E. Craig went to
 Rain in the night Hang down Craig sent some, de- Trenton (roads very, very bad)
 Cloudy, S.W. wind Driffling flax - I wrote to 'our Regular' the
 Cloudy Cloudy Washing off little carriage time - man, to engage a load.

 Friday 9th Thru 36 - 28 - Working at the flax - - - And - some of the Fotters
 Cloudy - clear Washed off the carriage - started for Philadelphia
 Clear & pleasant Sent I Boyl 1/2 ton flax - this morning very early -
 Wind N.W. I attended Bible class this evening

 Saturday 10th Thru 26 - 24 - Hauled in two stacks oats I saw Calla & 6 Oldens in the
 Clear & cold 1320 sheaves in all - morning and in the afternoon
 Wind soon in the morning Two loads went on to P. Bonaden took E. Craig - home to see
 and continued all day - and the other to the wood pile. 75 - 22 - Harmon & Craig, who came with the flax

 Sunday 11th Thru 25 - 23 Morning - Sept. Luke 13. from 23 - to 30th Went to Church & took E. Craig to party
 Cloudy in morning App. - Colossians - 1. from 1 - to 5th meeting Barn who was here all night
 Clear & blustering A school here. Mar. 16th - 24 - 25th looked to church - There came back

 Monday 12th Thru 14 - 26 Moves Drifting flax - I saw walked over the Brook
 Clear & cold Charles got 12 Bush wheat & 6 bush Turn in morning and called to
 blustering in afternoon went after windlass - I saw R. Blacker. went to town afternoon

 Tuesday 13th Thru 26 - 25 - Hauled at flax - Charles hauled at home. I called on J. North in morning
 Cloudy - - - went to make pen along Stumpfield and went to town & got 13 1/2 bush 600
 Began to hail, some J. Strobelm began to cross them Prof. Mr. Lytle called over
 & rain - David hauled a some wood for lining to bring a map of my farm
 J. Strobelm got 2 bush oats.

		at the place -	I went to Kenton with
Clear & cloudy		Charles at play in morn. & hauling	6 m. Campbell in the morning
cold. -		ports in afternoon. I collected	and returned in afternoon -
		dressing roots -	Went to lecture in evening -
		Charles dressing flax -	I went to Mr Craig's this afternoon
		Charles hauling wood for	and took tea. -
		himself.	Barthine was dry cupped -
			" was at home all day -
			11. day &c. In the evening I
			Went to town, and stopped at Church
			but there was no person except Mr. H.
			& looking my fire. took Mr. H.
			to collect in morn. and called at
			Mr Craig, where I saw Redford -
			Wrote a note in afternoon and tea at 6 o'clock.
			I went to Church in morn -
			To Sunday School in afternoon
			and to Church -
			I went to town in the morn
			and took A. H. & J. C. by a ride
			I went to W. White after dinner
			and to tea at Uncle James
			I went to Union Convention
			where I am with me -
			The new County came up -
			Redford Craig came here
			and stayed until after dinner
			at then took him home, and went to town
			Doctor & J. White took tea
			with me & John, stay all
			all night. -
			I took J. M. & home in the
			morning and went from there
			to the Van Ness. Went to Bible
			in evening -

Sep. 24 - Tues 11 Clear & warm Thurs 24. W. Sunday 25. Thurs 8 - Clear & cold	10 Charles & Charles Moss & Charles 4 1/2 Bushels - Barry at well Not able to go to school	I went to school to see the Doctor who told me to come home to be quiet on account of the cold In evening Mr. Han called to see me. Got Woodhull
Monday 26 - Thurs 9 - 13 Clear & cold	13 Moss & Charles 800 Sheaves in afternoon 1 stack of timothy grass Barry at well	Arch Craig & C. S. Olden called here this morning Got Woodhull here
Tuesday 27 - Thurs 15 - 20 Clear - Cloudy Snowing in evening	20 Moss & Charles Barn and threshing grass Seed - Barry at well	C. S. Olden. Wife & C. Olden called here in afternoon Doctor here in morning & afternoon
Wed 28 - Thurs 16 Clear & cold no snow	16 Moss drawing wood 1 cord for 1 cord for White 1 cord for Charles - Charles went to Barry at well	Dear Aunt & Sam arrived to day for an absence of nearly 2 weeks - Mr. Han called 1 day
March 1st - Thurs 7	7	

March

Thurs 16 - Thurs 17, 24 Clear, Cloudy Calm Thawing a good deal	24 Moss & Charles threshing hard - 9 rope seed Barry at the well Sam & M. Chas. hauled 1 cord of my wood for himself	Uncle James & Son George here this afternoon
Fridy 2nd - Thurs 15 - 22 Clear & pleasant calm	22 Moss & Charles threshing hard grass seed Barry at well	Aunt & Sam went to town in morning - Mr. Han called in afternoon. Sam went to Bible class evening
Sat 3 - Thurs 17, 24 Cloudy, Clear Clear, still	24 Finished threshing grass seed, got the timothy for Mr. James \$21.00 Barry at the well	I went to school after tea I called at Mr. Han's for C. S. Olden's this evening H. Van Ness here
Sun 4 - Thurs 23, 25 Clear & pleasant Pleasant & hazy Clear	25 Morning left at 10.26, 26 to 29 at Sunday school Evening left at 1.21 to 24	I have a bad cold which keeps me from service this evening We had the privilege of looking at the emblem of our Bible & American (young love) the first time for my class brother

March

Nov 5 ^{Nov 32} 45 Hatching fly
cloudy snowing Dr'king do
raining most of the day
Wind S.W.

James went to Princeton
We have took in hand
Thos. White's (late) auction of
His goods &c Commenced

Mar 6. Then 40. 38 Men lifting had grass seed James attended J. White's auction
Clear very spring I attended J. Howell's vendue, W & W Potter called here
like. Cloudy Wmny at work at the well Aunt & James took her at

Roads, very very bad. Nightborn Craig + brought Ben-
oline home with them -

June 7th 32, 36 Lifting herd again dead James 1st went to Prince ton
 Cloudy, snow Brought home 2 new horses Caroline Craig here
 snowed for 4th brought from Campbell, for
 very, very fast, \$350.00 + Bill, a \$100 horse - Two mantua MaKend, C. Hight
 from do here, 2nd I had 2 pair purple blue made
 talis ordered 2 pair saw hide. Attended James + 2 Mc Harris Nelson
 Roads very, very bad trace (1.50) for pelung hung Dear Aunt has had head ache

Thurs & Thurs 34, 35 Dressing Flax Dr M, here to see Ben Craig
Cloudy, drizzly I went to Inguin for I went to Princeton, afternoon
rain, hail, a hand to look on the farm, Mantua market left this one
Snow, wind E. Roads very bad.

Fri, 9, Thur 32, 34 Threshed 750 sheaves, oats Mr & Mrs Har Almoe here
 Cloudy Clear Put the straw back in the barn Charles & Phoebe Ann called here
 Cloudy Clear I picked out some black Delightful Bible Clasp on
 Roads very bad oats on the broke farm for the resurrection (only 6)
 frock in ready off horse & sails (750 lbs. heavy) Henry & wife & Charles —

Feb. 10th Thur - 28 - 32 Cleaned up 9 bushels oats - Mrs. Birney & Anne went to E. Olden
blew & pleasant and put it in granary ^(weighing 50). Saw a goose and took tea - at 2 o'clock. 8 o'clock
Road very bad to mill. 8 Bush. wheat. 2 Bush. 1 1/2 Corn - called home in evening.

Earn - will show Sam some stuff to G. B. L. t. make Kama. Good Woodhouse called him to see B. J.

Sun, 11 Thir 32, 140
Delightful day Morning next Feb, 4, 14 We will report to Church
our road, but
road almost in afternoon do, Col, 1, 24 to 29 We adopted in the Sunday
table - very, very, excellent School to Morton's aid
The first not for Sunday school teachers
near out yet

March

Trimmed grape vine & grass

Mon 12 ^{morning} Clear, bright Threshed 800 sheaves oats, D. Clarke & J. Croft here on meeting business with James P. Dahlia in hog shed - Mr. Craig, Eliza & Arch, came Roads, better Barney & men at the well - this afternoon & we all took tea at J. Clark's school - to J. Bunt about the ballistics and to Shull about hoe-harrows -

Tues 13 Clear, hazy Cleared up the above oats I attended to Tony's lecture - clear beautiful Washed the carriage & James Clark at M. W. Olden's. Sowed 3/4 bush timothy on Sam's Acre & I took tea at M. Clarke's brook farm (15 acres) - Noah Green brought spurs for harness

Wed 14 Clear, warm Brought grain from mill James went to Iron ton & got grape pleasant, cloudy Measured & carried up into shed (tim, clo, rich) Proud a day - wagon hauled 10 1/2 bush oats (rich) He & I were at J. M. Bonome seeing bloody - Noah Green put up shovels on Clew, bought 300 locusts, 2 yds of ^{and my grass} flume & finished haying timely, and sold from the seed; very, thickly

Thurs 15 Cloudy, warm Dripping flax - Hunt, my Ricky, M. Olden clear hazy. Hatching do - E. Smith, M. Clarke, Eliz White cloudy, warm Barney & 2 men at well A & F. Ely, dined here - Frost all over I took my harrow to be mended Holmes Davis took tea -

Fri 16 Cloudy, warm Threshing oats. 800 sheaves Hunt & James went to town & took tea at Mr. Olden's. I went to - Rain in evening - Barney & men at well - Uncle James afternoon. James went to B. de Blad. -

Sat 17 Cloudy, rainy Finished cleaning up oats I returned from Uncle James' - rainy morning Measured 10 1/2 bushels (oats) I called at J. Maclean & M. Hanes all the afternoon Barney & 2 men at well - Home at G. I. Olden's in the morning High wind I ordered 2. Van Horn to make James & I took Betty & Dore \$12.00 a pattern for casting for rollers & sent in by W. M. White -

Sun 18 Snowing James went up to Chertok, but he attended a woman school, & was unintentionally so far from, did not go on with Cholera. & E. in the lecture, then in All day, & after the service, he went to Bethel, & went through the evening (afternoon). Based about dusk, & my Dear Aunt & I enjoyed the service with an exposition of Luke 11, 14 to 17, & on

Mon 19 Clear, pleasant Dripping flax - The spent the afternoon snow much Barney & one man at well at J. L. Mother's - very fast Got 1 gill of oil to try I called at G. I. Olden's; afternoon Ground sitting the experiment, whether it called to see 2 children about going to Sunday school - Frost out is cheaper than from Canada

March

Tue 20 Cloudy (Clouds Drifting) flax - I was at J. Clark's in the morning
 chosen, clear Barney finished at well James went to White's sale & took
 clear - I went to the Brook farm dinner at night to Craig's
 The snow - Every opportunity, as the ten John White dined here; he &
 (melting) but was preparing to fodder I went to Princeton after -
 the water in his cattle from a state in the M^r Han took tea with us
 going gradually field (most wasteful method) I took him home in the evening
 into the ground

Wed 21 Cloudy clear Drifting flax (mostly done) I attended lecture (M^r Dorey)
 clear hazy Made pen for ducks Dear Aunt & James were at
 White's sale & took tea at M. W. T.
 We all attended lecture - M^r Han
 Susan Sewall came to spend some
 time with us -

Thurs 22 Foggy Clouds Drifting flax James went towards the crop
 Drizzling Took my wagon to be wound Keys to see about a horse for me
 very unpleasant, Hauled 1/2 cord to wood pile I took M^r Han to Princeton -
 We all took tea at C. J. H. den
 Our dear Aunt has a bad head ache

Fri 23 Cloudy Finished the flax Studying the Greek Alphabet
 Drizzling Hauled 1/3 cord to shed to White's home & I went to Bible Class
 Wind S.W. cleared up tail wind (cold) James went up town
 Jobbing, &c - Aunt has a bad head ache

Sat 24 Cloudy misty Shelled 11 bu corn for mill James went to Scudder's
 misty clear Fixing fence in the low Mills, but failed getting any money
 Warm Cleaned out hen-house M^r & M^r Han this afternoon here
 Wind W. Washed off carriage I went to Brook farm -
 Very trying day James (made an exchange of pig) Aunt has a bad head ache

Sun 25 Cloudy Morning to 4, Jan. 24, 63 We all went morning &
 Clear delightful Afternoon to Feb 2, 1 to 9, afternoon, Sunday school full
 M^r & M^r Han were the board of time they & I drove I bought a horse \$180.00
 clear lovely on Brook farm - Dear Aunt, J. Deane & I took
 clear Brought my horse home, laid at it in barn Craig -
 scraping roads Rolling home field (clear) I have a head ache

1888

- Wed. 27 Clear I bought 3 boxes getting water James took 3 boxes in his own
cloudy rain for 1 hour from 3/4 past - Charles saw. James and he went to town & called at
S.C. wing rolling flourfield &c. Mrs. Green. I went to L. H. C. & called at
Hearse & Co. Cloudy Took 2 Green 15 Bush Oats - Saw for Betty Hollings & E. Gray -
Mind S.C. and 1 mile 11 Bush Corn 19 of Oats. James went to towners about 10 o'clock
Afternoon. Threshed 75 bush Golden Oats & took his day in home
bats. Mows hauled 100 bush. James & wife went to L. H. C.
Thurs 27 Stormy, rain Clearing up rain I took James & Charles to
Mind went Took to the Brook farm 14 to Denton on their way to Phil &,
Cloudy at 1/2 past bush, Oats for me When she is going to nurse Uncle Pa, son,
Windy, I bought 100 bush Corn 10 of Oats I called to see Ellen, James & wife
Cool Drought a great (feed) from mill Company to his room -
Fri. 30 Cool, windy Mows got 17 bush water for I went to Mr. Robbins after
Clear, Clear (one at 20 etc 16 bush 5 lbs) My plough, has now re
Cloudy Charles took me 21 bush oats
Sat 1 Clear Charles rolling Home field James returned Philadel. in
cloudy rain I from Holmström
At town clearing 1/2 in town
Ellen

April 1888

- Sun 1 Cloudy, Windy, Morning took Matt, 12, 20, 29. James & I went to Church
Rising, Cloudy, Afternoon at Col & 10 1/2 16 from H. White & Eliza Hill; then
Went to, Clear Mr. Ham / most excellent slender school upon Luke 2, 16 20
Mon 2 Clear, Cold I Bought Bush Oats and James assisted H. Black to move
Clear, Cloudy of Smith - Green \$42 - H. Hammet & wife came to Brook farm
To make last Finished threshing oats, James took me a load of hay
reg 13 Threshed 570 bush (oats) I bought 2 Oats (hay), J. Clark & H.
James leaves morning I cleaned at H. Vannest
Cleaning up oats
We borrowed J. Moon's Oat Machine,
Tues 3 Clear, windy Finished cleaning up & I was at Brook farm
Cloudy Ellen measuring up oats (14) I spent the fore with Mr. Ham
Cloudy; saw Drought back the 16 Oats from pond on Oats -
Unpleasant We feed not Threshed bush field (9 aune 10 1/2 bush)
3 wagons James & wife at garden

[illegible]

1/11/18

- Sunday 15th Clear cold. We all went to Church - Text in
Luth. rev. - morning - 2nd Timothy 2:14. 8th sun
- Tuesday 16th Clear cold. Isaac hauling lime from Basin
Wheeler. Charles took company to ^{loads} ~~London~~
in morn and hauling lime afternoon
Isaac & boy at shed
- Wednesday 17th Cloudy. cold. Isaac hauling lime & loads -
Bleeding - Charles digging holes for trees up
the lane - 3 Carpatas - here
- Thursday 18th Cloudy. Finished sowing grass seed
Tying on oats - hauled 3 loads lime
rotting oats. Setting out 50 ^{seed} ~~seed~~
trees out trees up the lane
- Friday 19th Clear cold. Took a girl - 15 bush oats & 9 of corn
ground frozen. Charles began to plough for corn
Isaac to haul out manure -
- Saturday 20th Clear cold. Setting out trees, & in morn
ground frozen. ploughing & hauling one manure
Cloud. 21st Clear, much. Text morn. Coloss. 3:11. 1st 11th
- Sunday 22nd Clear, much. Text morn. Coloss. 3:11. 1st 11th
- Monday 23rd Clear, much. Text morn. Coloss. 3:11. 1st 11th
- Tuesday 24th Cloudy. Isaac hauling lime from Basin
Wheeler. Charles took company to ^{loads} ~~London~~
in morn and hauling lime afternoon
Isaac & boy at shed
- Wednesday 25th Cloudy. Isaac hauling lime & loads -
Bleeding - Charles digging holes for trees up
the lane - 3 Carpatas - here
- Thursday 26th Clear cold. Setting out trees, & in morn
ground frozen. ploughing & hauling one manure
Cloud. 27th Clear, much. Text morn. Coloss. 3:11. 1st 11th
- Friday 28th Clear cold. Took a girl - 15 bush oats & 9 of corn
ground frozen. Charles began to plough for corn
Isaac to haul out manure -
- Saturday 29th Clear cold. Setting out trees, & in morn
ground frozen. ploughing & hauling one manure
Cloud. 30th Clear, much. Text morn. Coloss. 3:11. 1st 11th
- Sunday 31st Clear cold. Took a girl - 15 bush oats & 9 of corn
ground frozen. Charles began to plough for corn
Isaac to haul out manure -

1741 1838

Wed 27th Clear & pleasant Isaac hauling manure from town. Mr. John White called here
rooting in barn yard in afternoon - I am from
Allen harrowing corn ground - Plainfield. I went to Bible Class -
Sat 28th Clear cloudy Isaac hauling manure from town. Mrs Hendricks. Mr & Mrs Sumner
Robert wine & brother from B. yard. Allen harrowing. dinner run to day. I attended
meeting of town committee at B. yard
Sun 29th Clear & very hot. more Colossians 110th. 18th century. We all went to church in m.
pleasant, windy afternoon. act. 11th. 3/4 to 2 run B afternoon. I & C. Crain went to meeting at
Mon. 30th Clear & blustering Isaac hauling manure from town Mr Ham, Aunt & I went to Laver
brother hauling from B. yard Mr Ham & I went to see Mr. Ham
Allen harrowing corn ground Took tea at Mrs Hendricks
Tues. 1st Clear & pleasant. The command digging for corn. Aunt Ann went to school, and
two teams, finished harrowing - took tea. I went out on road
Wed 2nd Clear & blustering shelling corn for feed, for hay. I went to school in the evening -
harrowing - 110th. Corn ground. Sun's day
Thurs 3rd Clear Cloudy. Unloading & hauling Linn's. Mr & Mrs Ham & Mrs Hobbs
hauling 204 Bushels from truck to run this morning -
and started 200. at B. yard. Aunt & Mrs Leshum called here -
Fri 4th Clear Cloudy. Commenced planting Corn - It started & died soon here
raining - Isaac digging - Aunt & Mr. Boone help. Aunt quilt -
a cow. and brought home a girl. I & I went to B. yard. (at)
Sat 5th Very stormy Isaac shelling off seed corn I went to town in afternoon
Clear - Hauled him. off a load of wood and also to Cousin's place -
and all one for clothes.
Sunday 6th Clearing Top more. Colossians IV Chap. 2nd to 4th. Aunt Ann and had visited. Sick
Clear - aft. Luke IV 4. 16th. to 30th verse. read each all day. Went to church
Monday 7th Clear & pleasant pulling out locust trees in woods. Clarke & White dinner run
and hauled 12 cords wood to - came to settle up. Father's Estate.
Ed Olden. Sun's at Garden. I White called here -
Tues 8th Clear cloudy I went to Thomas wife for D. H. Mullins at work here -
Clear. Clear. Clams. & Hunting. Corn - Ed Olden called here Ed Olden
at Garden - not his daughter R. Simon.

May: 1838

- Wed. 7th. Clear - Cool Two teams hauling manure. & Olden here for hours in morning -
Cloudy. Young orchard, semi at bottom. Planted Beans Cucumbers. Salsify Parsley Celery
Thurs. 10th. Clear. Clouds. Isaac furrowing & brooding. I brought M. W. Alden to spend the day -
Cool - hauling manure. & onias. H. Clark & C. Crois were here. also Mr. Harr
Friday 11th. Clear cloudy. Planting corn, and manure. Aunt & I am went to Trenton -
Pleasant - in the hill. Tomis at Lanes. Mr & Mrs Han called here. Went to Bible class.
Sat. 12. Clear, clear. Planting Corn - manure. H. & R. Baxton came up in afternoon
Warm in hill & - H. & I went to town in aft. called at Peter
Sund. 13. Clear & very. Temp. Lark Vth. 19th to 26th. We all went to church except H. & P. who
Pleasant. Mrs. - in - V. 27th or so to the - I went to Friends meeting at 12 o'clock
Mond. 14th. Clear & Planting corn, manure while I went to town in morning, Sam & Aunt
Pleasant two beans & 1 person coming. both tea at Olden. called at Mr. Hays.
Tues. 15. Clear & very. Finished planting all except I went to Roddy hill for a girl who
manure & sown the lot of Dutch corn. by an her home - Sam & Aunt went to W. Hill
to plough for that in aft. in morning. Lown & C. D. Olden in town
Wed. 16th. Clear, very. Finished ploughing for Dutch corn. Aunt & I went to Trenton & Sam
Warm - Hollis. Barnard, & just furrowed Mr. Harr instituted into his parish
Hauling manure on Dutch Orchard. Went to Liden this evening -
Thurs. 17th. Clear, very. H. & I went to town in morning
I & Sam - I went to hill & out by 4 o'clock. Then I went
to plant the corn - Isaac & George both tea
Friday 18th. Cloudy. Finished planting Dutch corn. Mr. Han took tea here
Cool Planted in truck patch. Mrs. Brown called here
Sent for a load bone dust. Sam. & I went to Bible Class -
Sat. 19. Clear - Two hands working in their lot, Aunt went to Briggs, & I to town -
warm - cool. Charles brought load ashes, & I took her to Uncle James Whites
manure from Withings already to dinner & left her -
Sund. 20th. Clear, windy. Temp. Lark Vth. 1st to 17th degree. I & White brought wood here and out to
town - I filled in ones. 2nd. Chap. 14th. I went to the school in morning, and in aft.
Mond. 21st. Clear, warm. Isaac again to plough for Dutch corn. I & George both tea
cloudy - Charles & John - manure - on - I & Sam - I went to Mr. Stallard -
Lanes & I & Sam - Aunt & I went to old Church -
Tues. 22nd. Clear, very. Selling Potatoes from ready & I went to town to attend to
be - planting in afternoon. Isaac here relation to a New York House
was on 7th day

Nov 1838

Nov 23-	Rainy, Blustering.	Sent to Smith to mill for wheat. Went to Concord. and got 12 bush Flour.	Sam arrived to day from his trip to Mr. Walters. -
Nov 24	Clear, a more of moder. time on Back. Windy.	Went to Concord. for 20 bush Potatoes.	Sam & I went to town in morning.
Nov 25	Clear, cold.	Two teams drawing lime for Sam.	Went to town for lath.
Nov 26	Clear, Cloudy.	Went ploughing for Elliot.	Mr. Hare took tea with us.
Nov 27	Clear, pleasant.	Sam B. at work at Concord.	Went to Bible Class.
Nov 28	Clear, pleasant.	Charles moving yard. Issues hauling Kails, all hands.	Went to town in morning.
Nov 29	Clear, pleasant.	Planting Potatoes in afternoon.	W. Alden spent the afternoon here.
Nov 30	Clear, pleasant.	John 15th Chap. 8 verses.	Mr. Davis called.
Dec 1	Clear, pleasant.	John 15th Chap. 8 verses.	Mr. Starr preached for us.
Dec 2	Clear, pleasant.	Finished planting Potatoes.	Mr. & Mrs. Child called.
Dec 3	Clear, pleasant.	Spreading lime and getting ground ready for Beets.	W. Alden - Mr. Starr left home.
Dec 4	Clear, Cloudy.	All hands planting Beets.	Went to town in morning for load sand.
Dec 5	Clear, pleasant.	Spreading lime & ashes.	Sam & I went to Concord.
Dec 6	Clear, pleasant.	Carting lime from the Basin and spreading it on clover.	Went to town in morning for lath.
Dec 7	Clear, pleasant.	Work finished today.	Called at J. D. Mott's.
Dec 8	Clear, pleasant.	Two teams hauling manure.	Sam walked to town & I went fishing.
Dec 9	Clear, pleasant.	Spreading lime on clover.	Sam took Mrs. Hare riding. And then went to M. M. Alden's tea.
Dec 10	Clear, pleasant.	By a harrow corn in afternoon.	I went to Concord & took Mr. Hare.
Dec 11	Clear, pleasant.	Two teams hauling manure.	Sam & I went to Clark's in evening.
Dec 12	Clear, pleasant.	Harrowing corn.	Sam & I went to Concord.
Dec 13	Clear, pleasant.	Two teams hauling manure.	Went to Concord & took Mr. Hare.
Dec 14	Clear, pleasant.	Harrowing corn.	Sam & I went to Clark's in evening.
Dec 15	Clear, pleasant.	Two teams hauling manure.	Went to Concord & took Mr. Hare.
Dec 16	Clear, pleasant.	Harrowing corn.	Sam & I went to Clark's in evening.
Dec 17	Clear, pleasant.	Two teams hauling manure.	Went to Concord & took Mr. Hare.
Dec 18	Clear, pleasant.	Harrowing corn.	Sam & I went to Clark's in evening.
Dec 19	Clear, pleasant.	Two teams hauling manure.	Went to Concord & took Mr. Hare.
Dec 20	Clear, pleasant.	Harrowing corn.	Sam & I went to Clark's in evening.
Dec 21	Clear, pleasant.	Two teams hauling manure.	Went to Concord & took Mr. Hare.
Dec 22	Clear, pleasant.	Harrowing corn.	Sam & I went to Clark's in evening.
Dec 23	Clear, pleasant.	Two teams hauling manure.	Went to Concord & took Mr. Hare.
Dec 24	Clear, pleasant.	Harrowing corn.	Sam & I went to Clark's in evening.
Dec 25	Clear, pleasant.	Two teams hauling manure.	Went to Concord & took Mr. Hare.
Dec 26	Clear, pleasant.	Harrowing corn.	Sam & I went to Clark's in evening.
Dec 27	Clear, pleasant.	Two teams hauling manure.	Went to Concord & took Mr. Hare.
Dec 28	Clear, pleasant.	Harrowing corn.	Sam & I went to Clark's in evening.
Dec 29	Clear, pleasant.	Two teams hauling manure.	Went to Concord & took Mr. Hare.
Dec 30	Clear, pleasant.	Harrowing corn.	Sam & I went to Clark's in evening.

June 1838.

Mond. 4th	Clear, pleasant	Hauling manure	about took Aunt to Stanton on her way to Phila. - A B. M. de called
	Cloudy - Rainy	Sowing & Dring, Millet - Replanting & sowing corn.	A. Hudson faintly here
Tues. 5th	Rainy. Clear	Sowing sent a grain to mill. Making pen for calves in orchard.	Called at C. Elden. in morn. At Brook farm in afternoon. Went to town in evening.
Wed. 6th	Clear, storm	Began ploughing clover & turnips & sowing cut wood. guiding as usual	Same & I went to Election for (in) town for Oliver, Co. which we were
Thurs. 7th	Cloudy, Clear	Sent 7 bush to Turner	Mr. Crane preached for us. Went to town in morn.
	Stormy	Hauling wood - Replanting Corn - Ploughing clover & turnips	Mr. Crane called here. Hudson faintly
Fri. 8th	Clear, warm	Finished ploughing for turnips - cutting chimes for rails - ploughing corn	Same & I went almost to Highgate & bought a pair of oxen. Hudson finished pair
	Clear, very warm	Hauling corn & clear turning lime on sowing. Mr. Alden ploughing his Potatoes	Went to Brook farm in morn. In afternoon went to C. Elden. and took Mr. Elden. attended Election
Sund. 10th	Clear & very warm	Text in morn. Math. 28th. 14th ver.	Same & I went to Sunday school & church. Also to Church in afternoon
Mon. 11th	Clear & very warm	Hauling corn in two teams. Using corn in hill. ransy pond here	Went to town in morn. & called at Dr. H. & called at Dr. H. & called at Dr. H.
		Sowing ground	Evening & called at Dr. H. & called at Dr. H.
Tues. 12th	Clear & very warm	Sowing corn with Cultivator. Spading allus Bones on turnip ground	Went to town in morn. Dr. H. took tea here & I rode up to town with him and called at Mr. Brown's
Wed. 13th	Clear & warm	Working at corn, carting stone	C. Elden & I went to cut rye on farm well at Barn of Wheat on Bowker's farm. Went
		Sowing & sowing at rails	to Lecture in evening
Thurs. 14th	Clear, very warm	Hauled 1 cord wood to C. Elden	Took Mr. H. to pay a round
		Sowing &c. In afternoon are parochial visit, to Davis & A. Elden	Hauled wood to funeral of took tea here
		Hauling, by the way and	
		on Tuesday afternoon	

17th. Clear on road. I took me to Trenton on my
 bridge. I was in the garden, looking
 at the fruit to mill - I was to Philadelphia - when I arrived
 about 10 o'clock. I went to Bobb's Chapel.
 18th. Clear. Warm Charles on Road. I came home from Philadelphia & brought
 light brown cultivated corn, & I was Aunt with Mrs. Dant, with us at
 Trenton, had a pleasant ride home.
 19th. Clear. Warm. I was in the garden. All went to Church in morning after
 attended funeral of Mrs. Breckinridge -
 20th. Clear. Warm. I was in the garden. Went to town in morning -
 Mr. Han took tea here.
 21st. Clear. Warm. I was in the garden. I was home.
 22nd. Clear. Warm. I was in the garden. I was home.
 23rd. Clear. Warm. I was in the garden. I was home.
 24th. Clear. Warm. I was in the garden. I was home.
 25th. Clear. Warm. I was in the garden. I was home.
 26th. Clear. Warm. I was in the garden. I was home.
 27th. Clear. Warm. I was in the garden. I was home.
 28th. Clear. Warm. I was in the garden. I was home.
 29th. Clear. Warm. I was in the garden. I was home.
 30th. Clear. Warm. I was in the garden. I was home.
 31st. Clear. Warm. I was in the garden. I was home.

