Forgive not. You are bound to love our enemies. This is a law of Christianity original and peculiar. No system but this has required it, and no act of Christian pity is more difficult. No power on earth shows more the grace of God. None is more ornamental to the character, none more the God, none furnishes better evidence of pity. He that can meet a man kindly, who is seeking his heart, who can speak well of one that is perpetually criticizing and cursing him; that can pray for a man that abuses, injures, and wounds him; and that can seek heaven for him who uttereth this lamentation, is in the way of life. This is religious, beautiful as its nature hints; pure like its Source; kind like its Author, fresh like the dew of the morning; clean and
heaven, and holy like the feelings and words that come from the bosom of the Saviour and his saints. He that can do this need not doubt that he is a Christian. He has caught the very spirit of the Saviour and he must inherit eternal life. 1 Thess. 3:14 and

measured, perfect peace. It is proof of some greatness of soul. It comes from a heart too great to be moved by little circumstances. It looks upon them with pity. He that is constantly ruffled, that suffers every little insult or injury, to throw him off, his pride, and raise a storm of passion within, is at the mercy of every insult that chooses to disturb him. He is like the troubled sea that cannot rest,

past, whose waters cast up more or less. Safety alone in God. Suddenly when we think we are in safety, the heavens may be convulsed, the storm come, and calamity becast upon us. In a moment health, friends, comforts may be gone. How desirable then to possess something that the tempest cannot reach. Such is an interest in Christ; attention to his words, reliance on his promises, confidence in his protection, and a hope of heaven through his blood. Earthly calamities do not reach these; and possess of religion, all the storms and tempests of life may beat harmlessly around us.
Conscience judging.
The heart cannot see the heart. We have ourselves possibly greater faults than
the persons we condemn. They may be of a different kind; but it is not
strange for persons to be very censorious
favour towards faults in others which they
have in a much greater extent than
themselves. Our Saviour was always
civil and kind; and in not a
single instance did he do violence to
the laws of social intercourse, or fail in
the respect due from one man to another.
The world is willing to receive
the gospel without hope of earthly
reward. Religion promises no earthly
honour or wealth. It bids its disciples to
look beyond the sphere for its highest
purposes. It requires men to love religion
for its own sake; to love the Saviour, even
when poor and cast out and suffering, because
he is worthy of love; and to be willing
to forgo all the allurements which the
world holds out to us, for the sake of the
purity, peace of the gospel. The most
forbear all for Christ. Our first duty
is to God, our Creator & Saviour; our
second to friends, and relations, and
country. When God commands
we must follow him; nor should any
consideration of ease or safety or
imaginary duty, deter us. To us
it is no consequence what men
say or think of us. Let the
will of God be peacefully and
honestly ascertained, and then let

it be done, though it carry us through particular evils and flames. Jesus can preserve us in the day of danger. He saved his disciples from impending shipwreck. He taught us the storm and they were safe. His life was also in danger with them. Had the ship sunk without a miracle he would have perished with them. So in every storm of trial or persecution, every burning sea of calamity, he is united to his followers. His interest and theirs is the same. He feels for them he is touched with their sufferings, and will sustain them. Because I live ye shall live also. Never never then shall fail him one of his faithful followers out of his hand. All evil spirits, all those can disturb or injure us, are under the control of the Christian's friends. The very inhabitants of hell are bound. By this will he reclaims them; and beyond his permission they can never injure us. In spite of all the malice of malignant beings, the friends of Jesus are safe.

Duty of making a profession of religion. It must be done in a proper way, or Christ will disown us in the day of judgment. It is impossible to neglect it a hear evidence of pieté. If ashamed of him to evil be of us. You have but one thing to do, to do the will of God, be the Christian every where. And then...
The word with Man. God exerts a particular providence. He watches the falling sparrow, numbers the hairs of the head, and for the same reason besides all other things, ‘The Lord reigneth; let the earth rejoice.’

