Ash Wednesday, 1845.

It is so great a thing to have entire freedom as to time, privacy, & personal habit, that the one draws back in regard to fasting in to be less dwell on.

How few have so little hindrance, I see so few.

Moreover where there is a real desire to keep fast by some kind, a degree of fasting them it a benefit to be derived in being crossed in that very desire. It is a yoke. It requires submission; 

[Note: The document is slightly tilted and contains some visible stains.]
to submit in a thing that is right under such circumstances, is a higher test of obedience than to submit in a thing that is otherwise, for instance it is a better thing to yield upon one's own desire of fasting to the will of a superior than to yield up a desire of amusement, or society, to be fast again; and one will act the will of another.

2. Again it is a test of meekness, or cheerfulness, for there are two ways of obeying or submitting.

3. Also, as fasting to you must be chiefly as a token of remembrance of humiliation you are able to supply the absence of it by other rules of retirement or recollection.

I recommend you

1. To read some part of St. Paul's daily, kneeling, with the Word in thought, with intention of applying it to yourself. Take the 119th Ps. or divide it for
Lent: dwelling long on each verse, turning it into prayer.

2. To note down very abruptly, (or carefully spending and re-reading, reforming as writing) such personal thoughts as come to you.

3. To make such thoughts about yourself into a confession or a prayer, as it may be.

4. To be regular in hours, or rather in your room at night: to avoid long conversations: or even being unemployed.

The great end of Lent is Compunction, humility, and the love of God. His presence: His Spirit be with you.