June. 1838-

Thurs. 28. Rainy - Cloud Mowing in clover field. Went to town in morn and called
in afternoon - 3 hands. at Mr Olders. Called at J D Worths

Frid. 29. Clear. Show Three hands, mowing & spreading To Woodhull called here -
Clear - hay. raking. &c. -- Aunt & I called to see Mr. Speckman

Sat. 30th. Cloudy. Wind S. E. Mowing, hauling & load hay Went to Town in morning -
Raking - & in oat field - Mr Davis called here in afternoon

Sund. 1st. Cloudy. Show. Temp. - Last Chap. 15th. 18th. to 21st. All went to church in morning
Aph Acts 22 Chap. 11th 14th and afternoon - Went to P. School -

Mon. 2nd. Clear & pleasant Commenced mowing in clover field with 3 hands. - I scrapt. Mr Butcher & 3 others here to tea -

Tues. 3rd. Clear & very warm Mowing & hauling hay. I went to help Sam & rain
Warm - Hauled 11 loads - 6 hands. his Barn, Mr Hantosh tea here -

Thurs. 4th. Clear & warm Mowing, hauling, from Mr Hantosh dined here to day
Ther. 96 in shade, clover field - 16 loads - on his return from taking a ride

Frid. 5th. Clear & warm Mowing - & hauling hay. Aunt & I went to C Olders
hauled 8 loads - in the evening - - -

Frid. 6th. Clear & warm Mowing, Raking & spreading - Went to town in morn. Aunt
Hay - Hauling 2 loads hay - Sam went to Denton. E Craig's ^{call} Holden

Sat. 7th. Clear & warm Hauling hay - Raking &c. H. & R. Paxon, J. M. Niles, came this
Hauled from pump field afternoon. Holden took tea with us -
30 loads - this year to day 1 load - - - - -

Sund. 8th. Clear & warm Temp. in morn. Last 3th Chap. 18th to 21st. All went but H. & R. Paxon who were
after Palatins 3rd Chap. 27th verse to meet - Aunt had the sick read
He took aside in evening & called on Craig's.

Mon. 9th. Clear & warm Mowing, ploughing for buds. Mr Clarke called here, to Woodhull
Ther. 98 in shade, wheat. & mowing in meadow - came to see Sam - who is quite well

Tues. 10th. Clear & warm Mowing - hauling hay. I went to Denton to attend a
Ther. 98 - But out Rye in Orchard - meeting of the Colonization
Hauled 7 loads - Society and heard some good speak.

Wed. 11th. Clear & warm Finished hauling hay - I returned from Denton this
Ther. 98 Raking & binding Rye - morn. and brought the Porter
Hauled in Rye Raking hay in meadow up with Mr. R. & M. Niles
and I took tea at Mrs Whites.

July 1858.

Wed. 12th. Clear. Cloudy. Cool.	I went with nine hands to cut the wheat at Bowkers and cut it by four o'clock 22 acres.	Eggs M. Olden called here in morn. Sam. R.P. & M. Nico took tea at M. Clark. Mr. Hare took tea here.
Wed 13th. Rainy. Clear about 11 o'clock to ridge Turnip ground.	Shelly Corn for feed began. Began to cut our wheat in afternoon with ^{exactly} 4 hands, & 4 flaking & binding.	Went to town in morn. - R.P. M. Nitto & I took tea at M. Olden's. Dr. White took tea with us.
Wed 14th. Clear & very pleasant	Went with 11 hands to take up wheat at Bowkers. and had it all in shock by 6 o'clock.	Sam. Aug. R.P. M. Millis & Mr. Hare went to M. Olden's to tea. H. Paxson came up this afternoon.
Wed 15th. Clear & warm	First in morn. Peter Chap. 3rd. 10th to 13th. H. & R. Paxson went to meeting. Aug. Aft. Matthew 14th. chap. 1st to 13th o'clock.	Sam. & I to church. - Much Paxson went to S. Clark's and from there home with Henry.
Thurs. 16th. Clear & warm Ther. 72°	Cutting wheat with three hands and taking up with three. One hand tidying turnip ground.	Went to town in morn. to have horses shoe changed. Sam. took R.P. & M. Millis to Trenton.
Thurs 17th. Cloudy. slight shower. Clear	Finished cutting and shocking wheat. Cut about half our Barley.	Sam. & I went to town in morn. She called at Capt. Mott's. - Joel Woodhull called here.
Thurs 18th. Cloudy. slight shower.	Sent our team to haul wheat at Bowkers. Hauled wheat here with two teams until noon. - hauled 4 loads Barley in aft.	Sam. & I went to Lecture in even. Sam. went to Philadelphia in the morning.
Thurs. 19th. Clear. very warm Ther. 87°	Finished stacking wheat. had 5600 sheaves. Finished cutting Barley. - Harrowing Turnip ground.	Went to town in morn. - Sam. & Mr. Hare went to Trenton.
Friday 20th. Clear & very warm. Ther. 100°	Cutting Oats. hauling Rye. Hauled 1 load Barley. - Sowing Turnips.	Mr. Hare. Aug. & I took tea at M. Clark's.
Sat. 21st. Cloudy. Clear warm. Cool. Ther. 67°	Finished sowing Turnips. and hauling Barley. Cutting & sowing & binding Oats. - hauled 4 loads Barley & 2 of Rye.	Went to town in morn. Called at S. Clark's. M. Clarke & E. Allison. R.D. & Mrs. took tea here. Mr. Hare here in evening.

Sept. 1838

Sund 22. Clear Cool Text in mon. Godliness is profitable to all things
 We all went to church. 1st & 2nd
 Apr. Helen 16th - 10th year - preached. - by Rev. Mr. -
 from Heute & look see with us.

Mon 23. Clear Cool Finished cutting & Raking & Rindig
 Cloudy bats. Sent a team to finish
 Went to town in morn to Davis
 Called. Ed & George took care
finer stacks at Bowkers. here.

Tues 24. Cloudy Finished haying & stacking
 Clear bats - clouds - Began haying
 About 1/2 down. Called at George's
 Went to Uncle Sam's in afternoon
 By R Pass came up this morn
marked on Buckwheat ground. Mr. Hoan & W. Alden took tea

Thurs 26. Pleasant - Sent R. Pass, Samuel & I started
 for Niagara this morning.
 And expect to be gone about
 3 weeks - -

Wed 14. 1st H.

Tues 14. Clear & very 1st H. Passard and I arrived
 pleasant at home to day from joining
 as life. Aunt & Sam -
 at New Point -

August

- 1st. 18th. Clear. Fine. Hands playing in park of a bank. returned this
 to on day - Clear for wheat. No other day from New York when
 hands nearly dirt from I am. was quite sick. Had
 meadow - Went to Trenton in morn -
- 2nd. 19th. Windy. Hands nearly dirt. Went to town in morn. called on
 children. on meadow - Called on, and Mr. Hare
took tea here. Went to Dr. Vanduyke
- 3rd. 20th. Clear. Pleasant. Hands nearly dirt. Mr. Hare dined here to day -
 from meadow. I went to town in afternoon
Dr. White & John. took tea here -
- 4th. 21st. Clear. Pleasant. Hands nearly dirt. Mr. Hare and I went to. He arrived at Clinton about three
 Clinton, Mr. Bram & he exchanged. O'clock. And Mr. Bram left at 2 O'clock -
not morn.
- 5th. 22nd. Clear. Pleasant. Hands nearly dirt. Mr. Hare preached at Clinton. He left after dinner for Elmhurst
 in morning. In a room prepared when Mr. Hare, reached up in -
for the purpose to give an audience. in a small room which was full -
- 6th. 23rd. Cloudy. Clear. Hands cut the miller, on Mr. Bram ^{Mr. Hare} spent the day with us -
 hands nearly dirt. Finished 250. Dr. White, A. Hains & daughter. took tea here
Heard Wheat in afternoon - Col. B. Called here in evening -
- 7th. 24th. Clear. Pleasant. Hauled 1 cord Hick Wood to. Went to town in morn and home
 Mr. Hare hauled 3 trucked 800. Co. & Co. Craig to spend the day. 3 ch. & 8 boys
Heard oats. Hauled 11 Bush Wheat. Cam in afternoon. At 2.30 m. of M. H. in evening.
- 8th. 25th. Clear. Pleasant. Hauled 1 cord Hick Wood to. Went to town in morn and home
 Mr. Hare hauled 3 trucked 800. Co. & Co. Craig to spend the day. 3 ch. & 8 boys
Heard oats. Hauled 11 Bush Wheat. Cam in afternoon. At 2.30 m. of M. H. in evening.
- 9th. 26th. Clear. Pleasant. Hauled 1 cord Hick Wood to. Went to town in morn and home
 Mr. Hare hauled 3 trucked 800. Co. & Co. Craig to spend the day. 3 ch. & 8 boys
Heard oats. Hauled 11 Bush Wheat. Cam in afternoon. At 2.30 m. of M. H. in evening.
- 10th. 27th. Clear. Pleasant. Hauled 1 cord Hick Wood to. Went to town in morn and home
 Mr. Hare hauled 3 trucked 800. Co. & Co. Craig to spend the day. 3 ch. & 8 boys
Heard oats. Hauled 11 Bush Wheat. Cam in afternoon. At 2.30 m. of M. H. in evening.
- 11th. 28th. Clear. Pleasant. Hauled 1 cord Hick Wood to. Went to town in morn and home
 Mr. Hare hauled 3 trucked 800. Co. & Co. Craig to spend the day. 3 ch. & 8 boys
Heard oats. Hauled 11 Bush Wheat. Cam in afternoon. At 2.30 m. of M. H. in evening.
- 12th. 29th. Clear. Pleasant. Hauled 1 cord Hick Wood to. Went to town in morn and home
 Mr. Hare hauled 3 trucked 800. Co. & Co. Craig to spend the day. 3 ch. & 8 boys
Heard oats. Hauled 11 Bush Wheat. Cam in afternoon. At 2.30 m. of M. H. in evening.
- 13th. 30th. Clear. Pleasant. Hauled 1 cord Hick Wood to. Went to town in morn and home
 Mr. Hare hauled 3 trucked 800. Co. & Co. Craig to spend the day. 3 ch. & 8 boys
Heard oats. Hauled 11 Bush Wheat. Cam in afternoon. At 2.30 m. of M. H. in evening.
- 14th. 31st. Clear. Pleasant. Hauled 1 cord Hick Wood to. Went to town in morn and home
 Mr. Hare hauled 3 trucked 800. Co. & Co. Craig to spend the day. 3 ch. & 8 boys
Heard oats. Hauled 11 Bush Wheat. Cam in afternoon. At 2.30 m. of M. H. in evening.

June 20 clear & cool Went down Mathison's ridge. The wind was from the north & west. A few clouds
seen above
July 1 - Sunday rest day. Went to explore the lower & better land with him in room there.
In evening met some of same - return in evening.

11. and 28. "Went down Franklin Street past Kimbarns Thru to Eldred for a visit - and on
"Ain" Threshing at James's Farm. returned took Aunt t. Eldred.

Thurs. 30th. Cloudy. A heavy rain in morning over city in afternoon
 when it was a heavy rain. Commenced to rain at 10. Went this to
 tea with Anne & Mary. I was - came
 in evening - and came home with us -

Wed. 1st. Clear
 Cool. Finished making fence.
 Carted straw from Barnyard.

September - Went to Brown's to look at some cattle
 with Sarah. then went to Town - J. & my
 horse spent the day here, I attended a
 meeting of the vestry this evening.

300 The 1st Barn yard. Hauled to load stone & will all have winged flies to be
 the same -

Tuesday 5th Clear Handed 19th (Museum) Henry Pearson & C. Newbold left
saw Mr. Channing what at Lament I went to Phil & C. S. Oden
on river in - fixed & Blodorn took me to Tualon
chose one shoe 7^m 1/2 Aunt & Jan - took tea at Sally Clark

September

Thursday 5	Hauled out 24 lbs manure Clear, warm Hauled 5 lbs stone - Quarrymen stopped water Sent 66 bushels of the Broken wheat to Josiah for Job Olden -	Cousin M. Clark & Susan Deever Arrived here -
Friday 7	Hauling lime - 7 lbs Hauling stone - 4 " Hauling manure, 7 " Got 2 wheels, hauled at the bank	Emily called here this morning - Hunt. & Hunt. called at E. Olden & Took her at Mr. Han's
Saturday 8	Hauling lime, 3 lbs Hauling stone, Hauling manure, 10 lbs	He sent for James (Dorcas's mother, He is very sick indeed - Mr. Han died here & we went to see James
Sunday 9	Man, here 2' 6" 54 lbs Lark, 15, 11 lbs 24 lbs	
Monday 10	Hauling stone (2 lbs) Hauling & spreading lime (16 lbs) Miles away most of day Worked hardy lime 12 lbs Hauled 6 loads stone Also hauled some butter	Mr. Han died here; he & dear Aunt Went down to see, & so on she is no better Mr. & Mrs. & Mr. & Mrs. called here this afternoon Returned from Philada when I have been for a week. And I am & and I went to all Oldens to see
Tuesday 12th	It was drizzling in morning and began to rain about 10 o'clock and rained all day, and a considerable part of the night. It blew very hard in the night	The rain caused a very great freshet in the Brook, It is the only heavy rain we have had since May -
Wednesday 13	Working Barn yard & hauled 13 loads manure, hauled some wood to Storches, giving fence Hauled to, brought back the granite	I went to Uncle James in the morning and called on Abblets, to see Mr. & Mrs. & who is now leaving - went to Dorcas & Helen - Miss C. Brown called here in evening -
Thursday 14	Working at Barn yard, hauled manure, Commenced ploughing for wheat in afternoon - 13 loads manure	Uncle James & I went to Dorcas, and then heard of the death of S. H. Packer's daughter Anna. I ran home and Anne & Sarah went to the funeral & I went to town
Friday 15	Ploughing - working at Barn yard 7 loads manure	I went to Mill in morning. Hannah came from Dorcas I went in afternoon and brought. Aunt who had remained -

September

[illegible]

Wether

Monday 1 June 56 bush Corn to mill & Hunt & Hunt^r Called at Mr. Heath's
Char. place & loaded price 95 to 600 - I went to Phil^a. on our way left
at - Spraying manure on wheat Char & Hunt at 2 bush, Hunt
ground And Hunt^r Called for him on
Tom Stockton - Came today his return from Trenton -
in Kope's place who is
on a begging expedition

Monday I commenced ploughing in morn. Plowed 2 tracks & ran from sand.
The bottom found too wet, began again
ploughed in afternoon

Spreading manure - finished the far corner -
Sent 8 bush Corn to mill for
feed & 4 of oye for family -

Thursday 3, Ploughed the strip on the side William White brought over here
 Sunday. Commenced harrowing do, afternoon Mr Mary + Margaretha Lottin to
 Finished spending money (5th) Spent a few days —

Has Commenced Putting up Corn. Has went to the hunt (Mr. Hare's)

Col Brought part of grain from mill, ¹⁰⁰ - Here Schilder called here
Thurs. m. - Isaac playing & finished - Returned from Phila - and found

Genl. Allen. Narrowing -
 done - moving machine & cutting & making property and - sold one of the lots to -
 com - Mr. Noell - Bought 1st E. & 2nd E. & 3rd E. -

October 1892

Bridge 5th Flaming where ground-
 clay & plume found & here & harrowed it
 Difting where & rolling where found

1. Taken care of 18 Buck & 100
 2. moved it in - early at about 10 o'clock
 3. The forenoon 5th reg. horses - 1st. Mrs.
 4. Hairy - Clean - 1st. 1st. 2nd. 3rd. 4th. 5th. 6th. 7th. 8th. 9th. 10th. 11th. 12th.
 5. Cook - Communion day - Church in evening
 6. about 5th - 1st. 2nd. 3rd. 4th. 5th. 6th. 7th. 8th. 9th. 10th. 11th. 12th.
 7. 1st. 2nd. 3rd. 4th. 5th. 6th. 7th. 8th. 9th. 10th. 11th. 12th.
 8. 1st. 2nd. 3rd. 4th. 5th. 6th. 7th. 8th. 9th. 10th. 11th. 12th.
 9. 1st. 2nd. 3rd. 4th. 5th. 6th. 7th. 8th. 9th. 10th. 11th. 12th.
 10. 1st. 2nd. 3rd. 4th. 5th. 6th. 7th. 8th. 9th. 10th. 11th. 12th.

In d. 9th - Lowing, and dead and heavy
 blue cool - what - Pine - and cutting with
 - - - Cutting & Shooking corn -

Jan. 10th. Leave to my 36 1/2 bush apples
blowing rain turn off lights - Cuthin & Shady
corn - Living & Dennis at Benj. Am.

- been with parents. Fri, & Sunday
 - brother died. Fri - now all over

Fri. - 12 - Gelling corn - Shedding
 then Chasby City - Storms raised
 Rain - clear to day at Kingsham -

Station - 13 - Moses C. Smith & wife com
 also Mrs. Mary & Charles Smith Philad
 1841. I - Mrs. Mary & Charles Smith

[illegible]

Nov 16-1844, La sainte trinité, Com
L'année de la sainte trinité, Com
L'année de la sainte trinité, Com

I took ellyage Toother to Town in morn
In aft. I took M. & 3 daught- & Anne also
Mr Han to E Olden's. on return Mrs Han
also came home to tea with us

Thus to turn in more. He all took a
rich in attendance, and H. Raven in return
I went to Lindy School - H. P. - W. L. -

and daughter with Friends meet
our family to Worcester
Lock. H. Robbins, came to see Mrs. ^{and} Smith

Sam took all brother to Kenton in afternoon
- called at his orange's in afternoon -
at 6 o'clock I went to Dutch creek to

election - sent the hunters out
home in the evening -
- took out the traps in morning

Callus as U. Schellin's -- same, 3/4
 same to Electra as Pennock in apertum
 The 2nd row is actum -- but, it is even

and stay at night -
We went to Mr Craig's to attend the
meeting of the Board of Managers at the

... wedding of Mary and I went with the
party to New York - - -
... returned from New York this evening -
... Sunday and I hope to be able to
...

the all round is ready. Short
in front is man & reflexion
not in man in man and all

• Winters, at Salem —
 Have to go in more cattle at evening
 Have some to sell. I think before

allowance of a night's lodging—

Donnerstag, den 1. Februar, 1888

[illegible]

11 October

received to much

in the

Hard 28th Fixing... to Church in...
Hardy Fair... with us. These 1/2. At 10 o'clock R. home in afternoon

Monday 29 Throwing into barn yard to Charles (the colored man) Root & Co.
Clear, pleasant little it (2 hands of day) Hunt, McKean & myself to Trenton
Clear windy Husking the standing corn on our way to Philadelphia
all the afternoon (3 hands)

Thursday 30 - Cutting up, shocking and
char-pleasant husking corn, hauled in Sudden Hunt spent most of
cloudy sunny a good 1/2 of corn (undrained) the a, in room...
sunny, in the finished sowing turnips
morning - ground with wheat -
Trenton.

10th 11/10/18

Reduced 2 1/2 for teams helping 3 and raised
Cool Blowing from Littleton Basin -
Husking in morning & evening

Thursday 31st Charles hauling wood in morning - Spent morning in Phila to day - found a good
blue cold - in hands husking corn all day. 10 o'clock - at Trenton - At 10 o'clock came up with me
Friday 31st All hands husking corn - I went to town in morning & to Capital
Clear, pleasant Morning half past 1 o'clock called at Mr. Gray's in afternoon -
from Basin -

Saturday 1st (1st) Budroch in morning 9 o'clock Went to town in morning. Called at Mr. Peter
Clear pleasant Husking, hauled 2 loads corn Called at Mr. Hays in evening
Sunday 2nd 1 o'clock in morning 11th day Spring Mr. Hays & Mr. Hays in morning 11 o'clock
Husking

Monday 3rd 1 o'clock in morning 11th day Spring Mr. Hays & Mr. Hays in morning 11 o'clock
Husking. At 1 o'clock in morning 11th day Spring Mr. Hays & Mr. Hays in morning 11 o'clock
Cloudy - part of 13th day all hands husking. At 1 o'clock in morning 11th day Spring Mr. Hays & Mr. Hays in morning 11 o'clock
Tuesday 4th 1 o'clock in morning 11th day Spring Mr. Hays & Mr. Hays in morning 11 o'clock
Clear Cold, husking apples. husking corn At 1 o'clock in morning 11th day Spring Mr. Hays & Mr. Hays in morning 11 o'clock

Wednesday 5th 1 o'clock in morning 11th day Spring Mr. Hays & Mr. Hays in morning 11 o'clock
Husking. At 1 o'clock in morning 11th day Spring Mr. Hays & Mr. Hays in morning 11 o'clock
Cloudy - part of 13th day all hands husking. At 1 o'clock in morning 11th day Spring Mr. Hays & Mr. Hays in morning 11 o'clock
Thursday 6th 1 o'clock in morning 11th day Spring Mr. Hays & Mr. Hays in morning 11 o'clock
Husking. At 1 o'clock in morning 11th day Spring Mr. Hays & Mr. Hays in morning 11 o'clock

1858, 1859, 1860

[illegible]

Tues, 21. Hauled 2 loads of wood Aunt Luby North, Josiah
 Clear, Cool sent to mill 28 bush 6 lb. - Hannah took hat here -
 Clear Killed a beef in afternoon. Mr. Olsen & Frank Taylor
 Jimmy Boyle had 9 bush Corn, also -
 Tom, Stockton cut up
 the beef -
 Hauled 400 bricks from Basin -

1 NOVEMBER 1888

Thurs. 22 Hauled in a whole stack

Clear misty 5 lbs (710 sheaves)

Cloudy Clear Hauled in 2 loads Corn, 1 load Hay & Saml attended with
1 offal (about 34 bush sacks) Close, (just commenced) at Mr. Hays
Husking Dutton Am in afternoon.

Friday 23 All hands husking all day. C. Olden's wife & J. M. Hare took
Clear pleasant tea run -

Sat. 24th Husking Corn - finished. I returned from Philadelphia
Cloudy Clear 2 loads in afternoon. 11:00 to day. T. Parker came up from
Town 19th - Hauled, Unhooked 1 load wood. Philad. to Newton with mi -

Sund 25th Sept in, from Jerusalem 23rd - 5th to 8th. We all went to Church morning
Clear Cold After. - 11:00 to 12:00. Afternoon - and to Sunday School
Nov. 22nd -

Mon. 26th I Bled at work run - cutting track to Town in morning -
Clear cold up, shed for stalks - hauled in all straw & put the attention run
Load wood to R. Blake - 1 load corn - Arch. Cross spent the evening -

Tue. 27th Husking Corn all day. I went to E. H. Hare in morning -
Clear cold. Brown & Co. vis from E. H. Hare in morning in afternoon took tea and
I went with it in morning. To Blake - attended a meeting of the brethren
C. H. Hare called in afternoon -

Wed. 28th Finished husking 3 run - I went to Town in afternoon -

Thurs. 29th Hauled, care of a whole stack. Corn, some & some from 19th in morning -
Clear. 1/2 m. Hauled 3 loads corn. I went to work to finish it -

Clear cold, cutting, shed for stalks -

Friday 30th All hands husking - went to Town in afternoon. 8:00 to 11:00 in morning

Clear pleasant. Hauled 1 load sheaves. Hare, Charles & some, clay & wood in morning
at 11:00. 1/2 m. Hauling 1/2 m. Hare took tea run -

Satur. 1st Dec. 1888. I went to work to finish it -

Clear, pleasant. Hauled stalks hauled loads right run - 1 load wood in morning
1/2 m. Hauled 1 load wood in evening. I spent the evening, run
in afternoon

Sund 2nd Dec. 1888. I went to work to finish it -

Clear - clear morning. I went to work to finish it -

Clear - clear morning. I went to work to finish it -

Clear - clear morning. I went to work to finish it -

I went to Newton took tea at
Mrs White's —

June

1131 - Sent for C. & Co.

Sat 22 - Four hands began to move - clear about to turn in morning -

Sund. 23 Aunt & Saml. went to Sunday School

We all went to Church - -

We had great many to tea -

Mon. 24 - Four hands moving in morn -

Rainy in aft. Cuttin wood at wood pile -

Tues. 25th. Four hands moving and

clear - working among hay

Wed. 26 Finished moving clear

pleasant Rainy cooking &c - -

Thurs. 27 - Reaped 7th loads of hay

clear Rainy in morn. took 1st cord back to

Barren in aft. 1 load straw from 20

Friday 28th Sent 11. Mr. Green for Barrel vinegar

Rainy - clear Sent 1st cord back to G. Parson

Began to ridge turnip ground -

Satur. 29th Sent 1st cord back to G. Parson

cloudy clear driving Bats - Ridges turnip ground a lot of white & other -

Working at hay in aft - -

Sund 30th Text. when should always

clear warm. to pray - In morn and

afternoon -

Mon 1st Reaped 8 loads hay and

clear warm, but the hay in cock in orchard. & still clear in afternoon -

Tues. 2nd Finished reaping from pile...

...thence hauled loads from orchard -

Isaac finished reaping turnip ground

Wed. 3rd Working in garden sent a quart, nice. clear - animals in morn -

pleasant Isaac began to plough in brown field - sent to return in evening - Mrs. Betty

Abraham Spent at the 1st of 100. White & McGowan took tea -

Thurs. 4th Charles ploughing - clear warm of hand - day -

Friday 5th Ploughing - moving fence in

clear cool the orchard. Reaped 2 loads more,

Aunt & I called at F. Clark's -

in morn. Mr. Hearn dined here -

all took tea at S. Parson's

I called at F. Clark's -

We all went to Uncle Sam's in

aft. called at Wm. White's -

Mr. Hearn & wife took tea here

called at Wm. White's & other -

Mr. Hearn & Mr. Starr exchanged

as they had both been away during

the week -

C. & Brother and I called at F. C. Mr. Hearn

still clear in afternoon -

Saml. took Aunt & C. & Brother to

Exton -

I took Aunt & G. Parson & children

to Exton to spend the day -

called at Mr. Potters in morn -

Mr. Hearn took tea Mrs. Hearn called at G. & D.