The life of man upon this fair earth is made up for the most part of little pains & pleasures. The great wonder flowers bloom but once in a lifetime. Painful indeed it is to the ungodly. And undervalued by those who love. But this too, in life we must learn to bear without a murmuring, for it is a fate after men's.

Longfellow’s remarks on Literary fame contain much truth. He says we must learn to wait and if our names are never enshrined on the escutcheon of fame, what matters it whether we or some other one wrote or did what ought to be done. Therefore should every man write...
Should bite this time. Not in letter撞vert, not in useless festivity, not in generous expectation, but in constant steady cheerful endeavor, always willing, fulfilling, and accomplishing his task. Then when the occasion comes he may be equal to the occasion. It is the part of an industrious and determined ambition to come too much about fame—about what the world says of us; to be always looking into the faces of others for approval; to be always anxious for the effect of what we do or say; to be always hunting for the echo of our own voices. If you look about you, you will see many who are wearing life away in the quest of fame, and the last we shall see of them will be their funeral. But that tells them to their early graves. Unhappy men, frustrated, unsuccessful, he cause their purpose is not to accomplish well their task, but to clutch the touch of satiety of fame. Is it they go to their graves with purposes unaccomplished or wishes unfulfilled? Better for them to go with a world in their appreciation had they known how to await! Believe me, the attainment of success is something more than doing what you can do well; it is doing well whatever you do—without a thought of fame. If it come at all it will come because it is deserved, not because it is sought after. Moreover, there will be no grumbling no disappointment over the favorable or unavailing opposition.

Longfellow
The setting of a great hope is the setting of the sun. The brightness of our life is gone. Shadows of evening fill around us, and the world seems but a thin reflection—its a broader shadows. The look forward to the lonely night. The soul withdraws into itself. These stars arise.

"Something the heart must needs cherish.

Must love, joy, sorrow, learn.

Something with passion clasp or Part.

And in itself, to ashes burn."

There is a time which must come to all to suffer & be silent. That time has come to one. O well has it been said that there is no quiet like the quiet that does not speak.

"But alas! in this world where is more to love me as I will be loved, where is more whom I may love as I am capable of loving?"

Upon the margin of celestial streams alone those simples grow which cure the heart ache.

Man stands as a mountain in the boundary between two worlds; its foot is one, its summit for rising into the other.

From this summit the manifold landscape of life is visible. The way of the past I know, which one have left behind us; and as we ever more ascend, bright glimpses of the claybreak of eternity before us."

The passing of life is beautiful full of poetry. The soul aspires ever onward to love & behold it sees the image more perfect in the
The bright of the dawn, in its ever higher rising sun. This earthly life when seen retrospect from heaven, will seem like an hour passed long ago and dimly remembered. Had I long laborious, full of joys and sorrows as it is, it will then have dwindled down to a mere point, hardly visible to the far-reaching ken of the disembodied spirit. But the spirit itself soars on. There is the life of the soul. Truly, every man has a paradise around him until he dies and the angel of an accursed conscience drives him from his Eden. Even then there are holy hours when the angel sleeps, the man comes back, with the innocent eyes of a child, looks into his lost Paradise again into the broad gates of eternal solitudes of nature.

We have much to enjoy in the quiet retirement of our own thoughts. Boisterous mirth and loud laughter are not my Muse. I love that tranquility of soul, in which are felt the blessing of existence, & as in itself, is a prayer & thanksgiving.

Friends must be long counsellor, & sweep along in the current of events, to see each other seldom & perhaps no more. Forever & ever in the coldies of time & accident we whirl away.

