Arrival of Pres[iden]t of U[nited] S[tates]	**123** **Thursday ev[enin]g 3 July - 1817.** Yesterday James Monroe, pres[iden]t of U[nited] States, made his entrance into Boston - He is now on a tour to the middle & eastern states - and in returning intends, it is said, to visit the lake shore & the Western part of Pennsylvania. - Great preparations had been made for his reception in Boston. He was received at the line on the neck by the police, & committee of arrangements - a procession was then formed, under the escort of a squadron of cavalry, and composed of the civil & military officers, a numerous cavalcade - & a long line of carriages - This train proceeded thro' the common, where a lane was formed by the children of both sexes arranged on either side, to the number of Four Thousand - thence down winter street - Marlboro Street - State Street - Broad-street - up State Street to the head of Congress Street - where the Pres[ident] dismounted & was escorted by the Cadets to the Ex-Coffee House, where apartments had been furnished
	124 for him in most splendid style - An address was delivered in the gallery of the Coffee House by the chairman of the Select-men, which the Pres[ident] answered . - - And yet all this parade & show had in it very little heart. Mr M[onroe]'s friends indeed might have been willing to do honor to the man, & to rejoice in the election, to which he has attained - ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ . - It was



tho[ugh]t necessary for the honor of the town to give
him a splendid reception, & accordingly it was
done - For my own part, I was a spectator
& nothing more. I wished to see a man who
whatever may be his character, is certainly dis-
tinguished - & as good luck would have it, I
obtained a good position, & had a fine view of
his countenance - To-day, the Pres[ident] has

visited the forts & public ships - & afterwards
went to ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~
~~xxxxxxxxxxx~~ ^ Medford to call on Gov[ernor] Brooks.

My occupations this week have been almost
entirely those of business. I called at M[r] Tho[mas]
W. Ward's last ev[enin]g & meeting there Miss Ward
& Miss C. Gray, I passed an hour very pleasantly.

Sunday - P.M. 6 July 1817.

~~One I~~ I have attended worship at M[r] Chan-
ning's all day. In the morning, he delivered an
excellent sermon, which I well recollected to
have heard before - "He was holy, harmless, unde-
filed, separate from sinners" - When formerly delivered
this sermon was the last of a number on the excellen-
cies of our Saviour's character. A record of it
will be found in some of the preceding volumes
of my journal - probably in 1813 - // - The design

Vide Ante
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of the sermon is to illustrate the perfect manner, in
which qualities generally opposed to one another are
blended in him, so as to form a perfect & har-
monious whole, to which no parrallel can be
found among men. - After remarking, that
in human characters, one excellence was found
to exclude another - so that those of opposite ten-
dency were never found to exist together in any
exalted degree, he proceeded to support by reference
the many different passages in our Saviour's conduct,
the co-existence of the highest dignity & elevation -
a tone of authority & greatness - with the most per-
fect condescension and sympathy in the wants &
distresses of others. - The instances, which I now
recollect, are those of the raising of Lazarus - &
of the son of the widow of Nain - the curing of the blind

beggar by the way side - the benedictions of the sermon
on the mount - the walking on the sea, & the encour-
aging words spoken to the disciples, when trembling with
fear - his conduct at the transfiguration - & lastly,
his discourse & conduct at the last supper, & in the gar-
den, where he was betrayed, ^ & before his accusers - ~~He next~~ M^r^ C[hanning]
next exposed the union of the most lively sensibility &
tenderness, with unexampled fortitude - The in-
stances adduced were - of his tenderness, his behaviour
at the raising of Lazarus, when the Saviour often dis-
solved in tears - his presenting to the mother with his
own hand, the damsel he had raised - his troubled
spirit, when he foresaw the treason of Judas - ~~of~~

	the fortitude ~~the instances were~~, was shewn in his last sufferings - And here M[r] C[hanning] replied to an objection, which might be made, that in this instance he appeared overpowerd with grief, & fell to the ground - But he fell, not in despair, but to
Dine at Aunt Scott's - probably for the last time	**128** worship the God of all truth - His concern & trouble was necessary, as he was subject to all human feelings & passions. Nor is it the perfection of our character not to feel, but to support suffering with calmness & resignation. - I dined at Aunt Scott's in compliance with an invitation which she gave me last evening. It is probably the last time I shall ever have this pleasure. - There were present M[rs] Pres- cott of Portsmouth, whom I saw there frequently six years since - Miss Mary Davis - M[rs] Clap - Two Miss Gardners, & M[r] Greenough - // - After meeting in the morning, I called at Uncle J. Sewall's, having attended M[rs] Henry D. Sewall from meeting - I found Aunt S[ewall] at home, & passed half an hour very agreeably - This afternoon, The President attended worship
	129 at M[r] Channing's. We had of course a very crowded house - M[r] Channing delivered a very excellent sermon from the text - "*And now abideth*