July 1839

Tue 6th - Cloudy Turnip in morn -
 Sun 7th - Cool - dusted Turn in afternoon -
 Wed 8th - Fine - Luke 13th - 23rd 24th verses
 Thurs 9th - Showy - morn - 4th Chap - 18th verse
 Mond 10th - Cloudy Buckwheat - Hoag Wheat -
 Tues 11th - Began cutting Rye and Meddum Wheat -
 Wed 12th - Hoag Wheat in morning
 Thurs 13th - Three in aft finished Meddum Wheat -
 Fri 14th - Five hand morn in morn, raked & bound
 Sat 15th - Rye - Raking & cooking hay -
 Sun 16th - Morn 5 hands - Hoag Wheat & Hoag
 Mon 17th - Rainy day - Bound Meddum Wheat - Hoag Wheat
 Tues 18th - Three hands cut wheat today - Hoag
 Wed 19th - Hoag Wheat - hauled & loaded hay -
 Thurs 20th - Hoag Wheat 11 loads hay -
 Fri 21st - Five hands raking & binding wheat today -
 Sat 22nd - Five morn - 4th Chap - 18th verse
 Sun 23rd - Cloudy - Clear - We are sandy by hope -
 Mon 24th - Four hands cutting wheat all day
 Tues 25th - Five hands taking up in afternoon -
 Wed 26th - Five hands taking up wheat
 Thurs 27th - sat a piece of Barley in morn
 Fri 28th - Raking & binding & hauling wheat
 Sat 29th - Clear Showy - aft finished cutting wheat in afternoon -
 Sun 30th - Cutting Barley - hauling wheat and
 Mon 31st - Clear warm - stacking -
 Tues 1st - We have hauled in the Barn 1834
 Wed 2nd - Clear - Hauled & stacked 3400 - hauled & stacked
 Thurs 3rd - Clear - 20th Finished binding wheat - binding Barley
 Fri 4th - Clear Showy - hauled 5 loads -
 Sat 5th - Fine - Morn - 4th Chap - 18th verse
 Sun 6th - Clear Showy - 4th Chap - 18th verse
 Mon 7th - Clear - Finished cutting Barley - Began
 Tues 8th - Clear warm - cutting our oats -

White called in afternoon
 The Misses Craig took tea & staid all night
 Mr Spibly mucked in a day
 We all went to the church -
 We all took tea at Mr Haines
 Hunt called at R Clarke
 I went to town in morn, Hunt & Sam
 took a ride - they took tea at S. P.
 Hunt White & R Haines called
 Hunt -
 I went to Lawrence after
 dinner -
 I called at C. Olden in
 afternoon -
 I went to town in morn - Mr Haines
 Mrs Parson & Wolden took tea here -
 We all went to Church in morn & aft
 Mr Colton preached aft - he took tea here
 I went to town in morn -
 Hunt had sick head ache all day -
 Hunt & Sam went to town in aft
 C. Olden & wife called in evening -
 Hunt went to Trenton for G. Parson
 & Rebecca - Stayed with him -
 I went to town in morn
 St Gray called Mr Haines to take tea
 Hunt R. P. & I took tea at
 R Clarke
 G. Parson came up after tea
 I called at C. P. in the morn
 We all went to Church -
 Mr Haines dined & took tea here
 I left Hunt Parson & Rebecca -

July 1871

July 23rd	Fin hands mowing & rading oats -	I took Uncle P. & Rebecca to stage & home
Clear warm	Raking & binding Barley in afternoon.	In eve. Aunt & I called at stage in aft.
Wednes - 24	Finished Binding Barley - hauled 730	I took Uncle P. & Aunt to stage to dine
Clear warm	shears wheat. and finished rading	Samuel. Aunt & Rebecca went to
	in arbor. & have hauled 3200 shears	Whites to tea -
Thursd. 25th	Finished cutting Oats - Raked & bound	Whites took tea with us
Clear sunny	in afternoon -	McClarke called in evening -
Friday 26th	Mowing in forenoon & setting out oats	Golden called in aft. He took
Clear pleasant	Raking & binding in afternoon -	a ride & called at Golden
Saturd - 27th	Hauling oats - 10 loads - Working	I went to town in morning took U. P. &
Clear pleasant	corn oats -	brought M. V. P. who spent the day. Henry
		Cum up in eve. Golden took tea home
Sund. 28th	Fork Morn. acts - 28th - 12th - & 14th	then all went to Church -
Clear pleasant	aft. acts. 28th Chap. 26th to the end	Henry & Rebecca went home after tea -
Mon 29th	Finished mowing in morn. Raking	I went to stage & farm in morn
Clear clear	of load - two cars -	and of Uncle P. & Rebecca took a ride in p.m.
Tuesd. 30th	Fin hands mowing in morn. Raking	I went to town in morn. I took
Clear	him 1000 - 10 loads of load now -	McParson to Whites to dining room to tea
Wednes - 31st	Hauled 10 loads hay - mowing	I went to town in morn Mr
Clear	that in the afternoon -	He took tea and work with Aunt
August	Mowing - rading oats & wheat	to lecture in evening -
Thursd - 1st	rakings -	He all took tea at 11 AM -
Clear pleasant		Mr. Coan & I called to see Mr. Rogers
Friday 2nd	Finished mowing orchard - Hauled	
Rainy	4 loads hay. Began to mow lower fields.	
Saturday 3rd	Finished mowing lower field. Raked	Aunt & Samuel went to town
Cloudy	Clear hay in that & orchard hauled 3 loads.	and took tea at L. & P. & Parson
Sund. 4th	Clear all morn. (Rovers 22nd Chap. 12th)	we all went to Church.
Clear - clear	4th - Matthew - 13th - 4th & 4th room	Golden & Emma took tea & staid all night -
Mon 5th	Hauled 11 loads hay from orchard.	I took Aunt to town, & M. V. P.
Clear pleasant	& 11 from lower field - Began to	take out Cann & took tea with us - also
Tuesd. 6th	Hauled straw from lower field	
Clear cloudy	Mowing field by Barn -	

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1. clear. all hands moving - spreading
 2. clear. flaking, & cocking hay -
 Thursd 8th. hauled 7 loads hay, morn. finished morn. it - Widing Turnips
 Frid. 9th. Finish thing Turnips. Spreading hay.
 Clear windy. Hauled 17 loads hay from Barn field.
 Sat. 10th. Finished hauling hay from Barn field -
 Clear (hazy) Began to cut Timothy Seed.
 Sund. 11th. Still more spreading. 1st Chap. 20th. to 23rd
 Clear, day. 1st - 20th. 9th Chap. 31st to end -
 Mond. 12th. Finished cutting Timothy Seed
 Clear. cloudy. Hoing Beets & Turnips -
 Tuesd. 13th. Working in Garden -
 Clear. Hoing & hoing Turnips -
 Wednesd. 14th. Hoing & hoing Turnips -
 Clear. Finished Barley Rastings -
 Thursd. 15th. Hoing & hoing Turnips -
 Clear. Cloudy. Threshed a little Timothy Seed
 Friday. 16th. It stormed all day from the
 Storm. North East -
 Sat. 17th. Sent two hands to help Saml
 Cloudy. rain his Barn -
 Sund. 18th. We all went to Church in the
 Clear. Cloudy, morn. and part in afternoon
 Mond. 19th. Pulling wood in orchard -
 Cloudy. Storm -
 Tuesd. 20th. Cutting & hauling wood to the dist
 Cloudy. sent 3 cows milk to Mr. Ware.
 Wed. 21st. Have hanging up for dye -
 Thursd. 22nd. Finished hanging up -
 Cloudy. Finished Turnips -
 Aunt & I took tea at Miss Briggs -
 we called to see Mrs. Ware. I called at Mr. Rogers.
 Mrs. Parsons & Mrs. Menden & Mr. Ware
 took tea here to day -
 Mary Bacon & A. Collins dined here -
 Cousin Abrams family came to to day. I spent
 some time. H. White, M. Brown & Son took tea here
 We attended a meeting of Agricultural Society.
 We all went to Church last
 morn. and afternoon -
 B. Bate, Niece & I took a
 ride in the afternoon -
 We all went to Mr. Whites to tea
 W. Oldens took tea here with Gammon
 I took Aunt & B. Bate to town to ^{day} Mr. ~~W~~
 to Lecture -
 Mr. & Mrs. Ware took tea here and all went
 I went to town in morn. - W. White & Company
 spent the day here
 Text. Mon. Act 8th Chap. 23 to vers
 aft. act. 10th. Chap -
 Mr. Ware took tea here. The others
 Briggs. Mrs. Robinson & Mr. Jerome called -
 I went to Trenton - I sent wife & child to
 Stacy's and they were from here to see our
 Grandson all our friend to Aunt I White
 to spend a day or two - I took M. Child
 & J. Warner to the Basin -

August 1839

Friday 23rd Finished 887 sheaves of wheat in morn. I went to Uncle Sam's after
clear cloudy forenoon. Timothy seed afternoon. our friends this afternoon.
saturday 24th sowing a few rows early turnips. Took Mr. & family of Aunt
lead, clear finished threshing Timothy seed to see the Camp at Trenton -

Sank took our friends to Mr. Olden

Sund. 25th Next morn. Matth. 24th Chap. 1st to 32nd We all went to Church -
clear. Aft. Acts 11th Chap. - from 18th to end. Mrs. White and part of family dinner
and. the Day early, potatoes, begun to, after all of them. called her in
clear. morn. earlier under sowing clover on our. I took friends to see
Fence of Highland early. I took Mr. & family to make some
clear. sowing clover on the ground, parish calls. Friends are all well.
Wednesday ploughing 1000 early from - called at Mr. Stokes in morn
clear. sowing clover on the ground. Mr. & I took tea at Mr. Stokes.
Thursday 27th Fine. in morn. sowing clover from the seed. sowing
clear. sowing clover on the ground. in the afternoon the day
Friday 28th Fine. in morn. sowing clover and sowing clear. Timothy seed
sowing clover on the ground. sowing clover on the ground.

Sat. 29th Finished ploughing ten by ground. I went to town in afternoon.
Sunday 30th Fine. in morn. sowing clover 16 bush. Took Mr. & family to see the
clear. sowing clover on the ground. sowing clover on the ground.
Monday 31st Fine. in morn. Matth. 24th Chap. 1st to 32nd Aunt very sick. We went to Church
clear. sowing clover on the ground. sowing clover on the ground.
Tuesday 1st Fine. in morn. Matth. 24th Chap. 1st to 32nd Aunt very sick. We went to Church
clear. sowing clover on the ground. sowing clover on the ground.
Wednesday 2nd Began to cut seed clover with Sam & I mowed the barley in the morn
clear. sowing clover on the ground. sowing clover on the ground.
Thursday 3rd Cutting clover 3 hands. I took our friends to Mr. Stokes
cloudy. to tea in afternoon.

Friday 4th Finished clearing oats had 40 bush. -
sowing. Clear Timothy seed 8 bush. -
Saturday 5th cutting wood in woods. I took friends to town in afternoon.
cloudy clear. sowing clover on the ground. sowing clover on the ground.
Sunday 6th Finished cutting and clover. Took 24 I went to Philadelphia with our
clear. sowing clover on the ground. sowing clover on the ground.
Monday 7th Fine. in morn. Matth. 24th Chap. 1st to 32nd Aunt very sick. We went to Church
clear. sowing clover on the ground. sowing clover on the ground.

Tuesday 8th Fine. in morn. Matth. 24th Chap. 1st to 32nd Aunt very sick. We went to Church
clear. sowing clover on the ground. sowing clover on the ground.

September

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30th the ...

1871

the 4th of July, 1841 - 63rd Mass. C. O. number 1. went to Election -

[illegible]

September

11th -		attended church times and
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12th -		
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Wednes- 27th Finished cleaning Barley. We all went to L. Bates to sp
 sold - 50 Bush. Sent grain to mill. The day - Called at Uncle James -
 Thurs. 28th Thanksgiving day - S. Paxon & family spent the day
 pleasant - Henry came up in aft -
 Frid. 29th Finished 450 sheaves wheat. The aft spent the day at
 pleasant - 20 Bush. E. Elden's -
 Sat. 30th Finished cleaning wheat. I went to town in morn
 cloudy - Sent S. Bush to mill - aft Called at Phil. Clarkes -
 Sunday 1st Nov. The Paxon Act. 1st. 2nd morn. and - The all went to church in morn
 Cloudy stormy. Aft. Act. 20th - 1st to 13th - Aft all but I in aft -
 Cloudy and
 Sun. 2nd Nov. cutting wood - Aunt & Aunt went to H. White's. Spent
 in morn & aft looking apples to send Aunt & Aunt returned from
 trying them to town - Uncle James in the morning -
 Wednes. 4th Looking apples - E. Elden called here in
 Stormy. Clear - morn. - The all went to L. Bates in aft
 Thurs. 5th in morn 18 Bush apples The all dined at E. Elden's
 Clear - went to H. White - cutting wood - Mrs. Paxon called -
 Frid. 6th Looking Linn at the mill - went out to H. White's. Spent
 very pleasant cutting wood in aft - had a box of it as note -
 Sat. 7th Looking since in Barn Mr. Paxon took tea with us -
 Pleasant & yard -
 Sun. 8th
 Stormy -
 Morn 9th Cutting wood at dawn & White came & spent the day here
 Stormy - Mr. Paxon dined with us -
 Tues. 10th Threshing corn for seed sent Linn & Aunt went to Benton
 then to mill S. Bush - to see Uncle Paxon -
 Wed. 11th in morn 50 sheaves wheat
 Thurs. 12th in morn 50 sheaves wheat
 Fri. 13th in morn 50 sheaves wheat
 Sat. 14th in morn 50 sheaves wheat
 Sun. 15th in morn 50 sheaves wheat
 Mon. 16th in morn 50 sheaves wheat
 Tues. 17th in morn 50 sheaves wheat
 Wed. 18th in morn 50 sheaves wheat
 Thurs. 19th in morn 50 sheaves wheat
 Fri. 20th in morn 50 sheaves wheat
 Sat. 21st in morn 50 sheaves wheat
 Sun. 22nd in morn 50 sheaves wheat
 Mon. 23rd in morn 50 sheaves wheat
 Tues. 24th in morn 50 sheaves wheat
 Wed. 25th in morn 50 sheaves wheat
 Thurs. 26th in morn 50 sheaves wheat
 Fri. 27th in morn 50 sheaves wheat
 Sat. 28th in morn 50 sheaves wheat
 Sun. 29th in morn 50 sheaves wheat
 Mon. 30th in morn 50 sheaves wheat

v. 1000000

[illegible]

5-10-18-1918 is the hymn book
which attended in General of
White L's of London -
1st which called a White L's ten.

Went to school to Dr. Tom
in morning recited all night
went to school turned in at dinner
time & left at 6 o'clock
at Collins got Baum lodged with us and night
then left this morn in the snow

[illegible]

Hand attended the funeral of A. S. on
the afternoon

Sept. Home at the school —
and Boston which was
helpful to her —
... .. town

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1811

1812

1811	1812
Jan 1st	Jan 1st
Feb 1st	Feb 1st
Mar 1st	Mar 1st
Apr 1st	Apr 1st
May 1st	May 1st
Jun 1st	Jun 1st
Jul 1st	Jul 1st
Aug 1st	Aug 1st
Sep 1st	Sep 1st
Oct 1st	Oct 1st
Nov 1st	Nov 1st
Dec 1st	Dec 1st
1812	1813
Jan 1st	Jan 1st
Feb 1st	Feb 1st
Mar 1st	Mar 1st
Apr 1st	Apr 1st
May 1st	May 1st
Jun 1st	Jun 1st
Jul 1st	Jul 1st
Aug 1st	Aug 1st
Sep 1st	Sep 1st
Oct 1st	Oct 1st
Nov 1st	Nov 1st
Dec 1st	Dec 1st

Stettin, d. nat. 10. Jan.
Omn. 8.

Mon 9th Tramini dark / black wood some pink but the
 ; the hairs black the the
 Tues 10th Tramini dark dark some some the the

5th Cleaning bats finished
I had 102 Tusk
1st 12th and in a black
on loose scale

in 3rd ^{Thurs} day and at 4
o'clock I went in the last of the boat to Boston & sister came to, as
was a visit at a school in

"¹/₂" as 1864 "cutting wood from wood"
"Hartford" - 1 Cord to L. L. P. & Co.
of June 18. etc. to the cutting machine.

She came to me & began the work -

and ^{the} ship which started y ^{early} before the rain
clouds came. Finishes 2. Have seen 1.

Friday Cleaning Wheat at Troy
Sat. 22 day -

2. 2. 51. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844.

see us stand about it

June 2. 1826. Sat. Heat

Nov 23 arrived at the station

Clear the way for the La. nat. 2000 years

I don't want to see him in
the way of my work.

My sister & sister came to, in
for a visit at a road to

Sumach to the visitors a fine

flour &c

(2) Substrate — Trilobal tree

Howie Little

g. l. Shiner

Set L out to work on the whole
the idea of the whole to the

~~Frank ...~~

1. The first road was

Point 1. How can we...

1. *Alnus* *sp.* in *the*

1872
The first of the year
was a very cold one
and the snow was very deep.

The Atonement. *At. & Atonement*

This word At. is found but once in the A.T. and then for reconciliation. Rom 11:11. and seems used to avoid freq. repetition of the word reconciliation, by Wh. same is everywhere else translated. We hence may infer at the time our version was made these were synonymous. The same may be proved also fr. other Sources. D. Johnson & other Lexicographers derived from At. one; hence primary meaning to bring together diff. parties, to reconcile them. Corresponding word in O.T. is

כפר to cover or cleanse from. rendered in Septuag. by ἵκανοςμα & ἵκανος. Now both the verb & noun are used in A.T. and so have been translated by At. and Atonement. But evidently our translators thought At. & recon. of the same import, and have used the former where the latter would have been the proper word & the latter where the former.

In one place Luke 18:13 we find ἵκανοςμα rendered 'he crucified to me' - better w'd have been 'he propitiates to me'; or he reconciles to me thro an atonement. Heb 11:17 'Isaac to make an atonement'.

1 Cor 2:2 At. for our sins &c 1 Cor 4:10

The word ἵκανοςμα fr same root, and always used in O.T. for the Lid of the Ark - Mercy Seat, or Propitiatory on Wh. Gd. At. was made. Found Rom 3:25 a propitiations or Prop. Sacrifice. Heb 9:5 'Lid' since

Word At. little used formerly, once only in A.T. Not once in our Conf. of faith or Catechism. But of late very common use - but in an altered sense from its orig. import - it signifies the matter of God's meritorious sacrifice, with meanings wide or narrower acc to opinions of those using it; and indeed views of the doct. itself diff. on nat of the At. and its efficacy. They who deny all meritorious suff. consider it to be used merely as a fig. mode of speaking; or in accommodation to the Jewish opinions but to Wh. they had long been accustomed.

The word כפר seems nearly 100 times in O.T. and in 10 or 15 of these is rendered Atonement in our version. The meaning is to render propitiations, to expiate, appease, obtain remission

The necessity of an at. is only a nec. in view of a certain end. It was not nec. that any of Adams race sh^d be redeemed at all - as God might justly have left them to the Pen. of broken Law. But when He deter^d to rescue them from that curse an at. became necess.

This nec. is founded on the vindicatory justice of God, an essential attrib. of His ~~character~~ - on the truth of God. It may also be inferred from fact an at. has been made: if not nec. God w^d not have made it at such expense. It is however a matter of pure revelation. Not an expedient obvious to human reason but far above it - Also a matter of pure grace.

Radical idea of an at. is that the suff^r of an innocent person are accepted in place of those of the guilty. First & most import. inquiry on this subject for us is to ascertain what the S.S. teach. Whether they make the suff^r and death of Christ of a strictly vicarious nature. By vic. is meant suff^r of one person in place of another; if S.S. have taught this doct. we must admit it or give them up. It is indeed a doct. in wh. our reason is slow to acquiesce

The texts wh. speak of the satisf. of death may be put under 4 heads

- I. Wh. speak of his bearing our Sins; i.e. suff^r the Pen. of them
- II. Wh. represent him a Substitute for us standing in our place.
- III. Making Exp^t to God for our Sins; and rec. believers to God by his death
- IV. Redeeming us by paying a ransom for us by shedding his own blood.

Now if in any thing we can depend on the plain repeated & varied declarations of the Word of God, the doct. of the vic. suff^r of death is taught in S.S. Scarcely any thing more will be nec. than to recite the principal texts under each head, for if the doct. be not taught by them it will mention to say it cannot be taught

1. Begun with remark. ^{the} prophecy in Isaiah 53 Chapter
when things to come are spoken of as ^{already} occurred

Surely he hath borne our griefs &c. The quest. is did he
or did he not bear the Pen. due to our Sins? that is was
the Pen. of the Law transfer^d to him from his people? and
if ^{an offended} ~~this means~~ was God appeared; or wh. is same thing Dis-
justified satisfaction. How can it be said he was wounded
for our transgressions, and bruised for our iniquities un-
less he endured these wounds and bruises as the pen.
due to ~~us~~ for our transg. & inig^{ties}. If he did not endure
the Pen. of the Law how ^{to} his suffer for our transgression.

All our Sins are transg. of the Law all the Pen. they deserve
is denounced in the Penalty of the Law. If any one under-
takes to suffer for our Sins his suffer must, to be of any
value have relation to the Penalty of the Law.

But the Chastisement of our peace was upon him
What can this Ch. be but Pen. due to our Sins, wh. he had
laid upon him to procure our peace: but as if to remove
all possibility of doubt the prophet in still stronger lan-
-guage says the Lord hath laid on him the iniquities of
us all (caused to meet). See what sense & he laid on
him but this - Charged on him as our Substitute, bore
their Pen. in our behalf. He became not a Sinner; &
there remains but one sense to apply to these words, viz.
the Lord laid on ~~us~~ the Pen. due to our Sins. The phrase
bear inig^{ties}? pr. in o. 7. well determined for meaning as any
phrase in Bible. A man shall bear his inig^{ties}? beyond
dispute bear pen. ~~due for his sin~~; were there no other text
in B. to show ~~that~~ suffer pen. of our iniquities this is so clear
& unequivocal it w^d be sufficient to establish the doctrine.
For I w^d ask those who maintain that ~~that~~ did not suffer the Pen.
of the Law - the ~~pre~~existence of our Sins what sense (without doing
violence, ~~at least~~, to the words) can they put upon the declaration.
That the Lord laid upon him the iniquity of us all. If the
death of Christ had distinct reference to the Law, as they teach,

It is said that 93, 1 Sin for Sin is transg. of the Law, and where we
have no transgression (does not make this sentence). If the sufferings of
Christ are not the Pm. of our Sins let them inform us how our iniquities
were laid upon him. It will not do to answer generally, these are figu-
-tive expressions, and ought not to be taken literally. This obj. was long
ago made by Socinians, and if it has any weight is as good
for them as for those who now use it. If the plain meaning of SS may
be set aside in this manner to bring the theories of men, we need quote
testimonies from the word of God no longer. If these expr. and all Sin-
-less are figurative, then it is easy to shew that there is as such
thing as atonement. Indeed if a man be pressed with an arg. from
any text wh. he cannot answer, he may say that it is figurative.
But suppose it to be fig. what does it mean? Some degree of metaphor enters
into most of our language, but the meaning is not less clear on that
account. The phrase to be interpreted is 'the Lord hath laid on him the
iniquities of us all'. We have admitted that literally our Sins are not
laid on Jesus; but we have shewn that this phrase means to bear
the Pm. of Sins. Now what other figure is there in the text? What other
sense can be given to the words consistent with Rules of Exegesis?

But the Prophet reiterates this idea of Substitution, and varies his
mode of Expr. that the truth inculcated in the Chapter (wh. is the car-
-dinal point in the Gospel system) might stand out prominently,
So that none might be liable to mistake, who were honestly
seeking after truth. He goes on therefore to say: 'for he was cut
off from the land of the living. for the transg. of my people was
he stricken; yet it pleased the Lord to bruise him, he hath put
him to grief - when thou shalt make his soul an offering for Sin &c
Here is a clear case of the great Sin offering wh. God caused to be
made for the Sins of his people. When an offering was made for sin
under the Law, the person offering laid his hands on the head of the
victim & confessed his Sins wh. were typically transg.^d to the head of
the Lac.; the meaning of wh. transaction plainly was that the
death and blood of the An. was accepted as a Substitute for the
death of the Sinner. If then 'make his soul an offering for
Sin'; if he was cut off from the land of the living, or the transg.

of his people; he must have suff^r for their sins, in order that they might escape the punishment due. But no suff^r for sin can be conceived of but such as make atonement for it, & endearing its pain. and thus satisfying justice wh. demands its pain.

But it is 5th the suff^rs and death of Christ were an equivalent for the infliction of the Penalty of the Law.

If it be meant that Christ's death was accepted as an equivalent for our death - it is correct; it is precisely the doct. we maintain, and that of the Proph^{ts}. But if it be intended as it appears to be that that may be an equivalent for the Pen. of sin, which has no relation to the Law of wh. sin is a transgression, is to me unintelligible. What I have now to observe is that on that theory Christ did not bear our sins, did not make his soul an off^r for sin: did not endure the Chastisement of our peace. It will forever be impos^s by any subtle distinctions to shew that he who bears our iniqu. does not bear their Pen.

And I have not seen any attempts at reconciling such texts with the opinion under Considerⁿ. save the general assertion that the language is figurative - wh. is a mere evasion & deserves no further consideration.

The very same sort of lang. is used in the N. T. in relation to this subject 1 Pet. 2:24 'Who has his own self bare our sins in his own body on the tree'; there is here evident allusion to the lang. of Isaiah How did he bear our sins? and doubtless suff^r the Pen. of sin.

2. Cor. 5:21 'Who made him to be sin for us who knew no sin, that we might be made the right^{eousness} of God in him'. Here again it is agreed by all the words made sin are not to be taken in their most literal sense - for Christ was never made a sinner. This idea carefully guarded against saying 'he knew no sin'. Some have believed it is merely 'was treated as a sinner'; others that 'a propitiation here means a sin off^r': as in both

wh. & the languages the same word is used to express both things. But take it in any sense, this strong proof that Christ endured the Pen. of the Law, or the Pen. of our sins. As the being made sin for us stands in contrast with one being made the right^{eousness} of God in him, the latter wh. seems to me most natural, is that wh. considers the passage

as intended to teach ^{us} ~~us~~ fall under the condemnation ~~us~~ of ourselves
of his Subst. in our place, so on the same grounds we obtain justifi-
-fication and rights in him. A thousand times they will explain
the text who maintain that Christ did not suffer the Pen. at all.

But the text wh. most expressly and unequivocally declares the very
truth wh. we maintain is Gal 3:13 Christ hath red. us fr. curse of the Law
being made a curse for us and 4:4 But when the fullness of time was come
his Son, to redeem those that are under the Law I know not how to
express the idea, that Christ has suff. the Pen. of the Law for us in order to
deliver us from it, more clearly than in the language wh. the Apostle
here employs. Was made of a woman, became man, under the
law, same wh. they had broken - He is stated to red. them that were under
the Law; but how? by becoming a curse. Does not he who bears the
Curse of a Law, endure its Penalty? If there is any thing in the word

Penalty we will seek any ^{thing} for the word Curse. Now it is mani-
-fest that had no sin wh. deemed a curse himself. Equally manifest
Curse w^h Law fallen upon ^{him} unless deemed of Somebody. But we
are not apt to conjecture. Everything is expressed in clearest and strongest
manner. The curse from wh. he came to red. us was the curse of the
Law; he became a curse for us, the same curse must be intended, of the
Law. I have never heard of any other curse but the curse of the Law
where it is 1st Curser is any one that continueth not in all things that are
written in the Book of the Law to do them. If Christ did not suffer the
Curse incurred of man, what curse was this then incurred? and if not
incurred how could he rightly inflict it. A late Writer asserts (but
does not prove it) it is foreman impossible in the very nature of things
that Christ sh^d be. I take it that Paul, wh. men now denounce against
the transgressor. The Law can have no penal demand except as "the offender"
This penal demand can never be extinguished" Roman on the 10th.

These are bold assertions, and I am glad they are attended with
no proof; and that they are incapable of any. They are the assertions
of fallible man in direct oppos. to the plain declarations of the
word of God. If there be a truth revealed in the Bible, this is one
that Christ suff. for our sins - bore our iniquities - was made
a curse for us - was made sin for us. His soul was of

you are. I'd be true that God would not be admitted to bear
the Sin. of sin in the same place; and that the Penal Demand
of the Law Against the Sinners can never be extinguished; then indeed
is Salvation impossible - consistently with the justice of God.
The Law must still hold him under condemnation. As
pen. hangs over him and, O! God be just and true, he must endure

II. The Second Class comprises texts wh. speak of Christ as a
Sabbat. standing in our place & suff. for us. Four Gk Profsⁿ are used
in relation to this Subject διαπερὶ ἡμῶν and art. Rom 4:5 who
was delivered διαπαράνομα ἡμῶν. It is well known δὲ with
an acc. signifies the impulsive cause Acts 27:19 For I have suffered
many things δια ἡμῶν Luke 11:32 διαπρὸς ὑμῶν stand over Eph 5:16
δὲ ταῦτα ἀποδοτε ὀφειλὴν τοῦ Θεοῦ. On the children of disobedience
δὲ ταῦτα ἀποδοτε ὀφειλὴν τοῦ Θεοῦ. On the children of disobedience

The pref. ΠΕΡΕ 1 Oct 2:18 Christ with one supply for sin ΠΕΡΕ
ἁμαρτιῶν. Rom 8:3 the likeness of sinful flesh and, for sin ΠΕΡΕ
ἁμαρτίας. 1 John 2:2 Propitius for our sin ΠΕΡΕ ἁμαρτιῶν
ὑΠΕΡ 1 Cor Christ died ὑΠΕΡ τῶν ἁμαρτιῶν. Gal 1:4 He gave
himself ὑΠΕΡ τῶν ἁμαρτιῶν

are always inflexible Substitutions, this is its appropriate sign

Mat 20:28 $\kappa\upsilon\rho\omicron\varsigma$ ἀντιπρόσωπον 2:22 Melchians vsignēs ἀντι ἡγοδοῦν

III. The Third consists of those texts wh. declare that Christ by dying on the cross had reconciled us to God Heb 1:3 "When he had by himself purged us from sin". Heb 2:17 "to make reconciliation for the sins of the people".

But 9:11.12 But by his own blood &c. Having obtained Et. Redemption for us
(Supplied by Transl.) 1. Ino 4:10 Sent his Son to be a propitiation ἐκαστου
ἡμετεων ἀφεσιν ἡμεων Rom 1:5

IV. The Fourth of those in Wh. the 1st Kind hath redeemed us: here words *λυτρον* and *αντιλυτρον* descend, *Sacrific.* attention. The first signifies Redemption price; the latter has an idea super added, viz that it is paid in the place of or for some one Matt 20: 23 *λυτρον αντιποσων*. 1 Tim 2: 6 who gave himself *αντιλυτρον υπεργπαντων Eph 1: 7* so, whoever we have *απολυτρον* *δια του αιματος αυτου*. 1 Pet 1: 18 Not red. with Silver & gold but with the precious blood of Christ. Psa 5: 9 For thou hast redeemed us

Chs. 110. cont. Its Nature.