Tell me my soul asky, art thou restless? Why dost thou look forward to the future with such strong desire? The present is mine, the past; & the future shall be; O! that thou child look forward to the great hereafter. Help the longing which the waters longest for an earthly future, which a few days
at most, will bring thee to the meeting of the cloud, as to the meeting of the absent. Then glorious spirit kindled! O that I could behold them as they are, the region of life, of light & love, and the abiding place of those beloved ones whose being has flowed onward, like a silver clear obscura into the potato-sounding main, into the Ocean of Eternity.
It is evident from the verses which I have read as well as from the rest of this most vivid and sublime prophecy that we are to expect at some period of the world a general revival of religion. The change which the chapter describes is no other than a change from sin to holiness. The only difference made in the state of the world which is usually called the Millennium will be accomplished merely by the prevalence of religion throughout the world, and by the consequences which religion produces. The sole distinction between Adam before and after he became an apostate was that in the former case he
was religious & in the latter
sinful. Eden was formed
and decorated, as the proper
mansion of religious Adam.
A world of thorns & briars, of
toll and death was fitted to
be the residence of sinful
Adam. Had he not sinned
Paradise would have bloomed
forever.

In a future, & happier
state of this world mankind
will universally become religious
& fly like a cloud of white doves, or
as I think it should be, like
clouds of doves, into the king-
dom of God. Renewed by
his spirit, & transformed into
the image of God, they will re-
cieve his doctrines & precepts, con-
form in hisAtomism—yield
themselves to his government &
follow his example. All this
however I need not say is only
to become subjects of his religion.
The blessings conferred on the hu-
man race at this long & solemn
anticipated period will only
be the natural consequences of
assuming the yin character, or
of becoming religious.

Whenever men
in considerable numbers become within
a short period subjects of piety,
Religion is in customary language
said to be revived. A revival
of Religion therefore means
nothing more, than that multi-
tudes in a kind of concert,
within a little time feel & con-
fess its power. Of course this
wonderful change in the
Millennium will be simply
a universal Revival of Religion
throughout the world. As this
it cannot but be a foundation of joy to the Universe to have one of its inhabitants made happier than before.

Wherever this change is extended to two, twenty, or one thousand or a million, the reasons for rejoicing are proportionally increased. At the period which is the subject of this prophecy an endless multitude of its inhabitants will be made happier than before.
Delighted with this prospect, Pity,

bending the Prince of elevation—

lifting up her meek and humble

eyes toward heaven & raising her

hands to the throne of mercy,

would call down upon the

reviving world a shower of

blessings from him, who hath

not said to the seed of Jacob

"Lift up no false voice in vain."

Such my brethren

will be the actual state of things

before this earthly system shall

be completed. All these honors

will hereafter cease. The sword

will one day be beaten into

a ploughshare & the spear into a

pruning hook. One day

Hophni will no more rise on the

beneath of the vanquished, & lands

be punished no more by the blood

of men. Every land like the

land of promise, will be

What blessing to others

would the enlarged benevolence

of the Gospel effuse.

How many quarrels & litigations

how many slander & frauds—

how many treacheries & deceiving

how many oppressions & persecu-

tions, how many wars & rouges

would it banish in a moment?

How soon would every instru-

ment of torture disappear, the

flagon moulders into dust,

of the systems of penal operation

no longer find a hold
employed, not during a few momentary national festivals but from age to age in the worship of the Lord; and no man shall desire or invade it while the inhabitants go up to appear before Jehovah.

For will the internal state of each nation be more safe and happy. Rulers under the influence of this principle will rule justly and in the fear of God. They will be beneficent as the light of the morning, even a morning without clouds; as the clear shining of the sun after rain upon the tender herb of the field. First in Station they will be first in worth, in virtue, in piety; and while they cease to be a terror to evil-doers because none will do evil, they will be a praise to all for all will do well.

The tombs and cities also the theatre will cease to entertain, corrupt and destroy the thoughtless crowd of victims to sense and sin. The brothel will no longer hang out the sign of pollution to allure infatuated wretches into that path which goes down to the chambers of death. The dram-shop will no longer solicit the surrender of reason, duty and salvation to drunkenness and brutality. Night will no more draw her great curtain over these fetid sinks which, like Spirits from the abysms leave beholders haunted with miserable woe.