Sermon before Pres[iden]t Monroe	*faith, hope, charity - but the greatest of these is* <u>*charity*</u>" - After explaining the force & signification of the term "*charity*", as meaning a wide & extended benevolence - & nearly the same as "*love*" - Mr C[hanning] proceeded, with great ingenuity & eloquence, to unfold & explain the influence, which Christianity has had in producing the spirit of universal benevolence - a desire of ameliorating the condition of all mankind - as distinguished from a narrow, partial & confined regard to one's own country or family, which alone was cultivated before the Christian system - He then vindicated the Christian religion from the charge of a deficiency
	130 in not particularly inculcating patriotism as a virtue. At the time when Christianity was introduced, men needed rather to be restrained than excited in this respect. The love of country was so strong as to overcome the sense of Justice, & the common feelings of humanity. - The Jews regarded the people of all other nations as enemies, & tho[ugh]t it a duty to hate them. The Roman had no passion so strong, as what was thought to be the glory of his country - & was ready to bleed & die to assist in enslaving all other people - & in depriving the barbarian of the only blessing left him, that of perfect freedom. - But Christianity has laid the only sane foundation of patriotism - in inculcating a regard to public morals, & a desire to elevate the character of society - There was

	in this respect a remarkable difference between
	131 modern & antient times. Antiently nations were regarded as a whole, & their happiness, was thought to consist in military glory, power, & opulence - Now, the happiness of the nation was sought in ~~the~~ attending to particulars, & in promoting domestic & social virtues - in encouraging education & useful arts - and in the general diffusion of religion & morality. - This was the only sure basis of national prosperity. Many nations possessing the most fruitful soil, & the kindliest sky, were yet in a wretched state of degradation - External advantages were of little avail without a regard to religion & duty . -
4th July 1817 - Pres[iden]t Monroe	On Friday (4th July) I received an invitation to dine at Uncle J Sewall's, in company with Mrs Hinckley. This I gladly accepted.
	132 I went to the Old South to attend the performances. - The prayer was made by my classmate Parkman. The oration by my friend Edw[ard] T. Channing Esq[uire] - I regretted that my engagement to dine obliged me to hurry away soon after Channing began. I was pleased with that part of the oration, which I heard. And all that I have heard speak of it since have given a very good acc[oun]t of it.
Channing's oration	

It was received with great applause. President
Monroe was one of the auditors. -

I went after dinner with Thomas Sew-
all to see the Steam boat - but could not go
on board - I then went to Aunt Scott's
in the expectation of seeing a balloon raised
from the common - But the attempt failed -

While I was at Aunt S[cott]'s a message came to her,
that Pres[iden]t Monroe would call on her between 7 &
8 o'clock. - I hurried away, as I did not wish
to meet so great a personage. He did in fact
call between 8 & 9 o'clock.

Thursday ev[enin]g - 10 July - 1817.

Sunday 6 July

On Sunday ev[enin]g last, I called at M[r] Greele's, &
at Uncle J. Sewall's. At the latter place, a straw-ber-
ry party was talked of for Monday afternoon, & I
was urged to come - I had great fears that my

Strawberry party

business would not admit of it - but as it hap-
pened, that the Boston brigade was reviewed on that
day by the Pres[iden]t, which made it a holiday, I
determined to indulge myself - procured a horse
& joined the party, which consisted of Uncle Sew-
all's & M[r] Greele's families, Aunt May - Cousin
Henry D. S[ewall] & wife - Cousin Sam[uel] Sewall -

M[rs] Greele, beinge quite sick, was not with us, nor

was Cousin Anne, who preferred staying with her sister, from a fear, that she might need her attention. - We went to a small retired cottage by the side of a small pond, & mill stream in West Cambridge - We had soon a table loaded with strawberries, which almost as soon disappeared. We were clamorous for a fresh supply - but the unexpected arrival of another party from Boston put the good old lady to her trumps - & it was with difficulty a few more were obtained - We walked - Mr Greele introduced the sport of trying to walk to some object blind-folded - This was rather uninteresting to me - but I joined in the merriment it produced - // - I had a charming ride

home, for it had then become quite cool. - I was highly gratified with the afternoon's excursion. I felt like the member of a family - & as if there were some links that bound me to my species. -

Tuesday & Wednesday passed in the ordinary way.