The theory wh. considers the death of Christ not as enduring the pen. of the Law, or the pen. threat in the Law, or any Satisfaction to Div. Justice for the Sins of men: but only as a public transaction intended to answer the same purpose as the execution of the Law and acc. to shew to intelligent beings Gods disapprobation of Sin: and to make the impression that it will not be allowed to pass with impunity in the govt. of God is new and not the true doctrine. I say new bec. So far as I am acquainted with the hist^y of Anthology it has never been held forward within the last 50 years, save by old Socinians. As to its importance I wd remark that it is either a immo mortal diff (logomachy) or it is fundamental. If one judge from the obj. hold against the old theory one might suppose the former - for they and all former are a misapprehension of the Subject: but the obj. advanced to support the new indicate the latter and I believe it a complete subversion of the Gospel Doct. of an atonement. My Object is to shew

I. That the obj. to the old theory have no force, except what is derived from a Misappⁿ of what it is

II. That the new excludes all proper ideas of an at. and can never answer the ends attributed to it

III. That it is plainly repugnant to plain declarations of S.S.

1. Among the obj. to the orthodox view of the at. the most prominent is that it is unjust - that an innocent being st^d suffered for the guilty - But as far as this has force it militates against every syst. of atonement, and is much more intractable on the new system than the old - as will appear. The justice of a transaction does not depend on names or technical distinctions. All agree that an innocent person of the highest dignity did suffer an ignom. death, and not accidentally, but by the del. counsel and fore knowledge of God; and was in some way intended to be beneficial to mankind. In the Govt of a righteous God the innocent did suffer that the guilty might be released from sin. Socinians hold Christs death to have been of the greatest

importance of the Salvation of men, as of a sealed his doctrine
 the injustice, if any, does not consist in an individual suffers
 the Penalty of a Law he had never broken; it is equally just
 if he suffer the same thing without any regard to Law. If among
 men it is so unjust to inflict on an innocent citizen a pen.
 he had never incurred by transg. the Law: if so he equally so to
 inflict the same pen. on any other of. In whatever way the
 advocates of New Theory can vindicate the righteousness
 of God in inflicting inconceivable sufferings on his own Son for the
 Salvation of men; on the same principles we can vindicate
 heinous sufferings. The obj. ought to be found only in the merits of
 imports, as it lies against the whole New System. While then
 I rec. the doct. of an innocent person suffer for the guilty, as a
 truth of God, simply, bec. he has revealed it. I am fully
 persuaded that the system wh. exhibits Christ as taking
 the Law place of Sinners is by far the most reasonable meth-
 -od of accounting for this transaction in the Div. Gov. and the
 only one wh. can do for such an event as the death of
 Christ with its attending circumstances.

2. Is that Christ did not in fact endure the
 Penalty of the Law incurred by Sinners; bec. he did not
 suffer in duration nor in kind the Pen. wh. the Sinners
 must have suffered, and in fact does suffer when the
 Sentence of the Law is executed on him.

This has been much relied on by Socinians &
 not forward by Advocates of the New Dissent. I will
 permit to mention only the most satisfactory grounds of an
 answer. The Pen. of a Law may be the same to thou-
 -sands for a certain transg. and yet the degree of pain may
 be very diff. e.g. A thousand men are condemned to suffer death
 or imprisonment or exile; the sentence of the Law by the judge
 is the same to all; but perhaps no two exp. precisely
 the same agonies, or the same degree of actual pain. How
 diff. the fear of death to the timid and the brave. And so also
 of other punishments. One suffers loss of Liberty with composure

another is overcome with sorrow - yet the penalty of the law is equally borne by each. Every thing that operates on an object is modified by the nat. and circumstances of the object. Some strains with blows equally forcible on the clay and on the wax, but the effect is very diff. In some fire one thing is consumed speedily another slowly. Thus in the infliction of the Pen. of the Law. The punishment threatened is the same for the same offence, but the feelings of the sufferer may be exceedingly diff. It is therefore not acc. for those who hold that Christ endured the penalty of the Law, to then that he endured the same sort of sufferings as those for whom he suffer must have borne. Some things in the Penalty of any Law are essential, others only incidental. And if there may be and is a diff. when transg. themselves suffer for their sins (for probably in both not too nice hands feeling the same kind of feelings) how much more must the Penalty of a law be modified and changed as to its specific infliction by falling on a Subst. who has never transgressed. Still the essential parts of the Penalty may be the same - the same as far as the honor of the law, and the truth of the threatening, are concerned.

Again the Penalty of the Divine Law is annexed in perfect elasticity, and if the Law admit of the vicarious suffer. of a Subst. of diff. dignity from the transgressor; justice not only admits but requires that a proper regard be had to this Circ. in the infliction of the Penalty. In an army if an officer of high rank sh^d offer himself a Subst. for a private - a regard sh^d be had to the rank of the sufferer. This is actually carried out in practice in declaring prisoners of war. But if the objectors to the doc. of vic. suffer. as commonly held, insist that this is not a literal infliction of the Penalty; if by literal he means not the identical pains and length of suffer, we admit it most readily. But we then insist it is the infliction of the just penalty it is the very form. of the law modified as it ought to be in justice, and must be by the character of the person on whom it is inflicted. Thus Christ being a person of infinite dignity, and free from all moral blemish; when he placed himself under the law

and since a curse need not endure, not to be suffered as long and as cruel or feel the same specific pains as the innumerable multitude for whom he died. But as the law demands death as its penalty - he must - and in apportioning the pains he must suffer from all sources, infinite justice holds the balance. What we say then is that the Penalty of the Law of God, on the part, one to sinners fell on the head of Jesus Christ. And this pen^y being originally intended to be an expression of perfect justice or righteousness was most justly accommodated to the dignity of the Sufferer, and the treat. of the case. That the Pen^y of sin is eternal is not an essential attribute of the Pen^y of the Law; but the will of God is such that man cannot exhaust the Penalty in a limited time. But a divine person may be competent to accomplish in a short time what man cannot. All objections $\therefore$ to Christ enduring the Penalty of the Law, derived from the nat. and sup^{er}natural torments are really of no force. Only admit that Christ may stand as a subst. and in that capacity endure the pen^y; and the results must in justice be such as is represented in the Gospel. The Penalty on such a person could not produce the pain of remorse or despair, or of remitt; which circumstances arise out of the mor. char. of the sinner, and are merely accidental - nor c^d he have been confined to perpetual pen^y. $\therefore$ the Suffer. of death attended with extreme agony of body and soul; with the pains and sorrows of a whole life were the true and only just way in wh. Christ c^d be made to endure the pen^y of the Law. Some may say: this is precisely what we hold, that he did not endure the Pen. of the law literally, but suffer what was an equivalent for it. It may be true on the point in what lang. we shall speak of the Death of Christ. In this view of the subject I w^d say that an equivalent for one Suffer. is easily understood. We may say with propriety that in the eye of the Law the Suffer. of Christ were a full equivalent for the everlasting suffer. of the redeemed - tho their duration and in some respects specific nature were different; but what

to understand the Law, I am anxious to understand know. Suppose we use the phrase an equivalent for the Law, I am strongly inclined - the penalty of the Law is an essential part of it & there can be no equivalent for the Law or its penalty. We might as well talk of an equivalent for truth or justice. If it is possible to have an equivalent for such things we might admit the expressions. Any suffr. endured without regard to the demands of the Law, can never be an equiv. for those demands. If suffr. assumes any purpose it must be of satisfying that Law. If the suffr. has no relation to the demands of the Law, they may assume other purposes conceivable but cannot be equivalent for the execution of the demands of the Law.

3. Objection much insisted on is that to suppose that Christ literally suffr the Pen^y of the Law, is to continue a kind of Commutation of Moral Char. i.e. the Act. and those for whom he died. The Sins of his people, say they, were so laid upon Christ that he became in the eye of the Law the Sinner & was punished to the full amount of all that demerit wh. was attached to the Sins of all those who shall finally be saved by his blood. But this idea involves a "transf. of Character" If men engaged in Controv^y. will allow themselves to attribute what opinions they please to the System they oppose, Controv^y. becomes very easy and useless business - only to make a man of straw, and then run him over. Whoever heard of any Sound Theolog^y holding that the Moral Char. of Sinner was transf^d to Christ. Paul w^d seem to come as near as any writer I ever read. He says Christ was made Sin for us, but sinners? adds who know no Sin. This th^y then does not touch the System I defend. Some old Divines indeed were accused to say that Voluntarily took upon him the Law and became liable to its demands [wh. Paul teaches as clearly as words can convey]; and so that he was guilty of our Sins. But then they used the word guilty in its prevailing theol. sense of oblig^y to Pun^y. But afterwards when the word came to have two meanings

... was ambiguous, and justly laid aside
See Biblical Repository Vol 2 (1830) p. 436. Vol 3 page 414.

4. Another obj. is the old theory destroys all our views of mercy in God the Father. The writer who makes this obj. informs us that as to this obj. the Persons of the Trinity are ^{not} harmonious in their feelings re^d man's Salvation. The Fth Father is the guardian of the Law, and say^s it would seem has no pity for Sinners - He knows what Calvinists was ever heard of who did not attribute the Salvation of the Elect to God's electing love? Whence election they ascribe to God the Father in the economy of Salvation.

5. Next obj. is that if this theory be true then there is no grace in the restoration of Sinners to the favor of God. In answer I observe that if Salv. comes to the Sinner as an unmerited or undeserved favor - as to the grace of it, it is the same whether it be procured by the person for a price, or be rec^d by him as a gift. In the Salvation of the Sinner there is free grace in the election of the Father; and free grace in the Son's voluntary undertaking; and free grace in the regenerating & Sanctifying of the Holy Spirit. To the Sinner it is all of grace. If we had provided the Saviour instead of the Lawgiver, then might have been some ground for this objection. But when it is agreed that Christ is the gift of God, and was rec^d thro his love, and that the Sinner has no merits - the obj. falls unimpaired to the ground.

6. Another obj. to the vicarious suffer of Christ is that on this plan the death of Christ is but a accession of happiness to the Universe. This obj. is as odd & strange as new. It relates only to the Gethsemane plan & will not be discussed here.

7. The Last to be noticed is that if Christ stood as a Substitute in the place of Sinners then upon every principle of Law and justice, they whose debt is thus fully discharged have a right to an imm^d. release and... the Law cannot condemn any for whom Christ died. Here again I admit that if the Sinner himself had provided & made the plenary satisf. to the Law w^{ch} has been made by Christ, the Conseq^{es}. mentioned in the obj. would follow. But case is far other-wise, when

this satisf. is on the virtue of a contract entered into
between God and the sinner. In such a case the release must depend
upon the rat. of the Court. If it were agreed that altho a
full satisfaction were made, if sinner be set down to the
a/c of the sinner until such time he was led to believe in Christ
then the Satisf. of Ch. will have no effect on the legal con-
demnation of the sinner, until that stipulated condition be
completed in the.

New Theory.

II. I undertake to show that upon the new theory the death of Christ cannot
be consid. an at. with any degree of propriety; and that it cannot
answer the ends of an at. wh. have been attributed to it.

1. The doctrine is that Christ did not suffer the penalty of the Law
or make any Satisf. to the Justice of God for the sins of men.
It is true that while some of the advocates of this theory deny that
Christ died to satisfy distrib. justice, they hold that he did satisfy
general justice. But by this they mean no more than that the great
principles of the Div. gov. required that such a sacrifice should be made
before sinners could be pardoned. A late writer says "there is a third sense
in wh. term justice is freq. used, and the consideration of wh. will
lead us directly to the Nat. of that Satisf." wh. Christ has made for
sinners - we mean what is commonly called general or public justice.
In this acceptance it has no direct ref. to law, but embraces those
principles of virtue and benevolence, by wh. we are bound to govern our
conduct, and by wh. God himself governs the Universe. This was
required that God might be just and righteous; i.e. might do the thing
that was fit and expedient, and at the same time be able to justify it.
The legal obstacle to mans salvation was removed by the death of Christ.
Again the penalty of the law was not strictly speaking inflicted at all,
for this required the sinner, and Christ did suffer - the relation of the
sinner to the law is just the same that it would have been without an at.
etc. Another says "The justification of believers is not a
justification founded on law and distrib. justice. It is an absolute
pardon, an act of mercy and grace. The at. was not a legal forensic
transaction, it was altogether extra-judicial or out of the ord.

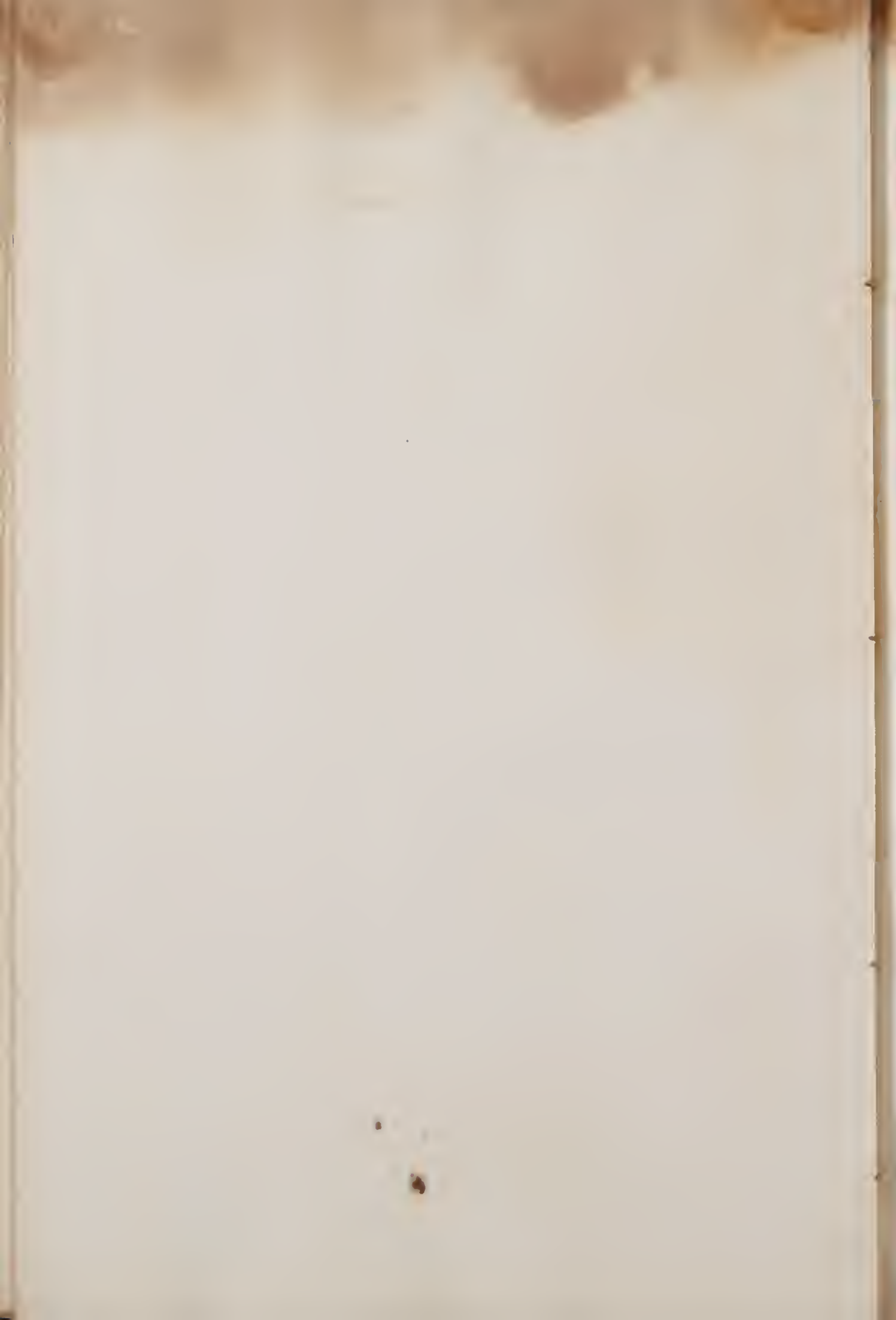
use of legal procedure - an exception to a legal procedure in re. to believers, a display of exhibition intended to impress creatures."

From these quotations easy is learn what the new theory of Ch. is. To render the matter plain to every capacity, the following statement may be useful. The law of the Sanction of W.L. is death has been violated by man; the penalty has been incurred, and the curse hangs over the head of the guilty transgressor. This can be inflicted on none but the sinner for whom only is punishment due. Justice does not admit of another taking his place and suffering the Penalty in his stead. Such a satisfaction to the law is impossible. But God can pardon the sinner without any satisfaction, provided something is done to prevent the evil consequences of such a pardon to Union. & to express his disapprobation of sin, and his determination to punish it, as strongly as Ch. has been done; the liberal infliction of the Penalty. Such a service has been found in the death of Christ. By this all the ends of the Pun. of sinners can be answered, a way is opened for pardon of sinners; but this transaction, had no relation to the Law, nor is it any satisfaction to that justice which requires the death of the sinner. "It is merely a governmental transaction." "It is extra-judicial" "It is a departure from the regular course of justice" "It did not satisfy the demands of violated law, nor did it cover his sins: for the pardoned sinner remains the same guilty creature that he was before." As to this theory the law never can be satisfied: for its demands can no otherwise be answered, than by the sinner suffering in his own person the penalty. The violated Law holds him personally guilty.

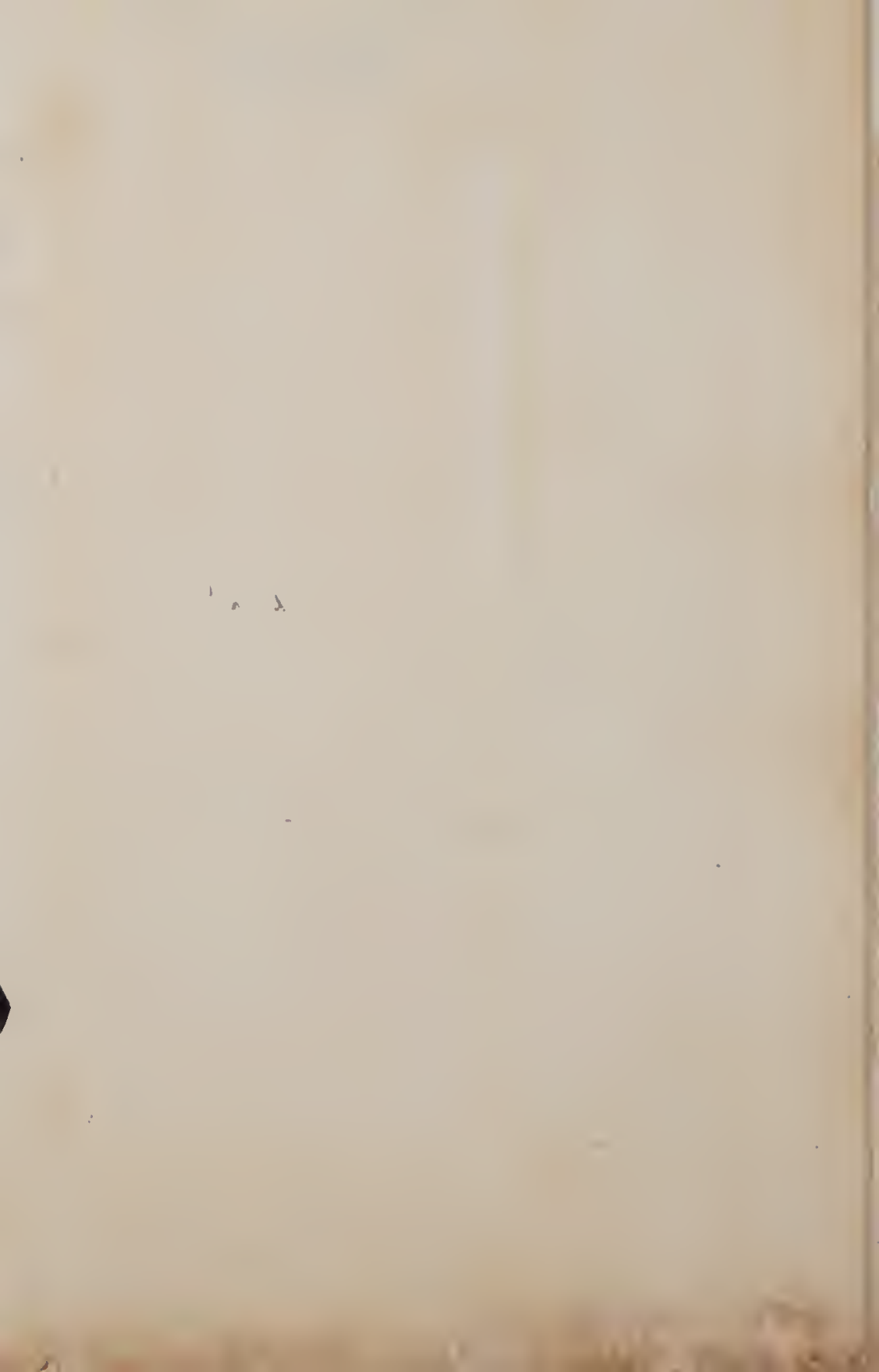
When once a creature becomes a transgressor, of its demands it never is satisfied nor can be with any thing short of the full execution of the threat^d pen. on the transgressor himself. What Christ has suffered has no effect to satisfy the law, or distrib. justice. The claims of both remain precisely the same as if Christ had not died. The above is taken from two writers Beaman & Mundach who have lately printed. The only doubts remaining arises from Cautions marked in W.L. they have expressed one or two points. While they deny that Christ by his death satisfied distrib. justice they say he sat. Gen^l justice; and in denying that he answered the Penalty of the Law they qualify it by saying literally. If by satisfying guilt &

not partic. ¹⁾ can, that it was not the reason
whom justice only. the demand - that pen. in his death did
not light on the person who was bound to suffer the penalty of the
Law; or that he did not endure precisely the same sufferings kind &
duration. wh. w^d have endured of the offender - But that
the Claims of Justice were substantially answered by his Substitution
and that the Law - the the penalty was not lit. executed - was
got completely satisfied by the suffer of Christ - then the difference
is inconsiderable. But if general justice has no direct ref.
to Law, as they say, that it is merely doing that wh. on the whole is
expedient, and that Christ does not release from the demands of the
Law, there is then a great diff. betw the new and old Theories. May
not "g" into arise here - if Christ's death was not designed to satisfy
Law and justice what purpose did it answer? The reason why the
Sinner must suffer is bec. the justice and truth of God require it:
bec. he has violated a Law the penalty of wh. binds him and to suffer.
But if the suffer of Christ have no relation to Law it is hard to con-
-ceive how they can answer any valuable purpose: neither is it
easy to see how they can be of the nature of an at. wh. is a satisf.
for an offence committed, made by the person himself or another
in his behalf. It must be a satisf. In this case Christ by assum-
-ing our nature, placing himself under the Law, dying in our
stead has made appropriate satisf. - all that is intelligible - but
if the death of Christ be separated from all connexion with Law
and justice of God it has no intelligible meaning. Altho
Suff. expresses nothing in itself. Before we can derive any
information from a scene of suffer we must know why the person
endures the pain. If for his own sins we see the rule of Law
and justice of God: if another suffers for his sins we see the same
thing. But if an innocent person suffers, and not for another's
sins we cannot tell what to understand of it: it will create a diff.
respecting the justice of the go^d of God. If Christ suff. for sin as
the S. S. teach, it was to satisfy an offended God: bec. there is no
other way wh. can be taken of its utility or efficacy. When
advocates of the new theory attempt to show what ends the suffer

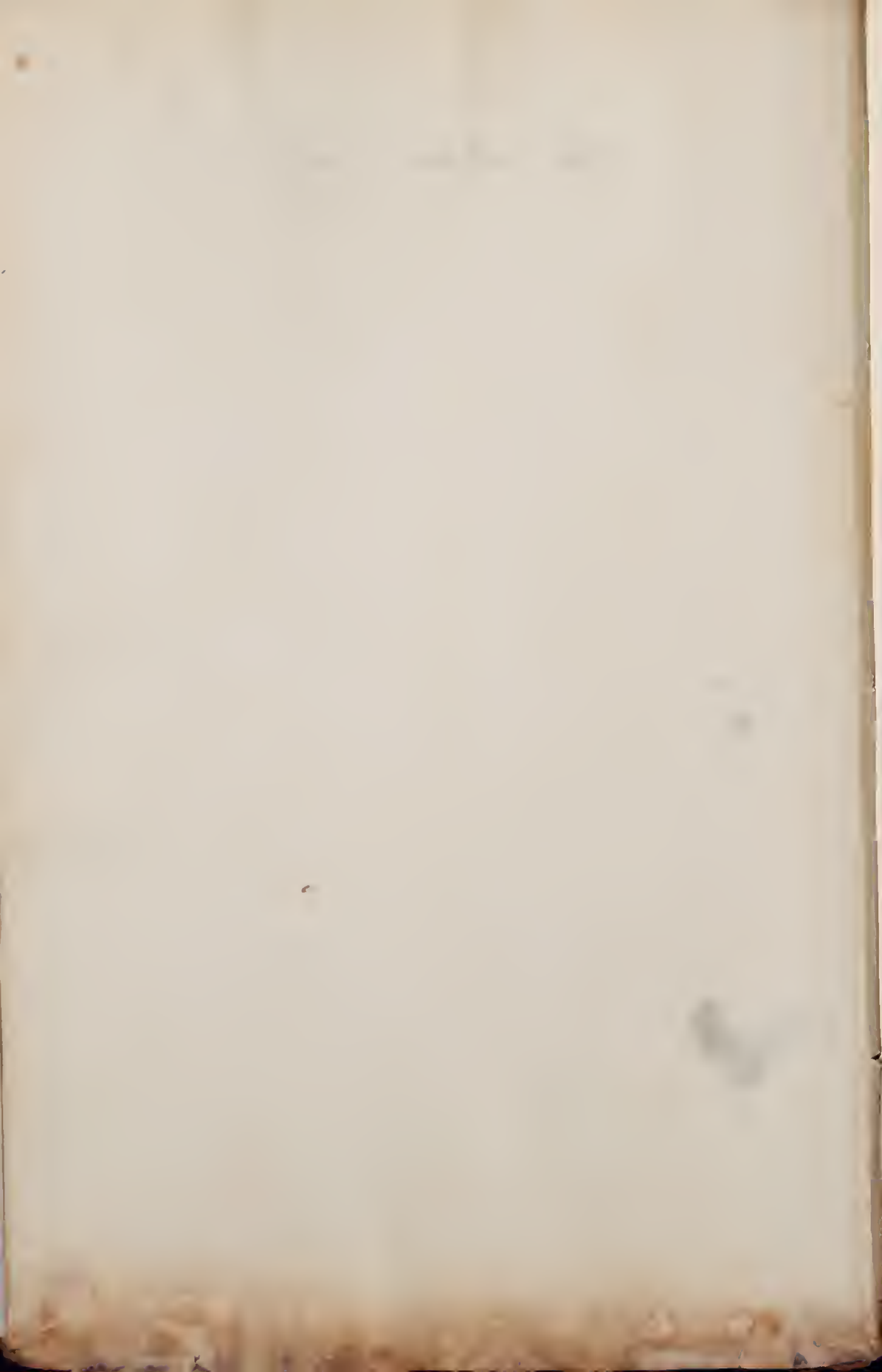
will more inclined to answer, the in the language
of this System. Dr. Munnock considers at Kansas. a 'max
Symbol' intended to make an impression on the feelings of
man: & that it will make this impression bec. God declares
this to be its meaning. Why that Symbol shd be the death of the
Son of God - why suffers at all - no reason has ever yet been given

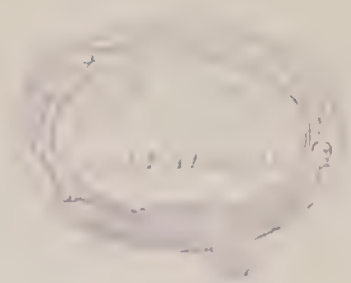


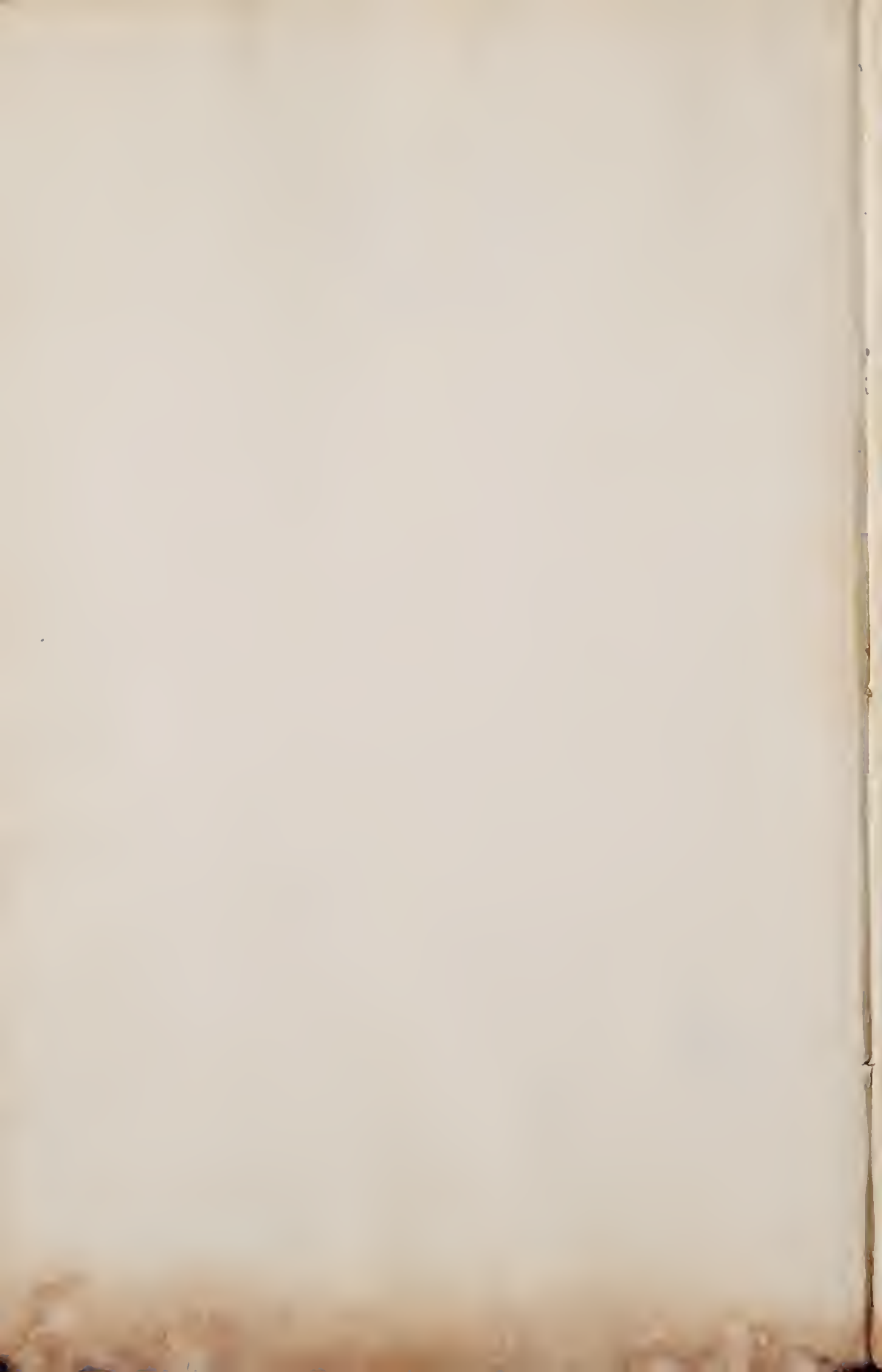




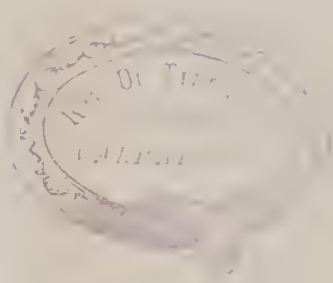
Notes & sketches of Sermons &c,
S.S.O.