In the family also no cruel or downcast husband—no rebellious
A gracious child will make domestic peace, comfort and hope. The morning will no more dawn, the evening will no more descend— this Sabbath will no more return with the return of the daily sacrifice, without the rising of lawful incense to heaven.

The cast-off and forsaken wanderer will then find a home. The heart of charity will be cold, and her hand closed no more. Strangers by this new and glorious process will be converted into friends and neighbors, and enemies into friends.

In the place of all the sins and honors of this guilty world, Peace, descending from Heaven, will rush every tumult and still every storm. Joy will smile, and triumph at her side, and Love will scatter in her path blessings, comforts and blessings for all people.

The picture which has here been drawn of this divine subject is faint and faded when compared with the colors in which this prospect has been depicted by the Evangelical Prophet.

"Whenas thou hast been forsaken I hated so that no man went through thee; I will make thee an eternal springing a joy of many generations. Thou shalt see the sun of Gentiles, and shalt be fastened at the breast of kings. And thou shalt know that I the Lord am thy Savior and thy Redeemer."
The Mighty One of Jacob. For brass I will bring gold; for iron I will bring silver; for wood brass; for stones iron. I will also make mine offce peace; and there shall be righteousness, and violence shall no more be heard in thy land, wasting nor destruction within thy borders; but they shall call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light; and thy God thy glory. Thy people also shall be all righteous; they shall inherit the land forever.

The branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in its time.

Now I ask, my brethren, is there not here a solid foundation for joy to every rational being? Is it not in what ought we to rejoice but in real, extensive, permanent good? Is the good as all real—diffused over the earth, extended through eternity. The world no longer a world of sin, disgrace and woe, becomes a world of virtue, glory, and happiness; it is changed from a desert into a Paradise. Its inhabitants renounce their sin, escape from ruin and are anew destined to
new ending improvement of alteration & transport.

The same thing is partially true of every generation.

From these observations it follows that the same things are partially true of every genuine revival of religion.

Every revival of true Religion is of the same nature as this general one which the prophet has described, the difference being only in degree. At the present time Religion is less extended than it will be at the glorious era of which I have spoken. Still so far as it actually exists it is to be regarded with the same emotions. All such convulsions are forever to be regarded as an occasion of joy to all the rational creatures of God.

There is joy in heaven over one sinner that repents, more than over ninety thousand just persons that need no repentance. That benedictions & happy world experiences near sensations of delight throughout all its extended regions, at the return of a single apostate. Every face wears a new smile of complacency; every heart glows with an addition to its own immortal joys.

What then must be the terrors of that mind which here on earth is not warned to rapture at the sight of a sinner raised from death & restored to life virtue happiness? How would you feel my brethren if you beheld the escape of the same man from a disease which doomed him to languish while he
saved; from an imprisonment in a dungeon whose doors were never opened unless to yield its inmates to execution; from slow torture which even to terminate only in the grave? Would you not hail the marvellous return of the patient? The sinner proclaimed to the unenlightened prison; of ease hope & safety to the sick friend lies, agonizing captive? Would you not rejoice in his joy—gulf in his exultation—mingle your transports with his?

How much nobler a cause of exultation is furnished by the conversion of a sinner to God? Before he was an apostate and rebel, an unbeliever—an outcast, perishing in sin, consigned to hopeless

rein. But the Apostate has become a penitent, the unbelief a disciple of God, the outcast an heir of the Universe. Sin shall no more reign its power over his mind. Virtue has ascended the throne & will reign over him. The{s}e shall increase & improve forever.

Do you claim to be regarded as patriots & to love the prosperity of your country? And can you be indifferent to the well-being of a world? Shall angels smile & gloss & join their songs of rapture upon the salvation of a dying soul? And can mess, the brethren of the redeemed captive refuse to unite in the joy. Can earth be useless stupid & dead, at a sight which moves all heaven to its centre
of day. It is called in the Scriptures a fellow-work with God. How poor and pitiful compared with this is the office of Kings and the Splendor of Heroes!

