As to their bent compared with last these are many external causes the ill effects of which they feel no less than you do. First the frequent and long suspension of daily service, the exclusion of secular and exciting subjects, the reading of an ill chosen book, and the reason of which I leave it in my power to say that 'An Hermit is not responsible but the Pastor'.

The fact is probably as you say and is a matter worthy of sad thoughts, a confession in secret.
Under these difficult circum-
stances of the case I think you
did right yesterday. At all events,
you did it for the best; so that
is right to you; and God
will not suffer you to lack any
thing for so doing even if you
were to judge wrong.

As to the general question.
You complain of a want of sin.
And "conscience, humility,
and love of God."

Remember that I said there
are the 3 ends.

They are neither beginnings
nor means, but ends — and
you cannot expect a long way
without "forty years living in the
wilderness" before you attain
to such a sense of these things as
would stay your complaint at the
want of them.

All that you can do is:
1. To aim at them.
2. To desire a fancy for them.
3. To feel any measure of sorrow
   if shame at not possessing them.
   (The fancy of ashamed, that
   you were or shame me not.
4. To wait till God gives them
   in due season.

The words "Repentance without
love" may be overstrained. There
is love in the lowest motion
of the heart towards God; even
in the Prodigal still saying, "My
Father: There is real love..."
in every sin is repentance which
are put ourselves not to popes: in
every feeling of unhappiness so self.
approach such an arise in com-
posing their bent with last.

Perhaps that God is teaching you
this bent is the reality or extent of
your defects, such as distraction
or heartless in prayer &c.

So that this bent may turn out
fulfill of real humiliation after all
their bent last.

Again an increased sense of
faultiness certainly does not prove
unprofitability of conscience.

As to indwelling in prayer, a
distinction must be drawn between
carelessness, or indolence, or want
of sensible earnestness, or enjoyment
of God Presence. Three last are wholly gifts of God. and the most devout are supposed often to go long in a dry, sober state. as in Deut. 11. 10.

You may take two great considerations.

1. That no distractions in prayer are infected coeteros exit, but those they are voluntary, or else after persevering them we continue in them willingly.

2. That perseverance in prayer in spirit of meekness, sighings, a discomposure of the soul to say, move acceptable. that prayer with great sensible motion.
because they have no union

more of faith, patience, self...

Cherished, a blank.

Let me know exactly where
I have failed to understand
you.

The Lord direct your heart into
the love of God, and into the patient
waiting for Christ.

Feast of St. Matthew.

1845.