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from his vocation - he wd be wandering daily in knowl.
unless he foreknows fut. free acts of all men. This is not
certain in Prophecy, any one wd then foretell depends on
Millions of free acts; reconcile this to men's free agency - diffi-
culty not in its coexisting then to act, for it is not caused,
but enforces the certainty of the act - Now men the certainty
with freedom, in this idea of free that is not a law, and
conditions but could have no assigned cases, this may prove
in a 2^d to certainty & freedom from S.D. free from 1st experience
This 1st & 2^d & 3^d & 4th & 5th & 6th & 7th & 8th & 9th & 10th & 11th & 12th
I am in id freedom

Another Answer is to them that is 1st - 2^d - 3^d - 4th - 5th - 6th - 7th - 8th - 9th - 10th - 11th - 12th - 13th - 14th - 15th - 16th - 17th - 18th - 19th - 20th - 21st - 22nd - 23rd - 24th - 25th - 26th - 27th - 28th - 29th - 30th - 31st - 32nd - 33rd - 34th - 35th - 36th - 37th - 38th - 39th - 40th - 41st - 42nd - 43rd - 44th - 45th - 46th - 47th - 48th - 49th - 50th - 51st - 52nd - 53rd - 54th - 55th - 56th - 57th - 58th - 59th - 60th - 61st - 62nd - 63rd - 64th - 65th - 66th - 67th - 68th - 69th - 70th - 71st - 72nd - 73rd - 74th - 75th - 76th - 77th - 78th - 79th - 80th - 81st - 82nd - 83rd - 84th - 85th - 86th - 87th - 88th - 89th - 90th - 91st - 92nd - 93rd - 94th - 95th - 96th - 97th - 98th - 99th - 100th - 101st - 102nd - 103rd - 104th - 105th - 106th - 107th - 108th - 109th - 110th - 111st - 112nd - 113rd - 114th - 115th - 116th - 117th - 118th - 119th - 120th - 121st - 122nd - 123rd - 124th - 125th - 126th - 127th - 128th - 129th - 130th - 131st - 132nd - 133rd - 134th - 135th - 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Word Trinity - Pres and cons - Differs from triplicity, there is
Sole idea - "three and one" of the other.

Three Persons and one essence - ess. ~~that~~ wh. a ct. exist.
Substance equiv^t to essence. Subsistence made of essence

These words arbitrary Sometimes Substantia same as Subsistentia
υποστασις same as Persona - sub + sto υποιστημι this is
primary in N. T. Substances; the ground of consp. Exph. image
of his person υποστασις arbitrary to analog. use of word & later
means of Substance. Each of the unitas but one hypostasis in God, but
grad^l mode of exist - person; hence ambiguous.

Person Simplex tho vague says found of 'use of' Personal
pronouns is shown & he; this is found for this in Godhead, as
these terms are used; many are content with this alone
Commonly individ. Subsistence of a rational Nature,
meaning what subsist by itself aliq^uo de Subsistentia;
individ. complete in itself and indep^t.

Rational Nature - intelligence, Bodies & mat^l things never call^d
Persons. Lang. S. S. justifies this distinction of Pronouns, for in
use of them intell. involved

ομοουσιος Same essence ομοιωσιος similar essence, fast
as in Com. of Nic. higher Anians allow^d the latter say. X.

Propat or propositas - By wh. one person disting^d from others as
Pertinent of father - filiation prop. of Son. Generation of Sp^t.

Old form of statement whole Substance of Father to Son, hence
called απαρχη πρωγενεια wh. now rejected; and principle
used - and Sp^t whole S. subst. from Father & Son.

Subordination of Son to Father, and Sp^t to both, he
Loves him; but Son never sends Father - these are facts, which
we may not be able to go far, but facts.

Why 1. 2. & 8. used, may arise fr. order in wh. named; or
in fact already refer^d to that Father sends (?). Not official terms,
but eternal relations of these persons; but diff^t names of

same person. Differ in the works

What one does all s^d to do he. all are created (?) not so all
he. not incarnate; all concur in works ad extra Creation
Provi. & Redemption, mostly.

Essential to doctrine of Trinity. 1 One God, one Divine essence

2 Father Son & Sp^t each God, there not mere qualities, nor
names of same. 3 by form for Prov. 4 The equal in
glory s^d to Father sends Son & both Sp^t - there Substantial Doct.
and further is beyond our reach.

In God same numerical nature - but in men
same specific, but not numerical nature.

Heathen Religion Old Maxims relig^y. early
Egyptian; and Platonic - of whether a combination of
truth or workings of mens minds. Scholastics tried to
prove f. Paterson; I tried in Scotland - some reformers
Ireland. s^d Son Conception of Father formed of self.

Formula of Bapt. bapt^m into name of any one is to
be bound to him - hence three names not mere attributes
also Personalities, Father is a person so Son, S. Sp^t: also
equal relationship to the one same as to the other.

Apost. Benedic. here of Persons sac 2 is addressed
in petition, from whom blessg. may flow. Cant
a voice attrib. so men typed - S. S. men mentioning
same to Divine Person, and here things asked God alone
our Lord. Baptism of Son - there were distinctly
present. I said and Sp^t. I said, may Father to send Spirit.

1 Cor 12 Dimensions of gifts &c

John 8. 12.

g^o sic. not in the Manus. nor in any. Various now
quoted in early fathers. given in Complutensian ed. 1st full
ed. under Ximenes faithfully p. oldest the manuscript
Such passages not main ground, but in con-

now Father is God Son is God Spirit is God - all points of
the doct. can be proved - else so many on feeble found

As is in S.T. without N.T. sh^d not learn of, but remarkable
how many traces can be found there when doct. but
myth. Plural names & pronouns let us make these
may be expt^d by Plural Majesty; the rest seems this was
in use. Threefold use of name Lord in Benediction
and in Isaiah - not even confirms the doctrine of East
East East. I will send of them God Schorah. My theme
O God. Schorah sent from Schorah.

Bringing out of Egypt Schorah and his Myt who
was his Son - call God of Abraham, Divine worship
20 Exod. Schorah he is named; he led them, Schorah
led them

Son disting. fr. Father than any Son. Son unless
a Son is Son, might God - whose going fr. of old -
all these taken together great weight.

Sp^t. Whether shall go fr. by sp^t. Until sp^t of God, sound out
fr. or high - represented as an agent.

Myctions, new generation consisting with Regⁿ of existence
not a personal attrib. Father not self ex. separate from
Son.

Again things identical with same a third thing identical with
each other

Gain objⁿ from incarnation, Divine essence of Son be.
incarnate - thereby beyond our comprehension; seems
same as say same nominal essence be & did not
become incarnate; can only say there is such distinction

Origen taught - Council of Alexandria condemned it -
X a creature not eternal

3 Sents 1. Frisk of Cr. beings and highest
semi Arians eternal, but not self-existent or indept, not
of nec. act, but of inv - many orthodox fathers held by act
of necessity as that of mind

Sabellius - But one person in God - emanations from
God, part of Divine nature in man &c.

Trinitarianism - three Gods distinct - two extremes this &
Sabellianism

Fundamental. Be if one true we are idolaters &
if true others not worship true God - May God know the
only true God; object of worship found differences in
religions. Whole scheme of Redemption ex-
posed, Red. unintelligible as such is. By Bapt. we
properly profess to Acknowledge X as God.

Soc. Wm. X. is a new man - early Centuries
 Ebonite that to him held it - Herodotus in 2^d Century.
 Views. X. highest Created Being, creator of world
 Common Doctr in all ages - Truly God, in
 essence and power

O.T. Jews looked for a human Messiah - but would they thus mistake? He must prove O.T. teaches his Divinity and that they erred in other matters, besides clearly taught he was man, and this may have suited.

How far^{er} liberal of O.S. is 2nd of Christ, wh. in
X appeared 1 in N. T. 1 Cor + the Fathers were under
cloud - rock was X. Let us not tempt X as some of
them also tempted - naturally know, X.

1861: 10 p. Isa 102 descrip. of Messiah, just applied to X.
in Rom. 14:11 ^{P^r} proves every knee bow to X. by text reg. Ichorah
2 O.T. ~~Isa 60~~ ^{Isa 45:22} exⁿ on terms Son of Man of Nat.
then of Divinity; bless^d put to trust in him, curs^d who
put to trust in man. Isa 45. plain refers to Messiah
and is call^d 'adonai' used by some; tho' in vocation
for most Nat. & so in all the versions. Isa 110 S. J.
on my Right Hand, Savior used it to mortify the Pharisees
who now nec. suppose Div. Being but superior to David - but
he is call^d 'adonai' wh. means Sup. God.

Alsa. 7 Soc. Say mightly here, instead of might-500
but admit nat. so an^t anxious, so next Chap same
Exfr. ? new And Evul. Father equally hard.

Amcal 5:2

Onelachis: 1. I^d come to his temple, app. before the temple
destroyed - fr. all this app. Ichorah was the Logos, his
promise of new dispⁿ.

St. J. Gospel of Matt. and Luke I see sent before
face to him many to L^d him God, Matt 10.

Brought Mirac. in his own interest poured;
Parable in ref. to judg^t - he w^d send forth his Angels
and gather his elect; all nations gath^d before him.
impossible ye to see; and say difficult to reconcile with Matt 28. All power in heavⁿ & earth given to me

As Father lives in se, so Son in se - in both passages
same expt. w^o o not turn of nature, but person
given power as a David o ttos, same when
said God hath exalted him & given a name above
any name.

John 1. Logos 2 ways to explain 1 grammatical
abs. for concrete spoken of, or great Speaker
2 Historical, w^d & corresp. Hebrew used analog.
to this - Distinc. made in O.T. Face, image word
Apoc^a. word of elshorah & elshorah disting^d betw. s. & t.
interchange^d, this more clear in Iargurus
Chief force rests on ye he existed.

Was God, divinit is affirmed of the Logos.

3^d new work of Gr. 4th verse in him was life; 14th verse
such thing as o belong to no other than the only begotten Son
of God. 18th none other words, he only being has this in-
-med. knowl. of God.

Ans 5:18 I see and st him to claim equality, did he
do away this divⁿ - he said his will same as the Father
and claimed equal honor with Father - thy soundest
and w^d Stow him

Ch 17. Before world was meaning from Eternity.

Before Ab. was a son.

Ans 28:8. Thomas Exclam. suppose as men now
say my God, such not once used in Bible; again
Lord 5:2 Ehorak Alohims never & he so employed
of a God; ~~na: sissu~~ means exclaimed.

1. Ans 5:20 2nd what ~~or too~~? & hec. means anteced;
& ~~hvd~~ 1100 applied to; St. life also.

Revelation 2:23 First & Last used elsewhere out of God;
ag 47 ~~or too~~ not first one created, but principium
as God is call'd in Apoc. books

Rom 9:5 & or hec. most nat. to nearest Relief,
~~or too~~ wd be used

Acts 20 Ch. of God wh. he purchas'd - then read; ~~or too~~
~~or too~~ & ~~or too~~, Lat. Oris. Lat. Oris. later Synia
2. Gk Manusc. older Synia Captis - for ~~or too~~

1 Tim 3:16 Deo mosth Mss. and many fathers used
contrast ~~or too~~ is; orig. must mean doct. strong para.

J. L. 2: Great God own our Saviour Jesus has act.
and latter not; then Jesus & G. God & our Saviour.

Phil 2:6 Form of God ~~or too~~ must be assumed, means
manifested God; and was equalit - not so they no
~~or too~~ claim; or to be sagely sought ~~or too~~ persuaded
but hid is, humbled himself Col. 1:15-18 & del. image
of God & creator of all; Presence of all: & head of all
image - orsalu, being what God is & heus to Creator

First come most probable, best sup. hist. he gotten before
Creation - then proof of this Divin being, all things
created in him. Before all things created, in
him all things exist. Fullness - every thing in God
was in him & then actually; or in form of body in him
1st L. 7:16. 9:14 St. 6pt 1st 11. 8pt of 2. 20. 3:18 to ex.
he glory forever & ever

Work of Creation ascribed to X. by the Ancients
2. ways being abso. divine as. dect.
Creation is Gods work, and Criterion of God.
the best

Also the Philos. beyond any creatures power.

Work of Redemption. Inc. p. power of raising
from dead to glory of heaven.

Work of Providence. X controls every thing &c. to apostles
if God will, if X will.

Work of Love nothing short of inf. knowledge
in our opⁿ we know every act of every being -
must be inf. if not infinite knowl.

Worship same Love, praise & adoration as
to Father.

Reconciled Father is greater than I, probably in
his 'economical' char. Did not know of
that day - same as might be weary & thirsty

Word Son - diff. senses Sonned. and remote. But
more remote same character - in disciples dependence
Men Sons of God all manifested, as made by him
He shall be to me for a Son perhaps any act of affection
With an abstract notion of Son of power, intelligence
having power. Son of Belial, worthless ones, of death other
any com. idioms use in O.S.

Son of God singular used but once in denotation
of Jesus Adam so called; nowhere else in Rev. but
as a son is the meaning.

Wise say. applic. to X. 1. Dec. Mirac. Conception
2. Son of Nature eternal relation. 3. Son of Spirit
Patristic - Mundane conception male sun divine logos
son divine mind to create world. Logos evocatus et
eternal attribute; logos opus et sonus only, attrib. inward
with basicality - Prof. Stuart holds to some this held in
first three Cent. But then rising later held, for it
implies

some only use these
three meaning by former exist. to self - but used extra
sincere ones - Bygone not made, you all agree
eternarian is God bygone of sort. of the Father before all
ages. Something, says it from Eternity - com? all his
presence, only by own will - no dependence
arapovos

no part of Father gone, a part of no change
prior in order of conception alone

Essential ideas - *omnis a principio ante*, in
Similitudinem naturae, or productionis
no origin not creation,

Foundation - is S.S. fact called Son in ref. to Father

Do not know that S.S. give any views of this
Matthew's notion - three Throes say what is essential
is Sonship

And 5:26 note to have
the Right, others not say so, not many mean & say so

Agos have now the matter. 2 I have sustained by S.S.
This Com. Catholic Doct. since his, et. communication
presence - may be presented in other forms - I think
says does term signify an et. relation, such as im-
-plis particip. I think same in his commentary.
This is all we have to prove

1. 2. Every design of persons of Princip. must
what in w. to creations or such other - if later within
it. or in time.

2. Always app'd to & alone

John 11:27 'No man knows father but Son fact he
is Son, is the ground of this knowledge - and so his nat.
God alone knows. Luke 10:22 Not easy to explain of the
official Designation.

But Beginning of John - Logos created all things, & was God
& he became flesh - saw his glory as of only begotten of Father.
- a glory wh. could pertain to him alone - only born in
a sense no other was - Those oppos say Beloved; but of still
usage of the word. John 5:18, Jews wondered him. Claiming to be
Gods equal - He did not deny it, hence he is Son of God -
So as to have same honor. 2 Possess of same Power. 3 Equal

Epiph. John. Son of God was Manifested - hence Son before
Hence Logos, Deos, Ucos are terms for his Div. Nature.
Rom 1:3,4 Son of David ye to flesh - Son of God as to Divine Nat.
this was proved by resurrection - this is repeated & is proved clearly
Rom 8:3 God sent his own Son - i.e. Deos, of force, opp'd
to Son by adoption - and again sent his Son, was then
Son before sent; and not on ye of any Subreg office.

Col. 1:15. Image of invisible God πρωτοτοκονος αρχη
1. Sp - Prin head - 2 May & prob. own means before creation
& Sp for this, Div nature points at Deos and Logos; 2 Thilo
employs much same word. 3 Prin Prinogenitus
3. First born of Dead - Cause of Divine; and Cratio

Heb. 1: 3 By his Son - the perfect Son as image of the father
Nature superior to angels because a Son.
5: 8 Tho a Son, partakes of Div. Nat., equal with God
not learned obedience.

Objections. 1. Contrad. of terms - Ans. 1 We deny their
Conception, as to any idea of Priority - 2 We doubt the
Explanation too far.

Objection 2. Inconsist. with his sup. Divinity. God is an ess
a ce, but if a Son, he is a Patres. Ans. Divus is a se
Self sustained belongs to God-head.

Objection 3. Term is applied to things 2^d 2^d Isa. is great
but sh^d not be for the disputed passage.

2 Kings Solomon off of special case
Thou art the 4. Say Peter in one place, in another Thou
art Son of Living God, strong objection - but nothing in them
to prove official.

Objection 4. Stronger he is said to be made Son
if so the dispute is over - two expts 1 I have declared, if this
is possible, then other pass. must decide, Romans may be proved
Constituted - here declared.

Acts 13: 33 unfortunately transl. raised up again, sh^d
he must raise up, - as in next verse -

Objection 5. 1 Cor 15: 5. This is an official station, not
Div. Nat. but of Son; but terms taken from his diff. stations
are applied to his whole person - Son of Man wh. is in human
Ch. of God, wh. purchased with his blood - Luke 1: 42! Admit
him to call him, bec. of his incarnation, may still be
Son elsewhere for other cause. He is never called
Son of H. Spt; hence Sacred Writ did not mean in
this sense.

Πνεῦμα - mind Breath - new spirit - remarkable fact
in all lang. and words of insp^d afflatus - perhaps from
invisible - source of power mind Soul, power
of nat. Angels

Πνεῦμα animal principle rational - Spt. of
meekness, wisdom - power wh. is wise, or meek -
on sp. wh produces meekness etc.

Not always for this person of Trinity -
1 persons under his influence - "By the Spt^s of Meekness"

2 His Spt^s - Spirit Rom. 1 Cor 14th

Spt. best to a flesh - effect of spt. in renewed man
So intup^d whether right or not

Applied to 3^d person - to denote relation
between persons - since father to Son; called It of, occurs
so often ay. 106 - and not with other 2.

One reason may be author of hol. as he is
represented - again 'Colendus' is meaning, bec. in
connec. with men - peculiarly ay. 106.

Spt. of God - May be of possess. to disting. from
Spt. of man, source sent of God

Spt. of Jesus same reasons - Spt. of his Son

Oppos as to His nature - 1. Some, is
but an attribute - say com. Rationalists now para-
-phrase for God self - or God powered

2. Many in Ch. maintained mere creature, of
Macedonius Constant. 381 condemn; others denied
his personality.

3. Arius - Some do. M.; virtus com. attrib. to him
was creat. creat. of the Son - the highest creature.

Some fathers even Origen - oppos away, decides creat.

4 Socinians - Very personalist - power or divine
influence as created.

Estab. intell. will opposed pass. in S. S prone this
S^d to know - to will. Com. gift - as he will - ventales

almost anything ascribed to him from it. His Acts
great teachers, if a person too long. more clear
c^d he used - sp^t speaks expressly - 1 cor^m 2. parallel
b^t w. sp^t of man - a pers. designation - & sp^t of God -
Select men act 13:2 whom I have chosen.

His Gifts 1 cor^m.

His Offices παρακλητος advocate, makes
intercession - plead on cases as above. too strong
person if^d to say power of God, does all this.

Formula of Baptism - 1. ar^{re}. of time
sp^t with pers. time father & Son - 2. or once -
Giving a 5th sp^t. True sp^t, shares with one - disting^d
from God.

Directions - 1. Shall pass. &c. for on the way of
at^{tr}. of power; meeting S.S. this is homeneo.

2. Impressions - Bapt. with sp^t. from only - can't a
person - Copious Communication of his influence.
3. principal source from variety of use and Signif^c
sometimes not person, they conclude never.

A Divine Person.

Names of God 'How hath not his a name but
God', 'H. sp^t'. Quoted from O.T. as said the sp^t. inter-
change with 'God said'. Men temple of God
of course sp^t. w^d not not make us temple
of God unless he be God.

Attributes - Omniscience. 'deep things of God' commu-
nicate with knowl. of God, as much as a man's
consciousness is with his knowl.

Omnipotence 1 cor 12:11. Divinities of gifts & some
things to fall. Son & H. sp^t.

Works Gen. 1:2 &c. Some great wind: Some Power of
God; others Spirit of God - Context hard to decide;
only means Analogue of S.S. if a person so named

Then fair he is here coming - Danish because he is said,
Causes to grow - depⁿ on his' Pur?

Commission 1. nat. of the work, taking for granted
One theory of self - analog. to 2nd of 2 - not
up to Delagian - 5th to be born of God
2. Working every where, sanctify^g. Conso^l and in
prayer - then omnipresent

Resurrection of the dead - Rom 10th will
also quicken your mortal bodies depⁿ on the living
die with Em. or acc.

Worshipped in Apost. Benediction -

Relation to other persons - Procession

1. Necessary: essential emanation -

How proc & diff. fr. Gen^l. 1. Generation, Similitudo

2. origin father & son 3. Order Son 2nd Sp^t 3rd

Schoolmen said Gen^l was per modum intell. ^{sapientia Dei} - ^{assump Dei} emanation per mod. volunt.

Scip^t - sent by Father & Son, Sp^t of Father

3 consid^{ns}. imp^d 1. who proceeded fr. Father. 2. on
true Sp^t, and assump. denotes relation as Son
& Father 3. by mission, by command counsel or

Emanation - two forms inferior - hence
latter only.

Relation to Son - Contⁿ. & Schism betw Gr^k and Rom. Churches

May be proved Sp^t stands in same relation to
Son that he does to the father - same expressions;
sent by each, take of things of each.

Sp^t speak of self 'take of things of father'; if this
all unknown, w^d infer a^gth proper Divinity - but if S. &
teaches Divin person - not ^{the} nec. int^{er}upⁿ.

Office - Father creation. Son Gov^t. ^{sup^{er}nat^l} Sp^t regeneration
spec.

Another principle order of app^r
follows order of Substances - origin to father
Son upholds 1st Perfects Sp^t I wish to see the

and so x

Decrees - Collection. Throbs classify 3 sorts
2 imminent ad extra. Transient ad extra
act of creating, per. purpose.

Decs. of God connect^d with essence - ess. decrees, as
with as states of mind - see nothiction.

There is but one all encompassing decree which ex-
cludes many contraries - eg. order of Dec. and
immutability.

the Holy Spirit? He is essentially active, tho
we think an agent must precede his acts.

His does not interf. with his freedom in decreeing
et extra - every creation p. moment of exist^{ce} changes its
own determination, but not freely

the Sovereign - as to counsel, his own will - reasons
existing in his own mind; not arbitrary, this is
incl^d in intelligence.

All things are included, all actual existence
and events, his creat. and actions Decs.

Doth his Decs. in domains of heaven & earth. grant
that men shall praise thee, remembered with esteem
I made all for Self, even with^d for day of trial
of him thro him to him all things

Thir. Providence nec. suff. decrees - Sust^d & going
all his creat. and actions - in Bible Sharon has
of head - presupp. his plan embraces all these.

If prop. an end. he prop. means to accomplish it
hence when mens acts good and bad conform
to a good end tho' God's decreed - as Crucifixⁿ
hot about by his Dec. and mens acts as means.

From Prophecy. Annunciation of God's prop.
as to fut. events - Ordⁿ of Distⁿ of Babylon and

Jerusalem - all the subord. acts requisite to accomplish are dec. by him.

Absol. oppos^d to if conditional.
Are not all events depending on Cond^{ns}? Yes
some may be, but Decree is not.

Arminians - God has great purp. wh. in each specific is cond^t; as to save all who believe - if A. and B. believe, as the cond^t -

Inconsistent with Etern^l - Dec. cannot be made
two events shall occur - Premise. If his decrees
immutable - This says dec^s on his creatures, Bible
on his own will - Again if one purpose - If he
of all systems chooses one, this must hold
thru^out. Conditional promises belong in
our view to Concept. rather than Dec. will

They are effecting - rec^d when used is absol.
certainly - Are all efficacious? No - effic. pertain
to class he has det^d himself to bring about by his
own agency, create world could save sanctify &c
of free acts of men Sinful under permission -
Not y^t effic. grace, the agents own acts.
This may be inferred from Nat. of God immutability
and power - Our Savior says how S.S. be
fulfilled; all w^d be ans.

Gods foreknowl. gives certainty. hec must be
certain before known -

From all these things - all possible systems chosen
wh. best suited his own purpose, whatever it is
might infer w^d have this inf. comprehension & see
fr. his

This Difficult p. fate - fate series of events
cause and effect to wh. God seems Subject
certain & necessary.

Rec. with free agency - Adignate Ans. to
say only under certain, and not terminate on
Agency - Obj. of God purpose Agent to act in cert.
way at cert. time & acts on God cannot contro
acts of free agent, and he be free - While in case of
Free holiness agent is free where God efficacious
much more free in Sinful acts.

Decree only determines the certainty of an
event - now if may be certain & free

Third Method - Two things may be opposit
of distinct vid.

to reject is irak. 1 vid. is all can vid
on 2 The same takes such
things as we cannot recone.

Fourth Method - Ans. Say act cannot
be rendered certain, but man may still act in
some other way - with this Gods decree is in consist
but no loss of foreknowledge.

Efficient - ambig. Some say eff. cause of my
volition creates it, & man is; others lead God self
to act by the influence he exerts.

How to show he does not eff. cause sin
1 Not cause of the act self 2 Not tempt men to sin
Position he creates aft. puts him in cert. circs, and
controls that shall not prevail evil, but makes for

good - I he say he chose this system - this diff.
holds in all cases - even men foresight

Does not discomay use of means. A man
uses means bec. Dec. at a particular time; or 2 Bec
God has commanded; or 3 Bec. has seen them
successful

God no more det^r who shall be saved
than who shall be damned, who sick or well; the
end is connected with the means.

Predestination.

Diffrent senses - one use all forword, another as
Calvin^{ist} is destiny of human race, another as to
Salv^{ation} of Elect merely. $\pi\tau\sigma\sigma\upsilon\gamma\upsilon\sigma\sigma\epsilon\varsigma$ Whom he did predestinate
Call^{ing} go to know. meaning disputed - may be proved
to mean Elect., pre-decision.