In this employment, every man can engage. Among the numerous modes in which this can be carried on there is ample opportunity for the useful application of every mind, the portion of every talent, the employment of every possession. To those who have the disposition of the gospel these assiduous will require no force. He who cannot contribute can labor—he who cannot labor can contribute. He who can do neither can...
pray, & can friends before the eye of his fellow men the beauty, power, & persuasiveness of an evangelical example. How few are there who cannot do all these things? Advice, admonitions, reproof, encouragement & comfort may every where be administered & administered with a success & profit which no tongue can describe, no mind fathome, & no number estimate.

Can we want motives to this employment? My brethren, look into your own hearts. Hope, fear, joy, sorrow, you will find them. Do you hope to be saved? Do you fear to be lost? At what price do you estimate this salvation? What would be a compensation for your

final ruin? Have you calculated, can you calculate the number & value of the golden mines, the crowns, the worlds & systems which might become a proper exchange for the soul? Of party the same value is every soul which will be either saved or lost.

Cast your eyes upon your families. You will then find these motives multiplied. Do you value the salvation of your children? Do you ardently wish when you appear at the last tribunal to be able to say, do here are we & the children then have given up? Do you form desires which no language can express of meeting your sons & daughters at
the gate of heaven, or of welcoming with transport their arrival in the regions of immortal life? Do you hope to mingle in that happy world hearts and rapture and praises with your beloved offspring? If the universe were offered to you as a compensation for the loss of endless life to your children, or the price of their forlorn, would you not regard it rather with a disdain? The Author of it with a detestation which language could not utter? Remember that other children are equally dear to their parents, that their souls are equally precious, that their souls are salvation equally inestimable, and that their destruction will be equally dreadful. Whose children are you willing to see set down to the world of woe?

Look to the Apostles. Mark their toil, their suffering, the self-denial which they endure. For what did they labor and suffer? By the side of their glorious and disinterested men, sternly and cheerfully, courageously, enduring toil, danger, persecution and death, to form disciples, for 46, 47, and beyond, with inimitable love, to know, to love, and to follow Christ, to suffer with Christ and with him to reign. Look to the Cross. Behold the Son of God nailed to the accursed tree pouring out his life blood, giving up the ghost, that men might live.
Shall ye die, will ye refuse to labor that your fellow men may live forever?

Awake them to righteousness, to your obvious, unceasing, most important duty. God has given you all that you are and all that you possess. Your positions are his, you are his. All souls are mine. The silver is mine and the gold is mine, saith the Lord of Hosts. Remember therefore to God the things that are God's. Chastely as well as faithfully, patiently as well as perseveringly, devote your time, your talents, your efforts to this divine purpose. Let no difficulty discourage, no opposition daunt, no passion bend, no obstacle prevent your progress. Ever lead them through life day by day. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth. My chief joy.

But no sufficiency that you labor. If you would find success you must pray also. No good descends from heaven to this world except as an answer to prayer. Ask and ye shall receive is the great law by which all blessings are given. Pray and exist with all prayer and supplication in the Spirit, that ye may have the restoration of mankind.
to the favor and service of God. For this glorious end let the aspirations of the devout rise unceasingly to the Answer of Mercy. These let the morning and evening oblation of the household accompany every day to the presence of God, and call down the life-giving influence of the Spirit of grace upon this world of death and sin. Finally, for the same delightful end let the sweet incense of the Sanctuary ascend in one vast cloud to heaven, from Sabbath to Sabbath, as the united and acceptable offering of all who love the Lord Jesus Christ.

Thus shall the millions of your fellow men ransomed of the Lord return with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.