Tea-party at Mr Loring's 14 July -

This evening I have passed at Mr C. Loring's at a tea-party, where I found a large assemblage of brilliant young ladies. - My old friend Mrs Cunningham was there. I was glad to meet her once more, & to renew an acquaintance, which

circumstances have in some degree suspended. -
Her father was confined to his chamber in conse-
quence of having broken the Achilles tendon. I
went up to see him, & had considerable conver-
sation with him. - I was gratified in having
an invitation to this party, because it affords me

an opportunity to renew my visits to Mr Loring's family,
which had been so long interrupted, that I did not
well know how to resume them.

Mr Hale, a father

Yesterday or to-day MrHale was made a father,
by the birth of a daughter - -

Pres[iden]t leaves Boston

The President left town on Tuesday morn-
ing for Marblehead - and is now at Salem.
On Monday morning he went to Cambridge,
& received a degree of L.L.D. The performances

Honors to the Pres[ident] at Cambridge

upon this occasion are said to have been very
interesting, & the Pres[ident] to have discovered great
feeling -

Sunday - 13 July - 1817 - noon -

Ante [Journal] E [page] 26

I have attended worship at Mr Channing's, where
I heard from him an eloquent & impressive sermon
on "*forgetfulness of God*" - Text - "*They have forgotten*
my mercies, and have been unmindful of the rock of
their salvation." (Isaiah) - Mr Channing pourtrayed
the character of a class of men, unfortunately too

Thy.



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numerous, who profess themselves Christian, & assent
to the great truth of religion, who are even exempt
from profligacy & vice, regular in their lives & conver-
sation, habitually observant of the forms of religion, but
whose hearts are cold and languid - their desires
of virtue weak & low - their sense of God's goodness
feeble & transient, awakening no feelings of gratitude
or love towards him - no submission to his will- In truth -
they forget him, his mercies, the terms & the rewards
of eternity - This is an extremely dangerous state - It be-
sides unnatural & unreasonable. Mr C[hanning] closed with
a sublime & spirited appeal to our reason & conscience.
He placed before us, in his peculiarly striking manner,
the majesty, the power & the goodness of God - our entire
dependance on him - & the innumerable titles, which
he has, to our highest gratitude & veneration - our
warmest & most sincere love. - This sermon was
delivered with a propriety & fervor, which are unusu-
al, even for Mr C[hanning].

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Sunday Evening.

Attended again at Mr Channing's this afternoon. The
desk was filled by Mr Lamson, a young gentleman,
who has lately commenced preaching. - His manner
was tolerably good. His sermon was on "*Humility*" -
Text - "*He that humbleth himself, shall be exalted*" -
He described the nature of Christian humility by
its operation in particular instances. There was a
good deal of thought & reflexion - and some force of

language - but too much attention to style - too
much of that elaborateness & dress, into which young
preachers are apt to fall.

Sunday noon - 20 July - 1817.

I rose this morning at a very early hour, &
enjoyed a fine cold bath at W[est] Boston bridge. -
It has had a fine effect upon my health &
spirits -

I read before meeting several pages of *Tay-
lor's Holy Living* - At Meeting, I heard from
M[r] Channing one of his excellent discourses,

on "*the character, which our Religion demands*"
Rom[ans] [chapter] 8 - [verse] 9 - "*If any man have not the spirit of Christ, he is none of him*" - The object of this sermon was to shew, that
to be Christians, we must not merely perform single & occa-
sional acts of obedience, or be sometimes influenced by
holy & devout feelings, while in the general tenor of our
life & conduct, we are as regardless of religion, as if we
had never heard of it. Religion must be the frame,
& temper of our minds - it must form our character -
We must [be] continually under its influence. We must
have the spirit of Christ - that is, his temper &
character - As we do not call a man avaricious,
because he in one or two instances refuses relief
to the poor - but because the desire of wealth is
the habitual tendency of his mind - his character -
so to be religious, it is not enough to be at inter-

vals devout & obedient - We must be so from an

inward & prevailing principle - operating at all times, &
in all places - We all know what is meant by
character - It is something very distinct from
occasional acts - It is that pervading principle,
which discovers itself in every look & gesture - which
the individual cannot by any pains conceal for
a long time together - So should it be with the
true love of God - It must pervade the heart -
It must be a perpetual & never-failing spring of
gratitude & praise to him. - It is the same
with the love of our neighbor - The very term used
"*love*" expresses a temper & disposition of the mind - Christian charity must be a governing principle.