Supra lapsarian - Supp. Decree of Election precede in
ord of nat. dec. of creation - dec. by which self, creator
man

here supp. obj of Election, a man was, uncreated
man - within all 'creables', or some creatibles

We must suppose man existing by Dec, before Election
Eph 3:8 Everything depends on the course. More obv. in
Gk. than Eng. i.e. on principal verb 'make all men
know in order that'.

Sublapsarian 1 One who C. man 2 Permit his fall. 3
Choose to save 4 send his Son.

S^o in Bible 'Chosen out of world - fallen corrupt mass

Arminian order - 1 Create 2 Permit to fall 3 Wisdom all
new 4 Give suff. grace to all - 5 To save all who rec. thisgr
one Point diff. Subord. Election to Redemption
Second - - Ground of Election - foreseen.

French Theologians same as New School -
1 Create 2 Permit to fall 3. Provisions for Salvation
of all men - 4. Seeing none w^d be elects
Agrees with Armin. Subord. Election to Redemption
Differs from - in matter of Grace, this Foreseen.
Old Calv. Theory Election precedes Redemption
No real ground if we conceive of all decrees
as one act - and yet ss may Subord. one to other if x
came to same elect, then old th. is established
Election is act of Father as fons or origo of
Irrig., as representation of Godhead, in ss.
Vocation to Father

Chief of Persons or classes - to same A B C D
To same believers, and under it of individ. being
Another view all Election in Bel not to Gr. life
Nor individ nor classes y^c to Char. but to Elect. Privileges
Ground Foresight faith & good works is Armin.
Good pleasure of God Calv. Luth. In this or on
y^c of x. as apprehended by the Pers. & faith - much same
as Arminian.

Epl. 'Chosen as in him' 1. This Armin. text thro' on y^c
of 4. 2. I amittin says ev^o applied. 3. Char^c of Persons Chosen
who are in x. are chosen

S.S. Prof - Personal, all times you w^d
1. 2. End to th. life not of coming to holiness (But to
faith if Bel. already)

Epl. 'Lath Mur' as with all in x - A he holy &c'

1 Chosen us. 2 To be holy - inconsistent with Am. Theory
h.c. they say Chosen bec. holy. 3 y^e to his will & driven
a/c to our faith or works

Selection betw Jacob & Esau b/c. b'th - of their
character, not distinct in their char.

11. Electⁿ of grace, & works on it - not of works
Am. Theory asserts necessity of good faith; proved from
ip^so. Surely grace gift of God - To you given not
a/c to believe. Again made believes

During Q^u whether a man believes bec. of
effic. working of God, or of something in se.

Apt from Act. of Joseph - said to infer God decreed what
he does do - if he saw a man, he purposed to do it
if all not saw, not his purpose all or he saved.

Objections. 1. Most plausible inconsistent with God's
impartiality - God being he Sovereign in reference to
his fallen creatures, seems Paul's Aus. saved
Corrupt mass. Not unjust to hear men up to their
deserts - Calv. treats unprobable y^e to deserts.

2. Inconsistent with Providence will all men
should be saved - this form of expression is used but
depends on sense of good will wh. ambiguous - if
more prone to much Universal Salvation.

3. Objections to Calv. Doct. unjustly and
unfairly ^{man's agency} his testimony wh. Paul had to ~~behave~~ - he says not
unjustly & appeals to Providence

4. Univ. Call of Gospel - God calls all
to accept of x. therefore no predestination to leave some
that some shall not be saved - Aus. by analyzing the
Call 1 Same throne Bel. 2 Plan of Salvation 3
Duty of all men to comply. 4 Justices

Can man be sure he is one of the Elect in this
foreknowledge, called - glorified - if cert. he has accept.
the Call of God - sure elected. Pass - 6th

Calling and Election sure adding to entire patience

Reprob. What more than Protection? to a
Sovereign act - with adding Categorical act. - in any
given person is on a of his side - generally on by one
rather than another - Sor. of Election in Bib. the Reprob.
Leaves none, Reprob. mind 1. Pure Permission
2 Pos. the Election of Divine office. 3 neg. view
Judicial Permission & withdrawing from & rec. will.
Most clearly in Rom 1.

Oration

§72 not ex ee proving p. nothing
Passage of faith-made of things not app.
on course of negation

Before world was - Com. mean. S.S. Matter.

Rom 4:17 omnip. beca. calls things wh. are not as
the were, Com. interp. things not existing to being.

Concep. of God as indep^t being - if
matt. exists indep^t to him, tis a limitation
of him.

Ant^r Or Philos. Plato two mind & matter
mind form matt. ex. - Aristot.

Gnostics Emanation more or less remote from God

All forms of Pantheism deny Creation

Others Ed. creation - not indep^t of will of
God, but as that of mind. a creation of God

authorities - i. e. emanation

170 the

In S.S. Cr. ascent to and to Son 1 Col.

Ans. 1. By whom all made.

Passages of order & order, this is regarding God of whom & of whom - These to be rec. What father does Son does Essen. Same, but diff.

Ans. 2. Created, but into a creature

Perhaps not from that creature cannot create old Philos. & Distances between & non existence inf. hence inf. power requires.

But in S.S. Creation is the distinctive mark of true God.

Mos. Acc. gently regarded hist. of Plato (Mythos or allegory) - even suggesting fiction in ref. to human origin - instantaneous creation.

1. Part of hist. book 2. Ref. is made to it in 4th Com. as hist. statement assumed.

3. Let us light before Son created - got over

1. Some other Sources of light existing before - 2. Suppose Son created when light created, rec. in two ways 1. as to appearances - when they would have been visible to an eye on earth, enclosed in fog

2. 4th rec. merely designation, or appointed for signs of seasons

Finianus - Hk. word expense of *Stigmata* *gimamuntum*, anct. that sky solid & starry comes how.

Diff. at Extra. Esol. p. State of earth - man only in alluvial - an. below

Ans. of Ans. 1. Draining days - of no right to as - same as where rising & moving - wh. not in Prof. lower formations by an. form. more & more complete, wh. order of S.S.

2. This refers to prep. for man - some hot first rise of these intervals - then

3. L. G. Smith this only small part of earth's surface
unreasonable view.

Man Soul not implied annihilation
Constⁿ of man - Body Soul & spirit - Mat.
all mat. - other mind & matter - formed
their spirit. principles will be - All. Principles - Mat.
Similarity to God - intell. & mor. being also
hol. & immortal -

God of holiness enters into true image of
God - Renew in image of him created him
after God in knowl. & true holiness for
reference former image said
Man upright holiness - Key Good - after
his kind, as mor. being these holiness included
Dominion over Creation (his said let us
make man in our image, and let him dom.

1 Cor 8 Man image of God in sense of
authority wh. woman is not
From God's word & benev. Man may infer
w^h be adapted to end of his Creation to
enjoy God.

Extent of this knowledge - To supp. this
minds in infancy is wrong, if doct. ahead
of race he must support
of c in Gen. giving names, knowing God, able
to use lang. and communicate his thoughts
Orig. right. includes - 1 right reason
right apprehensions 2 right affections
Ability to do all God requires 3 Body in
proper subjection - All this involved in image
of God - and in 5 Rom. assumed in R. of holiness
before fall.

It is nat. & essential
& not flows from -

Rom. Say man created, simple attributes of his
nat. having no mor. char. good or evil
this rec. to this doct of orig Sin & Regⁿ.
Ours naturalities, all bod. desires thy call
Concupiscence - not sin in Adam, & remain
in the Ours

Man was created Immortal? Some
in disp. Soc. Most Mod. ratio^{ds} deny
bod. death conseq. of sin. Orthodox affirm
S.S. age sk^d if sin^d, wide time but
includes this - and no reason for inflicting
it, always Penal, if rem^d hof.

All men f. Adam 1 Gen. Rom 5. 1 Cor
15:22 . Our own ~~existence~~

experiences - similarity of form structure
propagate own sort - Diff in Species or Degree
to Diff. in Spec. of animals.

Refⁿ to Climate - Will Caucasians become
black, or African among us - Aus. 1 there
influences as far as we know short periods
only - and Au. do change. and in a thing
casual deforming or peculiarizing bec. perpet-
ual

Origins of human Soul Three Views 1
Emitted as bodies, introduced - Lutherans
2 Overstated of souls, lost Martyr Gailo
3. Imm^d - creat^d of God Calvinist & Ref^s.
Fact Soul resembles Parents - Some say body
exerts influence wh. yes for this
God call^d father of our sp^s

End of creation. His own Glory - to manifest
it to others; obj? in consistency with indep. of God.
hence some exhibit. of his glory in his own
view. Optimism, greatest poss.

Amount of happ. Ob. of subord. holiness
to happ. does away all distinction between right &
wrong - making consist only in good. happ. and
dis-happ. Thus man. Excellence in creatures

Thus impossible to tell a Priori on
a posteriori what was the end.

Best Poss. world - two senses most
happ. in it poss. or best adapted to the end
it has in view, and thus we must infer
from his attributes

Angels

Heb name *Malakim* terms merely offic
not nat. as to nat. they called spirits *רוּחַ* like
in King's Pt. diff. whether call in in Isa. Some
think so, being to be revered. *aylon* used regarding
4. Comparing most prot. angels ref^d to came in
Heb. Bible inform as to Creation

Ch 1 Gen hosts of heaven - any thing in order, may
mean either; doubtful whether so here.

Job Sons of God shouted for joy at creation.
Obj. to their being prior to man - In Heb when time
began, creatures were made - depends on interp^t
of 1. Gen. Com. of man creat. during one of six
days, nothing necessitates that view.

Spt all attributes of spt. moral, intell. agents
fact called Spt & Sav. Says Spt not flesh & bones
& subject neither to hunger or thirst.

Knowledge - Excell in knowl.

Power, on matt. exec. Gods purposes. Slaying
men. Death. Army - Savior Saps 12 legions of
Angels - how they operate we can't understand

Cherubim - etym. of word doubtful
most comm. to be strong, Syrac word. Another
to ride, poetic Chariots of God. First named
as 1/2 of fall guarding tree of life - sym. of Rationality
all angelology for dark - strong refutation.

In Isaiah over arch. Isa. God riding on Cherub
God manifest. & 1/2 means of them.

In Isaiah. fourfold face Lion or eagle man
Symbol. of high intellig. & great power

Seraphim - to burn in up. to their
deal, off w'd means to consume. To be noble
Arabic word: Isa 6 vision of God, 6 wing, const. 4000.

Employment - Minister to heirs of Sab.
Serving God, and Exec. his purp. Mercy and benign
Sam. Spirit of evil appears, doubtful whether evil
opt or opt to cause evil, permit.

Ministration. Protect just, encamp
about them, giving Law: lined evil opt have inter
with our opt, analog. Good may.

Has each man his Angel? Then Angels
behold my fathers face - nothing definite

Order - An Arch Angel spoken of.

Princip. & Powers, must share down over men or
each other. Arch. X. to appear with trump of archy

(Daniel some forms of sept. favor ideas of them
being change of partic. Countries. Daniel Michael Gabriel & Tobiah
arch. Arch. in N.T. Michael and his Angels fought
with Satan & his Angels - by down dark. light

Pass in Thres. opposed to this X. attend 3 voices and

Wors. of them the vid. joins our shapes into it.
Spec. John fell at angels foot and was upon.
Cant to Colors. Names Worshipping Angels.

Satan 1st of power; dea Bohos Shandun
always in Trig. when ref. to evil Spt. The names
Briggs & Bud nat. god of Theinicians. Belial the
word worthless, πονηρος.

Fallen Angels daiforeo daiforeo
Two opinions. more com. apost. Angels; some
Moderns Souls of men.

S.S. who kept our first estate - others elect angels
since some not elect.

Older book in wh. spoken of - Job greater
antig. you give this book

Prop. of Zach. first mention, no mention in
Josephus of him tho of daemons. Zach. after Captivity

His powers - great for of God & man doing
all can to hinder any thg. Our Saviour Satan drove
to have this, to elude as put in thy heart. Eph. Spt of which
have bodies Sol. go to one interpret deliv. to Satan
Possⁿ of N. T. if lit. Disorders of God. I in sin. f

Place - Heaven, wh. first. It. and placed
everywhere with God where he pleases.

The com. conc. this relat. to space, but finite conc. st. he
in all space & our own spirits, are here rather than elsewh.
Satan in Darkness & chains. in Act. Still bound.

Trice of power of air, and high places, in original
ev to 10 organic diff. pass. may be this nature
of² Lemur. Eph. power of air - dwell in air, com
among clouds; other interp. argos darkness, obscurif

Possessions - Demoniack Lunatics & others
Poss. indic. by falling convuls. foaming at mouth
insane - Real Poss. been oppos 1. Ceased with that
time 2. all symptoms may be of disease epilepsy
3. It was a Pop. Superstition, among the & Rom epilepsy
hence exorcists. Aft from Real 1. Cases
lined; to show power of God. 2. speak to it, and he answers
them, Sur. and apostles did recognise them as real
and the ops of Jesus as correct.

7
David.

Old writer foreknowl. from ordination
Now Preservation & Govt - on Catech.
~~His~~ ref. to Gods Relat to world.
Diff. theories in Exh. one God made world
& matt. Cate prop. & mind faculties. this pop.
View of most men of world - and is Deistical
hence extra world? he in control.
Second identify him with world - Exh. it is
Pantheism. Less Monism. Still Less Polytheism
God sole agent in Univ. yet to this.
Bible doct B'ter. God exerts directing and
controlling infl. over creatures & all actions
God preserving world as to Subst & form
Proof he exercises this
1. from Nat. of creatures, even aft. he had creat
them; & they cease to exist by mere negation of his power.
Seems almost Univ. ops of Thos; hence statement
Preservation continued Creation
2. S.S. & , preserv of all to G.

Second part Genesis - God had an end
in Creat. and overrules all things to it - this
from Char. of God; hence fr. his end. Making
w^d continue reg. care over it; fr. Goodness w^d
not be content to leave Nat. beings without any
guidance to Goodness & happ.

2 Agree to fr. Consc. in Exec. of wh. involved
sense of responsibility and that to intell. being &
Saviour, in wh. idra cognisance of our
acts, and control rewards & Pun^t.

3. Fr. order & harmony and Uniformity in Nat.
world - A Great, recent formation. Can Creat. of
nat. with Nat. Prop^s left to Self ye for it? or for form
of an eye? Evid. of intell. Causation.

4 From History, we see how events are made
to concur to certain ends; in Genl Control of
Divine Agent and Mind.

5. S.S. 1. Prophecy must predict can be brought
about only by means of many events hence contr-
ol by power. 2 Promises Genl. to Abr. to his people
Seed of Shiff or by bread. 3. Because 40 years to show
not in any witness in Rainf. season, on Sat. speaks of
foots of an Sparrow. 4 Affairs of men much
more clothe you, fill the mind with facts of this sort
for S.S. is full of them - same is said of indid. & Express

5 Fr. acts of men - Orphan of heart, King heart
heart of man in hands of Lord, involved in Orph.

6. to Casual Events, wh. are events proximate cause
escapes our notice as falling leaf, die so
the Lok in Lap, but words of Lord, some kill of Random
blow

So far the fact is taught - Now of the Nat. of
this contriv. Not Right to conceive of this as success
of distinct acts, if God not ex. in time; but one
undivided efficiency - Mind same in Physical
as in Ment. or Mor. world; the Agency of God
adapt^d to Nat. of his Creatures Intel. Moral and
Moral - Nothing remarkable always in Gen with his
own perfections; hence any theory interfering
with his Nat. as his holiness & Nat. of his Deity
is to be rejected, tho' it has Philos. support
wh. are easily overthrow.

A Law of nature - a Cause wh. has some
tendency to prod. the effect - two modes either
Gods eff. or orig^l endowment of each properties
Uniform modes of Div. operation - Or he only
superintends and guides the otherwise blind powers
of Nat.

Pantheistic View ident^y of world & God, deny-
ing him Ex. Conscience^s apart fr. his creatures
be the aggregate.

Emersons Theory peculiarist was the mode of
Gods controlling, makes God only agent, creates
all volition Good & Bad

Occas. Causes comes to same result, drives
any Second Cause Physic. or Nat^l, no more
than sequence - Div. Eff. Connecting Link.

Bible teaches of mens Good acts, not that he
is the agent but produces inclinations and gives
abil. fr. or do good acts - S. S makes broad diff. betw Good & Evil

Orat. of his permission^s as to evil - something a
'willing not to hinder'

In deduction is included withdrawing an influ-
ence, withheld, no longer restrains men, gives up

God in S.S. finishes occas. of mens sins
as Pharaoh, and loc. into Egypt, provid. ordain
Moses came suggest. his fall; thus he orders
Circ^s. Drawing men to Satan, Bible rep.
Satan send.ing to lead men to sin, but God
withhold. him, as Peter Sat. to lift you to this
life. God abandons men

Living and resting men with man to
Obedience & rest. ~~resting~~ ^{resting} for God

Concurrence - Gods Cooperation with all
2^d Causes & God an influx of Div. Eff^{ts} to
wh. all 2^d Causes are influenced, as light of sun
that of one plant det. it to prod. one result, another
another - So in ref to that of 2^d Causes

Simultaneous and previous God not only at time
of act; but excites & guide before this they are
immense; Thus a quiver, all of it full, testifies of
a God Conc. I don't know great evil. this dom.
& trans. cause - Inst. Argues 2^d Causes eff^{ts} in God
2^d Rec. for God in his Supremacy. 3 Dependence of
Creatures, Schol. Philos. Nothing & act to act
on, if not in mot. must be moved. idea of a
creature orig. its own actions never rest their
minds. I don't see the inconsist. with frequency
of saying God concurred in the int^y, but not in the
qualit^y if bad, wh. from man.

Illustrations lost. out of time, the man not
cause of discord

Man buys a lame horse to move not cause of
his limping.

Liberty theory of birth harmony - Soul no

11. immo. aff. on body and bot. cause body to
move but only harmony betw. bot. & motion

Objections to Boind.

- 1 Evil - Ex. of Sin - he can prevent it
Some day he can't prevent without interfering
with Mor. Agency
- 2 others Optimism
- 3 Good. Sense. Day sins imperfect & will
- spreading much - and destroy nat. of Sin
- 4 others Wtd. of God.

Unequal distribution of God and evil
Are both happier than righteous; no the
may be sometimes in case of great suffer
but no valid argⁿ - this world not retribution
w^h he argⁿ if this an St. State

Means when rec. of one using them
Omgd

Concerning.

Passage in proph. not so direct the way made
into Adam

Justice Position remains. & not sup. slow words
Was it for Boind nothing was said to ad. in wh. his
Cost. not incl^d - this of ground; cause of ev. he faithful
Other parts - Ist of fact did all fall with

What rec. to Representation - Shd he app^r competent
Authority as Parent app. a Guardian - & could may then
his acts be binding on him. But God can't Adm
fid. lead

Con^d was Sup. Obid. May be involved in promise
And p. Anal. of Angels no longer on probation
Promise was life - freedom f. death & injury of
holiness & in C. S. S. idea of souls life.

Originally was Death, including all infliction of
Sin for God is not in it. more than he threatened -
Loss of favor & image of God. Rep. or. to all forms
of Mercy on Catech. whole ans. included in Death
All Moral Conseq. of Sin called Death - Wages of
sin is Death.

Cont of works still in force?

Commonly shaked not in force bec. a new scheme
ld. is not in Man is not in Probation, but
born under condemnation.

1st word

To fail, come short

~ ~ ~ ~ ~

failure, erring, Sin - Sin off, & Sin of Sin

the ἀπαιτάω

Primary & secondary corresponds.

ἀπαιτέω

Sin off, Sin, Principle, State

Catechism - incl. Orig. & Actual, or it may only
Punishment and Commission.

Consists Doct. states def. as in 'Defect' want of conform-
ing depend on their old Philos, holding every sin
inordinance created by God, Sin not creat. by him hence
not Cos. but of defect.

S. S. Definition avows want of conforming
any idea. Action, habit inclining to Sin, Peccatum
Sine Dolo, or Drained - but these united Pecca. Original
Disposition, Standard among Throbs words act Drained
Lut. & Melan. respect or inclination or act framed to off.
(Rom. 7:5)

Voluntary two senses 1. What has origin in Will of Adam
and inheres in act. Spontaneous - incl. orig. Sin
Some say man have strong Drain for wealth &c
not sin till deliberative act choosing wealth in preference
to God.

Don't include orig Sin - Not agreeable to word in
Bible spontaneous of malice augr &c is then Sin

Goodly - Liability to Punish. Separable f. sin. when law
is satisfied, as too in our former guilt of our sin was
on him not the macula or mor. impitudo.

Rom. Reat. Poenae & Culpa in idea of ill desert
this is correct - they say x. freed. man f. inherent ill de-
sert but not f. Punish so far as temporalis concerned, wh.
they mention -

Adam sin, been much discussed what, steps
most Prof^d & Luth^s. Michael. for Satan attacked his faith
till then way not open to more feeling - Michael. On de-
serving gratitude - This Tenthia
Romanists On de sin to be the God

S.S. ago. But cause ooooo^t was sufficient - Real Sept
wh. s. teach was that Prov. that offered punishment sud. in 29.
to fall. A/c for sin in Holy Being, Mor. Being free
but fact he can sin not reason why he does, difficult
to the Philos. St. to in idea of finite being liable to
sin.

Fact all man as soon as they manifest
what is in them, what, infer, simple state of heart. How then
Adam sin, he might, addressed to Adam's desire of
knowt. wh. in de innocent

Much easier to acc. for sin in Holy Being than in
sinful to a/c for holiness

Agency of God the foreknowledge - decreed to punish
it, to adapt a syst. in wh. that included
Mod. Lutherans (made man fallible, let he
tempted knowing w'd fall, but neither decreed

effect on Adam. Total Depravity not so bad as
he may be. entire destruction of holiness
How can single sinful act produce a sinful heart? - Penal
rather than Nat. Nec. Conseq. God withdrew his Com-
-munion without wh. can be no holiness: this part
other part Mortal Death of Body

Orlay. his Posture they are placed in more advant.
circumst., but nat. not affected.

Aminians - Ambig. term bec. differ among schs the
mth. Every¹ call schs - in distinct. Remost Sincere &c
Phys. Corruption, same among Humans like a Poison
Phys. not changed

Hopkinsians - also Ambig. He taught fed. head ship
strictly as Jm. but did not say inputⁿ, but Divine Coun
if Ad. Sinned all his Day & begins Sinner

1. School no effect Same of Div. Coun^{ty}. Circ. secum
will bec. Sinner

Orthod. two things inputⁿ of his Sin & Corrupt
Nat. Com. Dock. of Rom. Ch. Luth. & all Xndom
till Aminians arose

Impⁿ Changing to Sthg to y^e of - then Posture treated
for Ad. Sin as he was.

Med. 17th Cent La Place denied the dock. Signed 1644 Cond?
tho said Sin input. bec. of inherited Corruptions of heart
fr. Adam.

Denied. the ground is Union with Ad. as Rep.
& nat. head, but he did not nec. involve inputⁿ
here to federal relation

Proof - 1 Suffer in Conseq. of his Sin all men
Suffer ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~at~~ ^{at} ~~him~~ ^{him}. this Pauls Aft in Rom 5
all men Sin. What for? Ad. Sin. this then is impⁿ?
this he teaches 1 or 7 times. 2 Passages in Gen. History
Shows all pen^t. for his Sin - mere q^u of fact
World is laboring under Penal Conseq^{ces}. from his
Sin. 1. Cor 15:22

Parallel cases Parents Sin input. to Ch^l. Ec 20:
ing. of fathers on Ch^l. Ec. in Lam. 5 or 7 same id^{ea}
involved in whole dock. of Red. Rec. Right Coun
be input. to us f. X. Not our Sin to X - those who
any other - hence D^o Redemption

It seems not consistent that God should cause men to be born in St. of sin if you deny imputation but if they had a fair trial in Adam for ease.

Obj. is urged 1. Injunct to treat us as if we had sinned. ans. Adam was best qualified for the office and this all of he demanded; all have Probation either in Adam, or each for himself in infancy, & if comply not. then man has no Probation

2. Man can't repent of Adams sin wh. is true enough - But no man is to feel Complacence in it. rights. So is imputation not include Remorse

3. Contrary to nat. thing's transfer of moral char. impⁿ of it rights. Does not make a man a holy man in heaven - Corruption is not transference but Denial.

4. S. S. Obedience in 18. 22. I shall not hear inig. of fathers. More Annunciation of how good a Father with them

Orig. Sin

Orig. Sin then means. 1. Belongs to Adam & his origin. natural 2. Derived from Adam origin of Race. 3. Source or origin of all sin. No Denial. of sins held corruption of soul, Manichean - with of Rom. 4th. or 5th. Flaccius Sicut. Div. Lett. is just left. Refⁿ - contempt. this Ch. Derived R. Prob. he S. S. for 1 sin nor holiness or substance? Orig. Sin is opp. of orig. righteousness.

Some more Diseases of the System, mod. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

prob. mod. Privately. same sin -

Some some, & cultis changed them higher - but the greater evils of fear. Don't arise from sensual habits, as malice - nor corrup. with hardness of blindness.

Does not imply any imputation. Reformers took care not to do this. & as persons might be in it.

Does in loss of orig. right, and corrupt. of whole nature.
Rom. says in want of orig. right - and says there is
Concupisc. but not mor. @ Law; there is ad. this
was and was restrained by orig. right. this being
factor in Bapt. Concup. not of exist. of sin.

Position bec. S.S. Law, flesh. Sin calls it
wh. more than defect of right, tendency to evil.

Affects whole mind not one fac. alone
Proof. Rems of S.S. are general, incl. the corrupt.
to him as man, then d. act. to understand. and
harder to reach.

Body, Bible speaks of being Sanct. soul in it. body
and in opp. sense may be unholy - hol. consist
in conec. to God, subⁱⁿ to right prin. of soul.

1. Right for orig. sin fr. Hist. of fall. 1 AD. stood
as head of race & rep. 2. Original loss of God in
3. Same came on his posterity.

2. Right S.S. go of man, Shaper in orig. may
pass as not a man right. no not one
man nat. Corrupt in all ages since. in all
parts of his life. Entirely depraved, absence of any
thing but deprav. in mind, wanting every thing in se.
except. to God. 1. Man always speak. of as sinful
2. all holy in him attrib. to H. sp^{ts}. But men have
conscience, amiable feeling, just, the fact that; relation
of man to God as child to parent, duty to serving
God. may be whel, and yet kind to his family
So sinners not animals of God, no love to him & yet
pay his debts &c. old theologians disting. betw. spiritual
& civil duties. better men tho. depr. may do.

Universal all men: in all ages & climes.
no good in se. amounts to reaching he is corrupt.
in his nature.

510 say? Cond'n since innate and fr. his birth
any other intell. may corrupt, & lessen in some
guilt.

Ans 3. Much he born again, born of fl. inflect
what is morally corrupt in his, but sense of
w^d as apper. to PIVETIA - Savior founds Dec. of
Regⁿ. on orig. Sin, this one of Plamers pass. declaring
innate hered. deprav'd S. contains

Thm 5:12 Of one man Sin ent' into world. That Sin begun
with Ad. Example - it part. asserts a causal relation
'by means of' one mans disobed. Sin ent' world
all men bec. sinners - how is disputed -

all aimed in him - Design is to teach inptⁿ of Ad.
Sin, the inced^s does teach deprav. in Adam to
coming on all men on a/c of Ad. Sin is loss
of orig. right, and subje. to corrupt nat.

Qph Of nat. Ch. of matt^r good, not on a/c
of nat. bad. in this way on a/c of, also nature, not
in the two just consist with w^d & w^d make it corrupt
nat. w^d. It does not come on, hence the last alone
can be adoped. Ch. of matt^r suff^r of w^d - sense
of Ch. always.

Argt. Universalit^y of Sin, we all agree. all men
are in families, in infer Social dispoⁿ of nature
p. Example; so bec. the reason, hence all of nat. rational

Universalit^y of dispoⁿ to vice & malice is as
he say, tis of nat. Not to excuse - So natl dispoⁿ
to justice we approve of it as morally good

Argt p Early Manifestation, other causes are
excluded; moment a child manif. what it is by
Example, it manif. this.

Arg^t for strength of this tendency
Some who deny it ans. Delay. evasion
ad. Sim^t without Sim^t nature, why there may
not men - fallacy lies in assuming no man
needed to account for continued & freq^t sin than
in one sin; for permanent eff. exists for past
cause. Again Delay. Say man is a
free agent and can sin. but this no reason
why all men sh^d always sin, tho may ye for
sometimes living.

Again from example - but why do all see
a bad example

Again the order of the develop^t of 'a culture, the
br^d sooner than the mind, love of happ. before
reason, this very com. Ans. is this the right
normal state of man, that he w^d go to ruin.
Another ans. this does not affect all sins as malice
&c. Another & stronger. Complete absence of dispo
to love God. Core friends, but not God

Arg^t for. Ununiversality of Death - men of infants
tis said brutes die - But in S.S. death is a
clear infliction on man, hence when it occurs then
man has sin. Again Cases not Analog. Brutes
are normal agents. But may not infants of ad. sin
be the ground of this death? if may, but in Parable
includes the loss of God's favor, and alienation to him,
since bodily death is only a consequence of this sp^l death

Arg^t for. Redemption all men need. 2 no
man is saved but by & thro Christ, there are taught
and from all men inf^t and others are in condemnation
now if infants are redeemed, not back to God, then
they must be alienated. The evasion is to deny
Redⁿ is for cause actual condemn - all & down for
it is to preserve them from

Art f. S. S. Doctrine of Regeneration - de Rpt. by
teach 1 a change f. corrupt to holy state. 2 and
this all men need - wh. involves orig. sin

Art from 1st Bapt. Symbol & seal of washing
away sin, guilty and impure - this most difficult
thing to answer.