O scenes surpassing fable and yet the scenes of accomplished bliss! Where is the earth though but in distant prospect? not felt the soul refreshed with the fruits of the river of gladness water all the earth. And clothe all alike with beauty. The of barrenness is past; the fruitful field flourished with abundance: the land one fertile only in its own disgrace. Euphues to see the thirsty cause removed. The various seasons woven into one. And this one season an eternal spring. The garden needs no blight, no weeds no fear. For there is none to covet— all are full. The lion and the leopard and the bear

Grave with the fearless flocks, all
Together, or all gambol in the shade
Of the same grove & drink one common
stream.
All creatures worship man, & all mankind
One Lord, one Father. Error has no place,
That creeping pestilence is driven away.
The breath of Heaven has chased it.
In the heart
No passion touches a discordant string,
But all is harmony & love, because it
Is not; the pure & uncontaminated blood
Holds its due course—& feeds the
frosts of age.

One song employs all nations; & all cry
"Worthy the Lamb, for he was slain from
The dweller in the vales & on the rocks,
About to each other, & the mountain—
From distant mountains catch the
flying joy; Strain
Till nation after nation, caught the
Earth rolls the rapturous hosannah

Behold the measure of the promise
of Solom built, the labor of a God
18th Feb. 1852

Dear Mr. Owen,

I have received a letter from Chicago signed by the Sheriff on behalf of the first Cong. Chk. to know if I will consider a call on. I have written to him that I would write you and make some inquiries, and try to find him a man. If I concluded not have an invitation made out to me. What kind of a chk. is it? Are they able to build a Meeting House forthwith and will they do it. They say they can pay 600 or $800 Salary - that looks small to me - it is that enough to support a large family - all of whom know how to spend all they can get. Why did you not go to Chicago yourself? Please write and tell me all you have to say about it. I cannot say much for the prospect of going, though on many accounts I should be glad to go.

Your Sister-in-Law and niece, though so much attached to Mr. Owen are not much inclined to approximate - they would like to visit but not to live at the West. The boys are all up for going.
encouragement—but tell her the best of it is virtue in its own reward according to the most approved and orthodox divinity and therefore she must persevere in the way of well doing—letters are always met with great delight by the whole circle. I had one from dear Mr. Jno. Sometime ago asking for help—but poor fellow I had none to give—he seems to have a head full of it. Sister Sally has been lost almost as long as Sir John Franklin. Write what you know of her. Every thing in this region is restless at the stand still point. No motion in any thing. Ministers are preaching with a good deal of fidelity—but no or few divinity are cast out—food here needed. Half the population of N. E. do not go to meeting. “There were vineyard but none kept.” The Child & the ministry must soon drop every thing else and write the simple word of the Spirit make war upon this world. Those cannot draw with twenty harnesses upon him—one little neat one is the best.

By the by what could my boy do out West? Sam is now 16—and a man grown—and must go at some thing soon.
It is an age since we have heard or written.
A kind of desponding state of mind more than all things else has kept me from writing.
We have at this time date the living and born—children—one died last April of days old—a boy—one in Missouri to make his place good about that time.
And Joseph are at the High School good scholars—at the Latin and French John is steady dislikes the confinement of school and takes a great fancy to drawing makes good progress.
Mary is much for Music can fondly see in the world—exhaling loneliness and meditation. I have been much engaged for last five months in making lemonade and more and better any than for some time since I began to preach. We do not grow much as a society.
N.E. feels the strain to the Pacific severely. Some towns in Me have lost half their voters. Cotton severely grows at all except in Buddies.
Tell dear Mother petter Sawyer is yet alive and preached all day recently. I long to see her once more in the land of the living. I hope her soul is in peace and her body in health. Orenda Elizabethe has done something to keep alive family ties but her met with rather gloom
4. "Our winter season has been short
And still continue to be. How much
Warmer is Chicago than Boston-
Is it not terribly and monotonously
Flat round about Chicago? The letter
and agree. I suppose you have driven
to other regions long before now. Are
to Princeton good? Will the front Road
get by your? Tell dear mother, Sarah
and all the children wish to be remembered
to her. I shall stir up one or two to
so if her. Brother
Cousins.