Prevailed in Rom. & Ek Ch. Lutheran, Holland
France England - never an organized Church in
the West. Ch in world has denied it - is found.
of Redemption. Socinians have denied it
off. not reconciled with Creation of sin
Is all sin voluntary? August. says no true of all
actual sin, but none here. this depends on previous
q.

Off. The Savior speaks of infants as of kingdom of heaven
all he meant was bec. humble and docile as little ch.

Off. Orig. sin in Corrupt. of nature, and God the
Author of our nature; one of most serious of us.
1 Ans. Soul is creat. pure in prime Nat. union
with corrupt body contaminates it - this places
evil in body, not & as it relies for God
eff. the un. of Soul & body

2. Alluring doctrine of propagation of Soul as
well as body; this in Luth. Ch. was held as part of
fact. of orig. sin - if C be proved it helps the most

3 more common. Not in substance of Soul
& constit^t principle Reas. Will & affections & liberty
these God creates - alone; but this Soul is out of com-
-munion with God - wh. is no more than

his threat to withdraw from men & leave to se
creates the Soul, and abandons it judicially -
Now can he prove p. S. S. God is not s/c for sin done
in this abandonment, wh. is Punition & to Cost of works

This can't help of doctrine of Reg. to
the

circumstances where will Sin - wh. has all the difficulties.

Then besides moral & mental Char. is transmitted p. Parent to Child; and Nations all have peculiar traits & families.

Kinds of Sins. Miss. failing to do what God commands. Commis. Doing what forbids.

Comm. Mortal ~~at~~ ⁱⁿ ~~Denial~~, an action striking away from God, & thus Baptismal grace is forfeited, he can be restored only by Sacrament of Penance. Denial not forfeit Bapt. Grace.

Sin agst H of Holy Hts 6 and 10, should be compared with passion Transients.

Comm. Oppⁿ of its nat. Against Knowledge, p^{er}sonal - cious obstinacy 'trampling under foot blood of X'

Unpaid. Nor bec. blood of X incapable to save from it, but revelation of Gods purpose not to bring to Repentance.

Sin may be Com^{it} of sin of one man in case of another's Sin 'Absalom vs. David' God gave man up to believe a lie.

Diff. Sources of will

Vol. 1. Act of will imputation most common
Imposed Genie acts, includ. many imputat
as above a Trophion for life.

Act. & Emotions are acts of will only in wider
sense of term will, all volunth. and Spontane.

Distinct. affect. to objects, and Volition
to act.

Lib. is an attrib. of the
Agent, but not of act. Im. Libentia Rationalis.

1 an Elec. & unducty; 2 Spontaneity, without
Coaction - Com. def - I do as we please
to do ~~means~~ ^{power to} conf^d to other acts then they men
row - Can a man will as he pleases? Yes
lib only then in life with inclis.

Under no Constraint or Coaction, to which
the will does not consent

'Does as he wills, and wills as he pleases'

Lib? of indiff. Im. says ~~Lib~~ indiff. merely as
fac. of volⁿ in Sensus primo, this in our day Nat^l
abil. of all - Sensus secundo, not indiff. unducty

Cousins says an act performed with. Course. of
power not to do it is a free act - Course of power
is Course. of Libert, his theory Lib. of indiff.

Another p. Says the power of resolving

Contrary Chioed same thing under diff. names

Diff. Determinations, we form on our own det^{no} in Act. These
Today. we deny our vol^{ts} are det^g Motions -
all these three forms. and diff. forms of exp. same theory

His. to these views - tis a matter of concessions,
and thus each man must decide the Dr.

Distinguishes Mor. char. of acts, wh. must dep
on Mor. f. wh. it flows, this Min^l. dictates - act
can't be right if not f. right Principle - When
these Min^ls w^d give an example, it is touchy sign
of chess board.

Distinguishes Vol^t Char, to act without Mor.
an^d, Contrary to greatest good more irrational
Again Dr. far. ag^t Must be a Vol^t prior to
every Vol^t.

Motive Objectives set off or consid^d; Subjective
as to internal state of the mind. Strength of Mot.
Consists in their inher. val. when obj. Subjective
its tendency to Prod. the vol.

Morediff^t. qⁿ. is what is Strongest Motive, what is the test
of strength - As Dr. of right & wrong, and duty, is
the strength in inducement, or in prevalence - this seems
a Circle to say wh. prevails, yet hard to say
what other test - Own. state of mind decides &
not Chance.

Are Mor. Causes of Vol^t. A cause, is antec.
wh. is ground or reas. why a thing is so rather than
otherwise. occas. c. wants real idea of cause
efficiency, Epant off Powd. is prod. cause
Mot. are prod. causes bec. determined means
Vol^ts. rather than otherwise. Man be in one
sense be called cause of his own Vol^ts.

Mor. Nec. Connec. infallib. betw Mor.
Causes & Mor. eff. Nat. Nec. is same
Connec. betw Nat^l C. & eff. hence can
be no Nat^l cause of mor. effect.

Is it into may be opposed to Nat^l Nec.
wh. he opposed to Mor. ...

Diff^r ans. to q^r what dr. will.

1. Will dr. diff^r meaning ap. fr. motions, hec. has power of willing, no reas. why will thus.

2. God dr. all our vol^t - inconst. with freed.

3. Im. says last dict. of undecy., wh. as he understood. not diff^r fr. Sds 'greatest app^t. good' that is most desirable best good - hence Im. & Edgworth

4. Same as this last Strongest motions.

Ground of accountability reason Conscience and Lib^{ty} these three; apc for outward acts

hec. fr will; for acts of will hec. fr. affec.; for aff.

hec. in their nature right or wrong; proof fr.

1. Consc. 2 S.D. Commands to love & not hate

3. Com. Consent of men; almost all Dray

Dray app. are apc; Rank says greatest folly

to command man to love, Dr. Spec. Says not

apc till decis. of will or action of mind to cherish

We have no direct control, each will to love or hate - indirectly has power over his hands of that, can put self under certain cics. and certain degree of self control - not much.

Orlagins doct. Man in no proper sense unable to do all God requires, and all trace does is to make more easy

Arminian By nat. enabled all men but diff^r grace given to all.

Orthodox. inab. is when here asserted in ref^e to relations to God this class alone but can do civil good acts.

Wants more inclination, but why unable to prod. the inclination; vol. to change does not change it.

This inab. of man is Moral, relates to Mor.
acts, and f. Mor. Causes, there is an ability
th. excuses man, Can he called on to create
world - Is Nat^l. inab. or connotes pertains
to his nature - Nat^l. in Distin^g. Mor. want
of strength or Mental Capacity; a Child's
inab. under Newton's Principles. very diff
f. Sins inab. to Love God

Is it right to say a man can love God
if he will? very thing on it will, he can't
will in narrow sense of impu. act; and if in
wider sense then prop. identical mere truism
1. Act. One may impu. what men can do, for
what all have done

2. In own Conscience; above of this ability
say in ref. to faith, and perf. obedience

3 Bible - No man can come save the
father draw him - and in no one can
does it say they can. They are blind dead
Servants of Sin

4. Constant ascription of all good to f^r of God

Rec. with Response. Two Senses. these two
feelings coexist in every man's Conscience
spec. when convinced of Sin & S.S. recogn. both.

3. Inab. arises out of mor. Causes.

Sup^d to say this ability on race once had
but lost it of Sin, if man puts his own eyes out is he
unf. for not ready; this com. with old meters

but I don't think so; for I do not believe any ref
of men, w^{ch} from a blind man for not ready
when his eyes were only

Ref to Doct. of Mah. No use in issuing means 1 God's
Command. 2 They are suited to man's nat^l nature.
3. By Divine Command & disp. there do tend to change
the heart - We are in him.

Commands of God to men are standards
of duty.

Romish Conn. of truth very Antipelas, condemned
'that man c^d do duty wth grace'; and that grace
made duty - easy; also Pres. Doct. 'that man
by fall loss free will', Pres. meant ability

The Law

נתיח My Law shall go out of Zion whole Prot. of God
Plan or rule of duty - often Divine instructions.

It repeats, whole Prot. 10 Com^{ds}, Mor. Law, Whole S.S.

'What Law says, says to those mind. Law, Devotional.

Doct writings Whole of Duty in S.S. or on heart.

Doth Law any command the oppos. of what we can conscience as right

Position - - - - - we can - - - - - as

Circ. above of 7th day. But Law after the Divine Reason

that Law differ from Conscience? depends on breadth of
meaning if more moral sense then no diff^{co}.

It is com. to all men - Proof all seem to have a sense

of right & wrong, this legib. arg^t - none discord without Law.

From our own Conscience, every man feels he is
under Law, responsible. From Nature of our Relat. to God

If he tell them a Rule, then of course a law, made known in p^r & p^r t. From S. S. Rom 2:14 Expressly assumed 'a law unto Israel', proof driven p. their acts they do some things go to Law; and operation of Consc. Also Rom 1:32 'they know right. judg^t of God', not traditional but law within. Some deny such Law & of for operation of Consc. result of Education, contrary to S. S. and this Min. sense of right & wrong.

His teachings 1. A distance betw. right & wrong 2 Rights to be done, and wrong not to be. The discern-
-sift of mens op^t sig^s what is right & wrong no more prone to such Law, than diff^t views of truth prone to Reason - and no more precludes plain teaching than Reason does.

So long as men retain nat^l char. cannot be strictly, may be blundered.

Cannot be set aside, can't conceive that even God sh^d do so. no more than can lie, no higher impossible than to be inconsistent with God's Character.

Three opinions how far dispensable

- 1 May dispense with all Moral Law
- 2 " " " None
- 3

1. founded in Nat. of God, relate to regard his Crech. are to pay him. opp. of wh. can't be conceived of as to hate excellence. found^r absol. p^r of God
2. Found^r relation of things to each other as establ^d by God, as duty of Child^{ren} to Parents, and Duties of property on relation of Possession. Laquins may dispense with these, when weaker obli^g gives way to stronger. Most Orthodox. say these also cannot be set aside, while this Constitution of things holds
'Shall not steal' indispensable, yet God who gave it to others, not these. That case

homicide may be right - Murder never can.

3. Class must for some specific purpose
wh. can be laid aside.

Romth. Div. Decalogue full code of duty, they
say some things more, in x. 'Counsels' Celibacy
Obedience & Voluntary Poverty, none is to neglect
these Counsels, but higher virtue to regard.

Thy & Socinians, say & often corrected the
old Law, It was v^d to Ancients & c^d an eye for
eye wh. was in Law - not as moral, but forensic
wh. he would not to transfer 'Judicial rules'
into private; was it to the Anc^ts only then, this v^d
make diff^{co}.

St. o. T. 3 Kinds of Law Mor^l. Ceremon^l. Judicial
From Decalogue complete rule of duty. Priests
Law wh. is fulf^d of Law, and they come very moral
Duty. Their Division 1st Table 4; 2^d 6 Rom. write
1 & 2 as one & separate 10 into 2.

Rule of Mpt^r. 1 Not must to do acts, wh. not
case with Civil Laws, but here we have x. Counsel
& pain on Ulat. to God, who is Sov^r of Souls well as body
2 Negative includes a positive & pos. neg. involved
in nature of case, love a parent, incl^{ed} not killing
3 Extension, more one way than express^d, as who
in Civil Law, he forbids the very cause; as Malice
cause of murder - See what is the design or reason
of the Command, hence Love Parents, resp. Superior
Principles of virtup^r. as laid down in Div. Good &
important.

Char. of Obed. due to Law of whole man
& universal. a posh. breaks one Law, breaks all
for heath is many; & it is exhib. officer of Law
Law and the natural

1. Design, wovs. So'd alone, Athenian Polyth^y -
neglecting his wovs. & transf^s to any creature wovs. due
him is oppos^d to it. Rom say render diff^r wovs. to
Saints & angels - worship not always refers to God, as
in Lany. of counts your worship - 1st & 4th words 'bow
down' wh. read as expressions of respect.

1 apprehens. of excell. 2 action of will, etc. 3 act of body
Sinc'd thence is Rom Dr^y of worship.

Thy Distin^g. betw. Relig. & civil - due to men; then
betw. these two reverence to Saints and Angels - all
excellence sh^d be reverence in some degree, proportion
in old sense of our word worship, sh^d wovs. them.

Doxologia and Katyria not founded in S.S.

True ground of Controv. with them is what is the nat.
of homage they pay to Saints and Angels; they say they
only call on them for their prayers, as we on our
fellow men; but tis idolatry if their prayers imply Divine
attributes, wh. they do praying in all parts of world;

then the faith hope &c wh. they exercise belongs to God -
Also No S.S. authority for wovs. Saints & angels, and Com-
mand reg. will wovs. & wovs. of angels.

2^d Con. Design to teach forbid making images for purp.
of bowing down

Some extreme obj^s to all Pictorial represent.

Three obj^s. 1st Prohibit. being employ^d for Purp. of Devot. and even
to being employ^d at all, being in Churches & Lutherans nothing
in Bible condemn use of images, as ornaments in Churches,
as historical of Redemption &c, Circumst^s may come in
Luth. Ch. now & other pictures &c images

Can't he right to make 'rep^s' of God - in Romish Up. of Div^y
to this even Luth. not object, they say we may up. the 'Manifestⁿ'
of God, tho of his essence, so be mysterious - The S^t work^s
in Garden, they say give an image of again Day. Act of Day
Luth. Sp^t a Dane. Fiction. But Day S.S. give

Command against. Rom refers to image of Christ etc, Luth. 3, and
was an abuse - not call it a sin.

Idolatry - dispute with Rom. who in Mass. false
Gods, or in other images of God also.

Rom. images of true God as tho they are God and false Gods

Hard to know real Rom. Doct. hee. they vary among sches
they all recog. Comm. of Trent. Three ways there acknowledge
Comm. Their 1st writings and their practice - C. of Trent
p a kind of secondary worr. kiss? bow down before, & adore
(adore) & ref. to Comm. of Nice

Three among Rom. 1 No reverence paid to images
but to. before his image tho more enlight. Thomas
Aquinas same way as the object represented, can
dunt say when adore image of x. ad. x.

How do they address images? they call them names.
burn incense to them, Pilgrimages ascribe miracles
they say foris to worr. the thing as the worr. terminated on it.
From forbidden to worr. true God under image
1 Nothing in S.S. to warrant. 2 Golden Calf was worr. of
Idolatrous Doubtless, & other cases. Gentiles said.

Rom. Gods not images in se, and true God under
these sometimes, hence Rom. w^d exculpate them.

3rd Com. Art. Expressions take name of God to a lie:
Compethens meaning in our mens. Any irrel^g or
irrel use of Gods name, or of any thing wh. Manifests self.

An oath diffco made betw. 'God is my witness'
and an oath calling on God to punish se, this in S.S. if - mg^{to}

From Langley, 1 Enjoin under O.S. hence can be
in se worr. 2 its nature to an act of relig. worship
and his knowl. & supremacy, hence trusting. spoken of
shall mean giving name S. R. and his apart. & each
Sants are. Rec. with Rom, not that

in Com. Commens. Thy and angel when they meet
made . . . and under high importance as some
think, but suggestion of one to other as usually
in living hands to be seen, & speak to God.
Thy. as an actor, in the Ch. on 3rd Dec. & some. as
announcing it passing in case of being
It can a man be free? Man can't do but to do
what he is. as bread. Some say. & I don't know
2. if a man cheared, is he this under the
administration, inter-Universal, & to intention of just im-
-posing - he. Else no certainty from Mental Revolution
as results. if y^e take represent a man imposes
an oath on another, it is binding, as a clock &
the Liberator who cheat him - the kept it. S.S.S. seems
to recognize as right for after they are blamed for violating it
3. obtain'g from or force he. Lib. Oral. blessing on man
who swears to his own heart & changes Rob - So a robber
breaks an oath for a thief. much he binds if can he prove
an immoral act paying money - but if no to in-
-form this not bind. Rom. say to heathens & infidels oaths
not binding he. Mor. don't to promote interests of Church
and this w^d free him for doing any thing bad, hec. of
oath. Thy absolute Subject from oaths & Monastic vows
Thy say he can only pronounce it void. but by Dismiss with
whole binding.

4 Com. 1 common. Creat. in him for wov. & Pres
Byron at Creatⁿ he. S.S. says - Sunday more ref gives
this as was. at time of Command, as for thy instⁿ from
Creatⁿ from Design, was exist^d for by his Command did.
2 Week of Deluge & antediluvian time divided by weeks, as heb
W. Division trac^d throughout whole world - Seven equal portion
of Mo. or Year, Sunday from Seven Planets, each to
1 & to index. 3 In Evod. seem 1 to an old Com.

Remember, Still Day, before each? Service in coll. means
observ^d.

How far Perpetual? To covs. So is moral, but
 getting a fresh Seventh day or Seventh of time. Not moral
 as some maintain. We are not true sports
 God not observe it as well as Sabbath.

Mr. Brown - New Disp. is abol^d & all peculiar
to it Amer. Passions & but Subb. behaves, and
was. Still remains to us. God for us & for them

Plainly taught in N.Y. Jewish Sabbath is abolished
Sabbath New Moons &c There are what obliges
to observe 1st Day & 2^d Days. & 3^d Day. 2^d Day I don't want
thy change? Day (?) .

of the Church. This, etc to Rome. Authority
of Ch. festival, as it was Easter L. there and in other
West. Churches. The West say much about it.
Don't to rest no other, and impose them on
others.

5 Com. Design Conduct toward Superiors.
S.S. Parental authority viz. to Life & Death, this
more restricted, being before Access of age, puberty.
Many of said among old writers.
N. 7. 'Oby Parents in all things' Nat. of relation & Rule
of duty to God - all things a Parents.
Masters Servants Subjects

of mag. to 4000 - all mag.
 slides extant. Magistrates. Masters Revants Subjects
 one species given princip. for Genus, those on them
 are an dept & inferior be respect.

Def to be a agitator - Long party in Eng^l prison
Submissiveness. This once part of the oath of allegiance
many rule, bec. I must obey God first always.
His right to rule over man

2 Sac. writers recognize this principle. Rightly they say God or man
judge yr. We are bound to obey in things not opposed to
God if this belongs to the officers, not settlers.

Constitution of today. Same principle reg. Sent
Promise attached - Paul's use of it argues
it on Ephesians, 1st right 2 Promise - This given in a
form adapted to Jews - all means is God's favor it
seems to me Dr H.

6 Can. When homicide lawful? Self-defense leads to
a case where it is lawful, the guilt may be
excused. Homicide in self-def. instinct of nature
Ministerial consent of men. Of one of 2 must
die, better the guilty. S.S. allows men kill man
entering his house after dark.

War - Defensive, defend on - person & property
Most effectual defence is sometimes offence
Cap. Punish. Command in Genesis; and binds
inherent rights of a community to defend self - if man
has murdered, free will murder.

Lawful & oblig. in Command to Death, not
Swiss. Nothing new T. wh. oppose; some pass.
seem to recognize. "Brass Swords" aimed to prove ~~Self~~

Covenants -

A.C. is a Promise on Condition - C. of Grace it is
entirely Grace that God will save such C. Parties yet some
b/w God and his people where he is Mediator
(C. of Redemption b/w Father and Son; then C. of Grace parties)
(He & his people) One Conf. 4. Ambiguous; Catech Shorter
Ent? a C. of Grace not say with whom, tho its position
indicates new Law Catech. formed with De and with Elect in
him. Formed b/w God and Men, Elect men
De. Med. Com. S.S. Repet b/w God & men I will O for
a new Catech. God from, on earth, Condition of Life.
B. A.C. b/w Father & Son (S. & S.) - Proof

Defⁿ of a C^o - Prom. on Condⁿ this you have in
Case of Sc. S.S. full of promises to S^{on}; the reward
three views C. God & Elect.

Second - God & Christ

Third God & Church - then God & men in R. found on this
Promises made to R.

1 Personal Health - Supremacy over Nations; give
him his sp^t, a body, qualify him for the work; reward
sh^d see his seed, have a people; pardon Sanctify
raise up at last day, he reigns over them forever: H. S. p^t
as reward to his story on his people - when he sh^d go away
Comforter sh^d come - having rec^d the sp^t of promise he
hath sh^d forth this is now see them, pardon & sp^t
influences are of him purchased.

Sh^d take their nature & do all nec. to Salvation
of his people. Fulfill^d all right, made under Law
Right to it, bound by it. He was not a human
person, but a Divine person with him, not two

2 We have a twofold relation to it, federal as C^o;
then Moral relation, in former Sc. came under it
to save his people - Faith purg^d their perf. Obey
Second, make a sacrifice - hence he must be
God & man.

New C^o with man - his own people - Promises
to them "I will be their God &c" includes every thing Father
Husband head - Pardon of sin his spirit

Conditions are of a C^o is merely ordinary
that wh. his performed lays found^d of claims, as Adam
w^d have had if he had obeyed perfectly - here it is only
a Sinner's man, Faith & repentance are C^o in
a very limited sense, for indwelling of sp^t must
precede them in the heart, in Regen^d

Man & God alienated w^o S.S. God can
reconcile & man, hence R. is made

in 1855 all men to under pretext of
Providence, saying of C. of Grace, & Throbs. name
much discuss. Is such that another will do it; other
will do it, in him in this sense alone &c.

Arminianism - Ourselves God human; It is Mediator
Promises Pardon, & St. L. in, Condo Faith & Faithful
Dispos. Calv. view 1 God & Man kind, not his
people 2. Conditions in ordinary sense, as Works
in Cost of Works - Objections 1 Arminians
all men are able in se. to repent & bel; or Luck ability
is given them - Disproves this; but S.S. says Repent
gift of God. Again Contravenes Doct. of Election
& efficacious grace inst. of Com. Grace yet to S.S.
not be. man makes better use than others;
other doctrines it opposes. This is really a Cost
of Works, requiring imperfect obedience only; this
in Conflict with all S.S. teaches of ground of justifi-
cation of Means wh. faith is.

French or R. School System C. of Gr. with all
man kind, who all have Capacity to comply, in
this differs from Throbs - God gave effic. grace to
some after Cost with X. for all man kind.

Same from Apostasy 1 Promise same
under all dispensations, & non Res. of Dead, Sec
of Ab. 2 that God stood to them in their existence
Continue Soul & body - Paul says A City whose builders make
looking for future favor - in Him all Nat. bless'd
We are partakers of Prom. made to Ab. Sons heirs, this
only in R. Disp.

2 Mediator &c. 1 dead of them shall rise; promise
to Ab. in Mt. T we learn of X. 2 &c. ground of
Pardon 'of sins past' in Rom. hence in view of Ab. of X.
sins forgiven; Heb 9:15 Lang. very explicit & died to
redeem us under O. Disp.

3. Condition Faith. Paul asserts & proves it
three ways 1. { ^{ever} trying to Ab. he just { faith 2. O.P. say
dash { faith shall life. 3. Works w^h he mentions, but
S.S. full of justifying a part f. works Another proof is Paul
So often say Gospel was taught f. Prophets. Believers
under N. Disp. were as fully saved as now - Romans
say no, not in suff, but in perfect enjoyment.

Periods 1. from Ad. to Abraham only Paul
from. of Old. institutions Sacrif. this Diminishing
Abel off in faith, shews a promise of God.

2 Ab. to Moses made more definite
from. his seed - as we learn f. N.T. Ab. knew it
was Christ.

3. Moses to Christ, there were types of Christ
in Faithhood, and Sacrifices wh. assumption is
found in Spirit to Hebrews. Ministration of Death
& Condemnation very difficult to reconcile
all^d regarding old Dispⁿ - Three Views 1 Nation
- al having made promises 2 Re-enactment of
Covenant of works, consid^d as Law men^d. 3 a Revelⁿ
of true plan of Salvation f. Spirit, so that men
under it were saved f. Grace.

Points of difference 1. Mode of Communicating
Divine truth, Paul calls them under N. Children
2 Restrictions greater now - than one Nation
3 That till we came first - this little comes second time

retains to be. Attit. D. is neither mind nor body
human nor gain. In contrast, the not always used
D. attit; this not a local extension the say.
Liberation of Iron heated - permeates human
nat. as heat metals.

Com. Doct. of Ch. Two natures in one person
God has man taking true body & soul. Soul & person
Cont. to be one nat in one person. 12. Divin. 2. Human
3 The person -

One is a man calls self Son of Man, son of
woman, intrins. part of fl. fl. soul in
is sorrowful men of me - strongest given in Medians
& Statue, gift of day of light, had appeared from nature
Was he a man? Not a human person, but a Div
person. At. around him. nature He had son & will but
Dep. Subistence his human nat. Had not.

The Person, the Divided of twofold personality
if asked who he joined, 2 Persons he always speaks
as every other person Paul one pers. Speaks to his
of as one. So he alone, how. Still not clear that
distinct with two persons. Gift to Mary Mother of God.
& Mod. Christ as Son of God, he had with his blood,
to wh. one Syst. agrees - Mother of God 1 nat. fl. 2
may suggest a wrong idiom, still it is undeniable.

C. S. Person 1. Person Constituent parts 2 Person
as one. Div. pers. with human nat. frequently. 3 Passages
where this is implied. Divine & human attributes.

2. 1 Tim 3:16 God manifest in fl. Div. assertions: Who was
not much sought. Phil. 2:5 Equal with God became man
Born. Son of David as to fl. & Son of God. 9: God's
Son as to fl. 2:12 Took part of human. No word loc. flesh
was asserted frequently to make Cardinal
of fl. man. Person - effect on man. nature death
greatly at man to him. n. l. 2:112 "

me words. & as the person means no. of the
2nd - hence Occurrence of the word & words is an effect
Part of Attrib. assigning to the nature what belongs to
others - all human & Divine nature belong to this person
Hence what pred. of either nature may be pred. of person
which is both in both nature of man. hence he
is God & is man, is both & at once. - & being one
of the same person - Son of Man who is man
as: design of human & attrib. of Divine nature, & one in an
other was before - not same nature, many passages
relating to this class, this explains many objections
1 Cor 15: Son Subject to father - Son of God - Jesus Lord
of the Church - person is meant, Son knows not day of
judgment. - any of Bible dialogues & sayings - applied to
Man Soul & body.

Mediator

1. Antecedent 2. Mediator 3. Successor is included in
1st sense & further sense reconciled. Deceased, hence
in Med. is more than Antecedent and successor. In fact
since he is called on, and hence, again
the means he uses being his own sacrifice.

Chc. Qualifications, Divine and human. Nat. Man to
Suf. & sympathize, and God to give value - this is Dec. Nat.
of his Med. ship, a man might be an intercessor -

no creature had req. indeed, not say his own, &
w^d be his own duty to perform, also he Suffers

No ref^e to angels direct - but their knowl. happy &
not increase, & is Ch. to man, to Princip. & Powers

Rec. All things to God in Heaven. & Earth, & πάντα
two parts H. & Earth. w^d seem withal, of H. Some say
God's peop. on S. & in H. Others, think Angels
... to God. Rec. on mid - Calvin

Med. of Aug. presents this aportunity.

Rom. Say Med. only us to him. Nat. for say they God
c^d not act as Med, w^d be to himself. form of servt, and
Again if of Div. Nat. of X. then to all persons of Univ^{ty} - but
thy adm. he be. incarnate, so pers. acts may be
his; and pray intercede are acts only of dep^t being
- but these are Economical only

Classify his acts, excluding to Div. nat. all in-
-volving Div. power Creating upholding; suffering
Bdily-walk; Say. Suffer of course only him. ; Mixed
all pertaining to Med^l office: But in mind but one
persons, where even one or at. alone concerned
As we have Mental acts & body, even involuntarily
Sub. heart all our acts, of one agent.

Prof. Div. as well as human. Nature of X^p & S^{on} of
X. This Nature did one thing with
1 Cor. So they can say; again this incarnate X.
two Nat. in one person; also p^r. Nat. of work (Co^l.
Or. say - as Prof. human. Nat. not say so, and if in. he
was prop. so as truly human. not suffer - nor as they

Prof. Med. Rom. hold Saints & Aug. Med. who
not in Deceit of Propit^y, but intercessors - & p^r. this
is not p^r. Nat. of work, but Circumstances, as tho in them
they & he call on, wh. not agrees with this Great Nature.

S.S. say? one Med. Man & Jesus; person is
here titled from one Nature hence doing for one human. Nat. alone
Med.

Prof^r for our sins, & S. Right. we have
and Advice? They say S.S. never speak of creat.
as our Mediators in such sense.