J.C. Longjoy
Thompson, Geauga Co., Ohio, March 11, 1847.

My dear Miss Loopy,

I have a little work here that I lay my letters that arrive from my old friends, till I have answered them, sometimes they accumulate and those that happen to be near the bottom are strangely neglected. I find one from your dated July 1st, 1844, and, though I think it probable, that as a penalty for my neglect, you may have one that blotted me out from your list of friends, I think I must make confession and try to get reinstated. I assure you the receipt of your letter gave me great satisfaction, but should not be whole life and reason last, to feel deeply interested in whatever concerns you and yours. I take it for granted that you are yet in the church militant, as I have not heard of you joining the church pacific. I hope you may yet long be spared to us, for reason, as it seems to me, that the world more need the example and the prayers of Christians of the good old stragglers.

We remain in the same state as when last we wrote. I have now been laboring here, amid many obstacles and discouragements, for about three years; I have never been installed here, but the engagament has been renewed from year to year. It has just been renewed, with my decided representation of continued good will on the part of the people. These perhaps as warm friends here as I have ever found in any place. My own health continues very good. Mrs. Calhoun's bodily health is good, but as to her mind she is greatly changed. You know what her social habits were formerly, now she is silent and reserved. Her mind is active...
but it seems to dwell chiefly on past scenes and she seems to take but little
interest in present events. She does not seem unhappy, attends to all her
domestic concerns, has little help. But one week since she has been in the land
and then it was in consequence of ill health. I know it is God's judgments
are always mingled with mercies, and abundant occasion have we
to pray, though I may not, yet will I trust my heavenly

I do not know how well you are kept informed with regard to
events among our old friends and acquaintance in Maine. Brother
Thurston perhaps you know is deceased from winter and now at
Mansfield. Present Barron and others in Natick are in various
The North parish in Augusta. Our old friends are taking away his
infant successor. But Redington died several weeks since. He had been for
some time in the insane hospital, but a few days before his death was re-
moved to his son Alfred's, who is Mayor of the city of Augusta. I have this
week a letter from Brother Thurston, informing me of the death of four of my
old friends, and they were some of not all of their good friends as well
as mine: Mr. Joseph Robbins, Mr. Follansbee, Mr. Frederic Parke of Long-
Island, and one excellent, well beloved Brother Poole of the town.
Mr. Follansbee died at his son Prescott's in Waterville. He has lived for several years at
Boston, and was with his wife last fall to visit his son, and was there
taken sick. His wife is also confirmed there by our inexpressible sorrow
by being thrown from a wagon, and it is not expected she will ever go
out again. Brother Poole preached on the last Sabbath of the year on
The woods - the end is come - and while preparing his sermon for
The next Sabbath, was seized with paralysis, lingered a few weeks,
but was helpless and helpless for some time before his death, few
least the world, whose memory is more precious. His youngest
son William is in prosperous business at New York, and has

liberally to the thank-work accounts of his parents. When death entered the circle of the original members of the December and considered Association, I feel that it leaves many gaps to be filled in truly a basis of faith. In ministerial and municipal I have been formed since born to one like them.

You inquire respecting my sons. Thomas is still at Baltimore. He was for two or three years secretary of a life insurance company. The company, some months since, thought best to wind up its concerns, and he has not as yet found another permanent engagement. He has a temporary engagement, which pays him well for the time being, and he had not, when he wrote last, decided on any thing permanent for the future. I am led to believe that he has established a pretty fair reputation as a business man, and he always acts in a hopeful spirit. He made a profession of religion when in Portland, but I do not know how he has welcomed this profession amid the exciting scenes of a great city. William is now in Philadelphia. I fear William has not yet chosen the good part. He has good talents, and a rather serious and business bent, but his life thus far has been a rather miscellaneous one; his employment is not such as I like, and not such as he likes himself, but he is tempted by high wages to continue in it for the present, hoping to acquire both capital to settle down for life. He has engaged to spend the coming season in the service of the famous Wawwau, who brought him forth to this country, and is to receive seven per cent, holding a month, and all his expenses paid. He seems to be very successful in making friends, and I have been led to hope that though exposed to manifold temptations, he has sustained a character without reproach. Sarah still remains with her uncle Arie, who still lives, though feeble, as More than forty-one years, but youngest boy, fifteen.
years old, is still with us, a pretty bright boy, but what I shall be able to make of him I do not know.

You make some remarks in your last about Dr. Adams. I think it seems that since Dr. Adams became better, things have declined, and so good a doctor must be the more clever, to make room for another. I do not mean to be unkind to the doctor, but I think we need to find ourselves in a higher position. I want to make a change and think we need a change. I think it is that we must separate ourselves from our great benefactors, the associations with which we have so long been identified. We must devote our energies to the propagating of some practical fellowship with the abolition of slavery. I would like to have a little conference with your son about matters and things. I thought you said to him, and you can do any errand to bring I would like to know how he thinks and feels about the organizations that have been formed at Cincinnati, Western Park Association, and so forth, and that society, and whether he needs the benefit of any generally in the North. I wish we could have a little time with him on the general subject. I would like to have a little time with him on the question between Presbyterians and Congregationalists, and would very much like to have that settlement. We have devoted one year with the Presbyterians. In the first two or three years, we took some time alone, but finally, with two others, organized an association, and the Presbyterians were removed from us by the North, and for two years there were only two of us. Now our number is somewhat increased, and we find pretty strong brightening. Another association has been organized a little to the south west of us, and there is a movement looking for an organization from the South. And now, my dear Presidency, if you will forgive any part that you have taken in this matter, I will try to sum up practically in writing. My brother sends his love and to all the children and grandchildren.

Affectionately yours, Isaac T. Folsom.
Denmark Jan 29, 1852

Brother Soucy,

We have had one convention and agreed to employ a lecturer. I am one of the committe to do the same. And am requested to write you and solicit your favors in the cause. We divided in paper at the convention about 100 dollars, but hope more will be obtained. Our wish would be to help men in the field after the event of the election. We are agreeable with the usual price given to lecturers, but the Committee propose about 50 dollars per month, and were willing to pledge you that. We are but five anti-slavery friends in the state, and there are generally poor. If you feel that the above price is not enough, the committee I presume would be willing to make it satisfactory—besides if you would wish to make it as between individuals as you please, and ask them to collect something for you in a private way. For instance, in most or all places when you will be here, there will be some one friend of the cause; he can make application to such as will be willing to contribute, and the money can be given to you or sent to the committee. He should also, also to have you recommend the true Democrat to the anti-slavery men to get subscribers for it.
It has occurred to me it might be well to try to
be Crisp's & Smith's on purpose to collect funds
and subscriptions to the paper. What would you
think of the plan? Would he be a good man for
such business. He was here and lecture for a
few hours. I did not think him competent
to stand out as an advocate of our principles.
He was here two years ago. He is a very
able man, but by his overbearing spirit
against Jews and some other indications I thought
he did about as much evil as good. We em-
ployed Mr. Kellog as a textbook editor but he could
not deal in principles. He must turn off every
other in a little guerrilla warfare on individuals
and I very believe, he improved, instead of helping
the cause. Some what the Jews is true with
our present editor. He has so much to do to
take care of his neighbors that he does not edit
his paper every week. We hope however he will
do better in time to come. We are all will
give our regards to your wife, family,
I expect to send this by Mr. Storer. I think he can get
it to you sooner than it will go by mail.
I hope you will write me an answer as soon
as possible. We want you, we believe you
can do great good with us. We will try to help
you.

Yours in affection,
Mrs. Turner.