Rom. their priests, assume men have not access to God
but to go betw - also to make Sacrific
hence make them truly Med^{es}

Feb 18. 1854 in A. S. May, also quoted, beside
 "Mar. shake of him" Quittens of A. S. S. S. Quite several to us
 much diff. what men I am as change; common
 prepared law and proclaim God; Medea of now
 of Miss. hard and short - began this office when
 undertook Salvation.

Prove him strictly a Priest - 1 Pass in O. S. 53 Bra the
 same an off for sin, but acutly. 110 Bra Paul quotes the pass.
 2aon. a Priest on his Throne - Fiction w^d Cohane ask
 always a Priest, civil office - but a very low office
 hence inapplicable - N. T. pass. numerous - Prove
 he had acquired 1 Pass. him. Nat. 2 Regard as app.
~~3 Dis. Nat~~ as to Civil, - he able to sympathize; Disf.
 - doubt Acc. hee. not intercession merely that of his
 works, One d. Pass. & intercessions duties of Priest
 all these he did, hence he is P. 181 y. 16 Civilizes
 to prove him for if on Paul w^d not be a P. for Priest on
 Paul then are, for in coming he does thus away
 hence not fig. a Priest not literally.

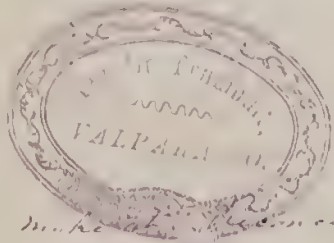
Points of Differ. for Ser. Orchard 1 1/2 p. Fisher's last
with they were correct, better for

...ing ... 3 Efficiency of Sacrif. ...
not take away sin, his ...; they repeated
in ... - efficacy of ... 1. ... 2 ...
in this ... but ... in ... of Mos.
... in ... with away ... offences
... Melch. Same as ... Melch. King of ...
... of Peace; not of a ...; same is ...
... of days ... successor ...
as history tells us. Partic. ... is ...

... say R. Priestly act was in ...
in ... his sacrifice, as ... after
... to offer it, ... in ...

... Priest - why other Ch. say ... Priests ...
... Priest - Engl. Ch. ...
Engl. word Priest from ...

... we never once call Priest among all other
... 2 Work of a Priest never ascribed to them, can
... without sacrifice in ... consistently ...
... as the ... access the ...
... for a P. has free access
to God, in this sense all ... high, ...
Priests offer, ... praise to God; 3 sentences, they do
... values & others



... Attestment - ...
... here what he did in order to satisfy; ...
for ... meaning ...
... use ...
... in his
Suffrage ...
of his life - includes ... as well as Suffrage, ...
... made ... Law, subject to ...
... is

includes exactly that wh. must demand of Law
any at his Child. as well as Luffig - all he did included
in Monuments; we kept in mind will away with much
effort.

Nature of his Sufferings, were they penal
he did not suffer the same kind of pain as we have come on crimes, this
is denied of crimes. of every crime - never same in any
two cases, he did not feel that, and remorse not a path
of penalty threat of Law. Nor same amount, this has

never been met by any class of Throats. They were
equivalent in what? two mo. equiv. is virtue of Dig. of Pen-
son Suffering & Lamenting infinite, this only held of some few and not
all Throats. Illustrate, the being. to be as it is in the Gov, hence
Suffering of pain in the Gov. of his Divine Char.

The same concourse of sufferings so slight as to be no
satisfy - as for a king to count a meal is same life
of a man. Could we be no satisfy - Is it right to say
the drop of blood would atone? Doubtful Luther says so
but rather figuratively to enhance his dignity.

Calamity, in our eyes to desert; Chastise & refer to reform
offender; but satisfy to Law - if impie to satisfy Justice
not much matter as to sort

The Penalty is 'Death' ways of sin is Death of which
the genuine idiom is death of blood expressed, as did, Luffig
made due to Law.

Some in virtue of Gods accepting. nothing in Nat. of his Sufferings
or Dig. of Suffering, Remonst. a Acceptation. Re. Rom.
in virtue of degrees of sufferings & Dig. of Person Suffering. a
real satisfy in themselves. Is any relaxation of penal

reign. if man owes debt, Cred. is bound to rec. pay from
any one, but if some crime demand ends on the debt
not as before on thing done - here there is a relaxation
since God & have demanded sinners the suffer in Person

Again pay of debt releases fr. further penalty; but penal Satisfaction
do not liberate ipso facto offender. L. Gov. accepted for his
the, as we could? Do till

connected; the effect depends on the cost made - here one of most important points - might have been arranged that all his people should be borne into full privileges, but they do not believe, and thus our forecasts -

But may be said an oblique answer when judges accepts of ultimate remuneration

How vicarious? Comp. word anything done for another, hence Socin. may say De. S. 188's Occasions and so lowest on at - but in end. sense of strict Calvinists - Substitution of one pers. suff. for another on Condition that he be delivered; thus Sacri. if God accepted it then the other Condition self free, tho may be not immediate.

Requisite: Bring in debtlessness right to our life & dignify to render suff. available - all must in debt.

after these preliminaries - now S. S. proof Gal 3:14 Red. p. cause being made curse for us, most explicit passage, all a law are under curse, liable to death, curse everyone condt. not since none has obeyed - De. hec. a. occurred in coming under Law - following passage not then down every one suff. (on tree) sharing Law - in this sense 2 Cor 5 - Last verse made sin for us, affort we made righteous of God in him, he put up before God - hence he was condemned.

Branchin is to bear Pun. of sin 'tis not bear inight of his father & w^d Socinians say shall bear away sin this sometimes, but generally endurance a man shall bear his inq, and De. to bear them in Chastisement - S^d to bear sin in his own body on tree, and S^d Isaiah.

De. Called a Sacrifice - what is a Sacrifice 1. Prof. and of instruction or express of Penitence in suffering & a chord in death, 2. Still Lower more free; 3. S. S. teach thus as propitiating God, render him favorable, this idea of all heathen nations, 2. hands imposed of others in dictio - as in healing - i

Communication within

healing sick - So when on Divine Communication and
Substitution, & mode of speaking & to hear sins of peop.
Priests impose sins of peop. on them; & offer attributed
to them obtain Remission of the Penalty & restoration to his
status in Ch. — All this applied to Christ three
things acc. in Sac. 1 Suffering ten'd as satisfaction
both on us & on Spectators 2 Done our sins 3
Effect of his suffering in reg to his peop. as old Sac. new
restorⁿ & reconcilⁿ. Isaiah 53. Many forms of Expi.
Soul an offer for sin includes all going before
showing what S.S. mean of Sac. for sin.
Pass. in N.T. too numerous

1 Suffering blood of Christ, same as saying he was
a sacrifice; I am sure of Death man of his teaching said
2 Not for - God redeemed his peop. from Egypt & if
not then must deliver; they have lib^t & p^r. use hence
Context must determine meaning, say, with a view
to. Acquired a right to his peop. of what he did & suffer
this S.S. warrant.

Objections. 1 & it is implied was himself a sinner
Whole Diff^y is supposing this can be legal substitution, say
like men and angels & never have that it is possible
tis a misrepresentation of S.S. lang. And Thol. lang.
build on it - Keep in mind twofold relation to Law
Moral & Federal imp^t here.

2 More plausible destroys gratuitous-
nature of alt^r - if X. has done all can demand for his
peop. where is the mercy - ans. in providing a
Sacrif. and then accepting it, but further say I en-
joy it is gratuitous to him - this debt of Mercy from God
is not due to us but to X. Grace is treaty men better
than they deserve.

3. Represents God as not inclined to be
merciful, but death of X. leads him to love us
as our Father w^o demand. & of Justice

Int was infinite love of God provided his Love, in order that he might carry out his Mercy.

4. St. not press the fig. S.S. carry on this, inter. pref. - I see rules that sense in wh. Sac. writes Rem. th. tang. & he understood if they honest - how w'd a Jew understand De. was said. Accommod^d further to upset all S.S. founda.

Socinianism view, say we are saved by D. Death - some say they don't know how and only differ in that we do - old Doct^{rs} say to produce on men ideas of God's readiness to forgive & lead to repentance - Objections in appendix to this reflection - many things sound right.

Govermental view

To produce impression on Rable Creatures - hence if no creatures cognizant of it no need of at. tial. In great evil -

Com. view to satisfy Rectitude or Justice of God, not vctorial Justice merely.

Socinians regard God as a father - as right in fact. to forgive Ch^m so far God to forg. his Ch^m - Ground is his mercy and an repentance.

Govt. theory is ruled - can't forgive bec. of Law, so far as divine is concerned might be forgiven on mere repentance.

Necessary fr. Purpose not nature of God, he just in this way to pardon sin, but I have said in some other way would contrad. pref. of his nature.

Rel. view there must be at. fr. Nat. of God before sinners paid.

"Nicht shed. blood no remission" not in point upen to old Doct^{rs}. Hsb 2. "It became him" was necessary, in "ye in" his nature as just & of bring - what is right is nec. for God

Gal 2:21

of Law & dead in sin.

one to justify, wh. shd in any oth. way be need not die
3:21 If life come a law giver wh. shd have given
life - but prop. if sal. any oth. way be. who have
died.

Justice of God - giving to each what is right
who deny Rec. of at. deny the permitted or vindic-
-ating justice of God. This God claims as an
attr. of his nat. our own mor. nature teaches
same

Holiness - much he repy to sinners as in Dan. 9.
For a cif - threat to punish sin, and hence must
do it in some one.

Law itself - Penal enters into the very conception
recpts of mor. law shd be transcript of his own
mor. char. hence threat, brand of same
Govt agt valid tho not exclusive agt.

Defection of at. Controversy
with Rom. 8. Drath goe. Real Satisf. to Justice
they demand Satisf. fr. sinners himself - He satisf.
for Org. & Mortal sins, but Omnia he must
satisfy himself - support their gainful scheme

Remonstr. on Ann. Of did God accept Drath
of at. as a satisf. Bec. God so chose, was not satisf.
in se - As under O.P. life of victim God was pleas'd
to accept, no worth in itself - It of great val. of
the Ch. the op.posite of this, real satisfaction

1. from inf. dig. of person - Son of God suff. shed
inf. inherent value in their very nature; and better ad-
-apted to make impression on minds

2. Appt. says never repented is fair ground of
assurance was adequate to red for wh. designed.

Extent of atonement.
Real question - some who agree in doctrine
of it differ as extent. Luther was in regard
to it in his mind in

The Design of God in Sending his Son.

His Father does not come in, nor limited to the Elect. hec. only suffer for them - suffer for all.

Design Remot. view send. consist. with God to enter new world - on Condition of imperfect obedience, Salvation.

To. Theob. and St. School God for all, but as none w^d comply, then Election.

Ref. suffer for all - but designed to save Elect. Differs 1 in order of decrees - Ref. Elec. stands 1st then to accomp. sent Son; Dec. of Ref. precedes Election.

2 Motive of God - Father's love to his people Gen^l benevol. not special Love to his people

3 Effect - Salvⁿ for all made possible since Salvⁿ of his people certain. These most important Differs.

1 Suppose to save all, and then sp^{ty}, w^h contr^d. he agreed this order only in our view; Calvin. view all may be reduced to one.

Did he die for all? From. for one to another on a condition - if his work he obtained from, and promise was to save his people, to gain this he came and died - this one of the great things he did for his people. Election prior to Redemption.

Again came same his people, Redemption then subst. to Election.

2 Motive. Love w^h. sent he. was highest Love to man - comprehend Love of he. passing himself. Love is love God command. his Love's Rom. 8. So in order, expand on, just give all things - these can't be acc^d with God's benevolence as the motive

Further takes I sanctify; for his people. The w^h should in us in love

Very Nat^l

Love - involved passing

come to his chosen. My condemnation does
- elect for not believing in him, for they will?
nothing in purp. of God to alter their conduct
and this simply purp. of God

Kydom of God - of Heaven.

sign in o.t. God set up a kydom as Dan. 7. Inevitably
by it persons subject to it. When s^d. & c. rise it up, I am
say his Ch. surrender to God - Com. off to his power as
med. our Universe. Now under diff. aspects:

1. as God. 2. as mediator over all very. Created
he says 'Self All power is committed to me; control, course of
events in this world, and employ my. as Minis. of Subst.
to those who shall be heirs of sal.' 3. Leadership over
his own peop. never given up.

Kydoms of hearts of Believers faith Condition
of admission - that is real. Submission to him; may
be professed, or sincere - Professed. 'bec converted' 'and
into kydom of God', in this sense chiefly spiritual

Station of service is spiritual - Laws relating to spirit
Reward of st^t not m^t; 'not of this world' had it to be
a. It's hence not in contact in Kydoms of world

Did he institute a visible in distinction from invisible
no he did not - terms of truly visible Ch. spiritual Bible
always contemplates it as consistency of true ment of his
kydoms. Rules of his Spirit, and as a
Soc^y. he is sole law; appoints its officers: who?

All but quakers concede much he except as well as able
1 Those holdg the office 2 People of God's selves
3 State to app^h - Their power when app^d is merely
ministerial of the laws he has laid down - I need you
I alone. Romanists teach Relat. of kydom of God

to State. they naturally merge the State in Ch. and head
of Ch. is head of St. Directly opposite to Russian, but one
aspect of st^t - St. is head of Church

Words in N. T. make
mystical and mysterious inevitable terms often.

Ext^l Call - Some of word of God alone - many make
Ext^l Call to Salv^y works - (Not Script^l Can^y sel. without
they hear. Ext^l includes Sing^l of fallen men, and sets
pathway of life. and path of duty they ought to tread, just
a motive, and promise to elects. In part this
to all who hear Gosp. Spanheim & some ultra
Cal^x Bapt^l in Eng^d no Call save to elects.

Sincerity of God in off^s. to all belongs to Precep.
tion & not decretum will of God; sincere declaration
of way of life. Very analog. to Law of God, same
diff. holds there - why publish law to all when all
can't obey it, yet law publ^d to all.

Another Call. 1 Countless Class of
Sass. where Conv^s. ascribe to God as his work
- but may not be hec. Mult. of truth, wh. is means
of Convⁿ. seek distinctⁿ betw. Ext^l & internal, s.s.
Law taught of God - Sp^t needed in ord. to unde^rstand
Revel^d of God - Nat^l Man not understand.

Relay. as to its nature - he at first denied any
such thing as Grace - after adm^d. Grace Nat^l Law
& free will - after again now. power of truth, work of
Sp^t is revealing truth to unsp^d man, no inner, lower
on mind.

Levin Relay. Adm^d Orig. Sin & Corrupt. of Nature
Man c^d begin work, though completely corrupt se.

Romish Doctrine Two classes of opinion August
Thom. Ag. Dominicans & Jesuits. Semi-pel. Jesuits
all shades of oppⁿ as to Grace - Comm. of truth on this
subject spent much time & much divided - statements so vague
- with Pel^l under them 1653 Calvinists. cond^d Pope
1 Prop. Precepts of Law in form of 10th, cond^d.
Many now say imposed, without

- 2 Grace man can be resisted
- 3 Dec. not inconsistent with Libe
- 4 Presently Grace irresistible
- 5 Dring de Dratto.

1753 Unigenitus bull cont Jansen

Lutheran doct. in Lymt. books Augs. Confession
form of Concord. Apol. for Confession. Turlane, 1687
Luther while he lived - after death

1. Man no Abilif as regards works of Salvation
only works Civilly good - morally good.

2 Cond. Olay. Man Comt 52

3 - Sen - - begin - -

4. synergists, Co-operate with God in his work
in form of Concord.

5 H. sp^t rather of change of God's will in giving sp^t
entirely - They deny Election & purpose of God
to give to some & not to others.

Arminian. Can Grace or sufficient origⁿ
tear. Com. term of the Ref^d - But one man
Conv^d nor another is he improves what is given him
& more is given. Suff. & Abilif given to do thing reg^d
Rom. anists say Proximally Suff^t nothing more needed
Remotely Suff^t only tendency to lead to Grace Suff^t for
uprightness, these distinctions imputed to trade Com. deat

Ref^d thro' Com. Grace, operation of sp^t on all hearts
of all men Proof. 1. Miched Chy with resisting sp^t
Any sp^t shall not always stum. 2. Those exp. Cargⁿ
n't see enlightⁿ - fast hear' gifts & Reviv^d. 3 From
Experience whole hist. of Ch. full of examples of
men anxious about Salvⁿ - every revival of religion & fall
back. Effect of how far it may go! Reviv^d given in
Bible of such who perish, pass. in th^t if ind. as are commonly
then great waⁿ & in mult. justifying: and in
Experience at a fee & apparent connected with

Don't know we can certainly disting. betw
Com & effic. grace. May be in Com. & no
influence save the truth, no assured. infl.

And again produce no specific feelings; for
remorse & subject gratitude may be produced

Efficacious. 1. Involved in Elec. being calling of
God as Sovereign. 2. Confined to Elect for whom
he calls he justifies & glorifies - Call'd apt to purport
to conform them to his Son. 3. Holy & and
exhortation committable. 3 Effects ascrib'd to it

1. Is on apt of Christ. 19. 1/2 of H. sp^t being on his apt
2. Call'd in him, being in him, unite to him can
be only by divine purpose, for this reason. call'd

1. Our Savior also 3rd. Nature is circumstantial

2. Supernatural, immediate, applied to each. Power

3. Moral infl. of truth. Moral. Suasion; and to infl. of
sp^t being moral influence, with appl^d of sp^t. Divine
Moral Suasion some Calvinists - Some have said if they
were as dog^t as H. sp^t & could men as Saviour.

Something & differing call is Physiocal. is oppos^d
to this latter sp^t. but assured. & supernatural is enough.

Proof - 1. pass. where disting from influence of truth
Luo 6:44 'all the taught of God' distinct from truth. 1 Thes
1:5. Not in word only but in power. 1 Cor 3:6 'God gives increase
(rec. of Divine influence; Luo 14 cl. Eph 4:30. 1 Thes 2:13)
when God gives word & then sp^t. Open my eyes to

see. word. thing of thy Law, eye diseased must be cured
Lydia's eyes opened to see d^{iv} truth. Paul preys such
influence.

Phillip. Not that to will & do not
moved. work of faith & power. Strong apt from
Nature of influence Eph 1:19 'might power of God' not power
moral infl. 3:7. Col 1:29 'in the might' might power
works in us & faith of his. Another
apt-term employed New Creation being from dead

taking away story here. Another that states
we are dead blind & c hence infer not mere
mor. influence.

Why called efficacious - irresistible only
means certainly efficacious, hence improper
forced on others. Remond. 3^d said to be resisted
1st off - I think hee. it accomp. its object
2 - on y^e of Congress, happens to be Congress
to state of mans mind at the time

3. - from its operation of force

4 - its nature. Proof all by G.W.H.
from it mind. prone effie, if prone of God
then effie, end of all of as to be certain. Again
new with change of heart - its effects - again from
promise of God. has from? to counter men then
must have effectual influence to render certain
God is 5^d to give repentance

Congress to our Nature no violence

1. 'Hitting in day of my power' Voluntary Change
- 2 From Nat. of God a Prison - he can govern rational
beings without violence to their nature -
3. Less illumination, teaching, drawing of to our nature

Connexion with Truth

Not mere tho, but always with truth - By others
wonder of God, truth represented as operated with
our case where apart of. truth is that of infants
all agree they may be regenerated, but cannot be
truth. S.S. always seem to connect regeneration
with wonder of God - and I know not any cases
well subst^d in history - some cases of remarkable

By meandering

Departure of God. Contradiction. What is the Luckland

Stagnant Change of heart, more moral reformation
expressible in nature & culture. Why afflictions.

Remnants. Suffering. Suffering. Suffering. Suffering. Suffering.

Remnants. Suffering. Suffering. Suffering. Suffering. Suffering.
translation just of sin in habitual grace. They define it;
always comes with Baptism, when meeting others.

He does say it means with. Suffering. Suffering. Suffering. Suffering. Suffering.

Suffering. Suffering. Suffering. Suffering. Suffering. Suffering.
Suffering. Suffering. Suffering. Suffering. Suffering. Suffering.

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Suffering. Suffering. Suffering. Suffering. Suffering. Suffering.

with Exercise Scheme as to Dispositions & thus God mod.
of Divine efficiency. Act & Soul in act. makes
Choice of God as chief good. God and world act
reine; more enable impulse of self love wh. not
any moral character.

Last Scheme is name of the old Com. locution
wh. is. 1. Some have Modern, R. T. Taccius &
obj. in Corp. ed. of souls, R. T. Taccius, have said
in substance of soul. Change in State of soul
Change of heart, affections Disposition - Dr Dought-
new 8th which or taste, once displeasing now attractive
Some such Disfr. distinct p. acts. Script. destiny.
But heart & acts of man make the good of spirit
good; just must be very act with & out. Act
of heart & thoughts heart is evil then exercises
evil; if good exercises are good. This Com.
Among. Ground of certainty good man will
act right & bad wrong - is moral quality.
not an act - maybe innate or may be in fact
of Divine power.

Com. Obj. to R. T. Taccius infusions - is Physical, as
respecting the essence of the soul. No ground same
in theory that soul has only acts & essence,
but allowing it. Indignity of soul, its enjoyment.

2. 8th they say what is this testimony said? R. T.
we say what is the soul we know that only by its acts
hence Dr E. may say Essence of soul, we
have same proof of Desires, as we have of souls
Essence.

So man action or Passions? this 9th only another
form acts nature of R. T. in our Country - there men
say if its nature is of something will it have acts -
his Gods. 10th God the soul.
11th in 11th

of heart a part of. ^{W^m} or acts? But it he said
about a heathen, last p. I wish to fight; not this apply
to all, even to Paul 'blamless of blame' - Ministry law of God
on his heart.

Stable it. of man blind I read
or speak. might some of lot - it, some of. I wish to
it. to which. I see evidence of spirit. I see. new
man, and analogy. Cases in all ages since.

How such change since itself! How to effectual calling
Some - 1. Conviction of sin enlightens, renews will, per-
-mades and enables us to accept it. Some in this country
- of some in it. By P. D. Dought, By is change of affection
since subject seen in new light then By affects only
not in wide sense - I suppose principal influence
is to give light, show things in twilight, and when
so clear, things are clearer, this may arise from our
pressing too far - But in order of nature much
all our eyes before can consent.

There is a conviction of sin wh. precedes and
is. illumination - of wh. ill is not only an in-
-tellectual but a spiritual. Unrenewed man have
only an intellectual apprehension of s. s. Scip. tells
of two sorts of unbelief, not d. it. is that difference; the
difference may be moral & excell. is perceived
as when two men see a landscape, one it beauf
another not - Musical sounds all ears may hear
them none, but culture & an appropriate relation
these inadequate illustrations.

One - One man is blind, ight to God - not
man receives not things of God, of which knows is
a God & his claims - here a there will illumination of
Again eyes of? then minds enlightened.

Again By often spoken of as Redeemed
y v o b e l s t t i y v o b e l s
Then - Constant Ex. where I

was thus now I saw.

Faith an effect of Regⁿ - in order of nature,
St. Aug Bⁿ Day believ. acc. we love - old school love
because we believe - close connec. in Scripture betw
faith & knowl. interchange of terms, hence joint, follows
this illumination. By Law is knowl. of Sin appear-
- sion of sin as oppos^t to Law, wh. we see mor. & see
his tⁿ - part of conviction wh. Angel might have
other part is sense of sin Character of it is
mor. degradation, self loathing, and also ill Desc^t of
our moral char. oppos^t to Justice of God.
What mind is in Conviction wh. is helpless
no thought to work an any solution, nor justly
say hee God aid in order to lead to death.

This differs from legal conviction wh. brings out
to Christ, unconverted men may see their unright-
- ness, altho so, this very idea of remorse, this
Bible represents and often is seen. May be great
wh^{er} a man can tell difference in his own mind.
- these two are so much alike. No show in
objects, there is a love of holiness; the more
- get rid of these thots, the removed. and get rid of the
sin. Again the one has hope of unity with the love
of God.

Unless we afflictions, things are loved God, his love
in word - and how sinners, flows from it
inecessary. Unless man born again he's
great change need. p. Nat^l state and your
Heavenly holy place.

914015, 914016

1. Prof. p. w^d tried to persuade me, with doubt
in interchange of faith and knowledge - I
doubt with all the world - but I know not
how to say. I still know I am not
the best of whom have not heard - and I am
not.

5. Helms in Bible hope set bef. H. - Delegat^d - so
 - info. then - prop^d 15 lines 2.³ A learned
 was more p. than unlearned as to much of object
 was more p. than unlearned as to much of object
 say Imper^s. are of. off. things above knowl.

2. In the S. S. & dist. bet. Bu. & f; bet. f; & e. In the
S. S. - no maintain g. + m. along road f;.
In the S. S. two act of abed. comm. & comm. to u.
'this rest on analog. of w^d fault.

2nd. Some ground of ch - some hist. writing, incl
some of the area. Prop. from

[illegible]

Smith and Lane 1. Rom. say love is four, gives a taste,
faith, makes it what it is, thy say man is said to be
in by faith as Belshazzar - altus whole syst. of salt, if
then of works. 2. Love is power of faith. 3. F.C. use of
Love - , washeth by love - again must be a result -
if we can be love any object

Is it nec. to believe everything in S.S.? It's nec. as duty to know and
duty to believe; but some things absol. necessary. How know what
these are? This very difficult standing discussion betw. some Protest.
Non-Christians who put off, said, and declared that, as Protest. people
think in S.S. getting to split like and win as its peculiar unity.
Non-Christ. matters Ch. has pronounced off year, and others
matters not in wh. may be any division; they make
another division, as to act. ex. libit, with some fact. of the
New and old points. I think. Moderation, great caution, in this
among majority took these, and some of the more S. of the
the course

Virgatus reject Rob. sign as well as Rom. saying all R.
 each. much is believed supported by S. S. and Christiana tradition
 Rob. & each. identical houses. and S. S. to Salvation more
 ahead. identical to Rob. and to Knip as a system. 2
 much be clearly revealed, may be inferred from S. S. Gospel
 for poor - 1000 3 Only what S. S. declare to be so
 Gen in Reg. for hath not latter man 35

a sinner but not in him; so of his of Christ; so of expression.

most of arising is the diff. object of saving faith

Rom. says that from of mercy in it is diff. object; hec. they say by f. we are sanctified, and led to ch. & acts - now every truth of God has a sanctifying tendency, this most debated pt betw. Rom. & Reformers.

From Mercy of God in it is special object of saving faith; says. says 20 or 30 times by faith of it we are justified. It is Gen. of object undoubtedly. Great Command of S.S. Believe on Jesus Christ; this is the word of God bel. on him whom he hath sent. Forms of expression come to it. Say hold on to it. Experience of it. Man is asking what is to be said? Duty to pray &c but the thing is Believe on it. justified by it. It. Objected to this Abraham believed God's promise that he should possess Canaan & was justified - ans. not true justified by faith in this promise; he believed in prom. of Redemption, from wh. has come to us. Again By faith Moses, Joseph & Jacob. as in Heb. truth is Paul is not illustrating faith as connected with Salvation but merely sustaining power of trust in Redemption of God - but does not interfere with justification by f. in it. & this alone. Some men eminent in our own Country however who say saving f. is in any truth of God sanctifying.

Office of it. Receiving it. as our Lord. Sanctifying Redemption. Some things in Bible point to him as a Priest specially; this not quite practical distinction. hec. if rec'd in one Char. he is in all.

Effects - United to it. by f. not inferring & sympathy alone; Mystic union with him, is mysterious only - 'a great mystery'. Spiritual union, result of indwelling of spirit.

Vital - Analog. to union of branch & vine. Representative - Must have existed before faith was exercised, if com. I see he true - but benefits of his death surp'd on their faith - till then his rights don't avail for them.

Peace 'just by f. we have peace with God' obvious tendency is to prod. peace; &c p. in proportion of 4 no peace. No faith may be great Missions

Peace 'just by f. we have peace with God' obvious tendency is to prod. peace; &c p. in proportion of 4 no peace. No faith may be great Missions

Three of ^{1st} 1. No f. when no assurance. 2. No doubt that as
assurance 3. Ass. attainable, not essential to Sal^{ty} - Reform
almost all and Scotch seceders held 1st from their view of spirit
of faith, need^d too far promise of mercy - and reside trust in
the promise, applied to se - Prof. S² men who do not
not believe God as prophet. to him had saving f. Little to calm
to prom. in B.B. to A.B.C. but who so ever, this prom. if we
apply to se - are safe, tho may mistrust. Experience some
Lm in S.S. even Paul mistrusted sometimes; and
some men now giving evd. of true faith, doubt^d where they
are safe. Is founded 1 on prom. of God. 2 on our
our reliance on it. 3 Witness of H. sp^{ts} that we are saved
of God. Corneo. with Eternal Life - 'believes halt et
'life' meaning life never to finish, he is alive. Election
elect believe, these doct. hang together & stand or fall.

Cost of Grace. Man comes into it then all its
blessings are his. Perseverance among them. They who
deny Perse. make it consist in se not in him; but
if in him while he lives we shall live; S.S. speak of
Apostates as never having had the faith. S.S. statements
'Endure to end' 'stand' &c are hypothetical.

Many cases in S.S. look like it but may be resolved
into backsliding or deception.

Love is an effect, before discussed.

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