Mr C[hanning] closed with some impressive remarks
upon the great danger of mistaking in regard to the
character required of us. - It is, because the love
of God must be ~~as~~ permanent & pervading, that it
is in scripture so frequently enjoined on us, not to

give our affection to the world - for we cannot love
God, if we suffer ourselves to be entirely absorbed in the
pleasures & pursuits of this life. - It was the duty of
every one to examine himself, & consider whether
he had attained that temper & spirit, which Christianity enjoins -

Sale of M[rs] Scott's dower	On Tuesday last, in pursuance of a public advertisment, the estate ~~of~~ now occupied by my Aunt M[rs]Scott, was offered on a lease for her life at auction. I went to the sale. The sight of the ill-boding flag, waving triumphantly over her gate, filled me with melancholy. - I found Aunt S[cott] seated with Aunt J. Sewall in her chamber, quite unwell - The lease was bid off at $1900 per ann[um]. On Friday, a part of her furniture was sold - This sale I did not attend. Nothing else of any importance -
	142 **Sunday ev[enin]g - 20 July - 1817.** I have heard this afternoon a sermon from M[r] Channing on the "*influence of society in forming our characters*" - "*He that walketh with the wise, shall be wise*" - Proverbs. - M[r] C[hanning] in his usual clear & discriminating manner, illustrated & enforced the three propositions - that from our frame & situation our characters were necessarily very much influenced, by those with whom we live or converse - that this constitution of things was productive of the greatest benefits - but at the same time attended with evils - that it ~~was~~ is our duty to be watchful to chuse that course of conduct, which will best avoid these evils, and promote these benefits. - At our birth we were committed, helpless, to the

care of others - human beings were first our instructors,
& patterns - then succeed commands & authority - then
the powerful influence of praise & censure - // - We

assume the hue of those around us. If we retire
to solitude, in order to think & muse for ourselves,
still the power of society follows us - the examples, the
arguments, the opinions of others recur, & when we
least suspect it, exert a powerful influence over
our will. ^ If any other proof were wanting, it m[igh]t be found in "national character". - // - Great were the blessing
from the principle of our nature. How great the
stock of knowledge, which is communicated from others!
We receive indeed error with truth - but the bal-
ance is on the side of truth. - Our instructors are our
friends. They are solicitous to give us the best knowledge,
which they possess. - If left to make our way alone, how
slow & painful would be our progress! - It is by
this principle, that the improvement of one age are
transmitted to another - (During a part of this branch,
my thoughts wandered, & I did not attend suff[icientl]y to
remember it) - // - It is our duty to select
carefully those with whom we shall associate. We

shall insensibly acquire their habits, & imitate their
virtues - "*If we walk with the wise, we shall be wise*"
- On the other hand, it was our duty to shun
those, who might corrupt & debase us - No
one could associate with the bad, & be secure. -
Hardly can we enter for a few hours into a so-

cial circle, without acquiring their tone of thought
& conversation. -

Sunday ev[enin]g 10 o'clock - 13 July. 1817.

I have returned from my evening visits, the last
of which has been at Uncle Sewall's, where I pas-
sed an hour most delightfully - I found Miss Sterns
& Miss Robie at home - & Uncle & Aunt S[ewall] returned
soon after I went in - - Aunt S[ewall] proposed to me a
question, which it seems had been agitated in
a circle of ladies, in which Miss Robie had been
lately present - viz[it] [*namely*] Supposing a person sure of
life for 80 years, and the alternative offered him

of great wealth in the first or the last 40, which
would be the wisest choice?" - I had no hesi-
tation in deciding for the last 40 - & I was
happy to find, that this corresponded with
the opinion of Aunt S[ewall] - of Uncle S[ewall], & of
Miss Robie. -

My first visit this ev[enin]g was, with M^{r} Mans-
field, to M^{rs} Humphrey. I found her in a
house, belonging to M^{r} H[umphrey] to which they re-
moved about a year since. - She seemed pleased
to see us. M^{rs} Turner, her mother, came in, while
I was there. I had never seen her before. -
M^{r} H[umphrey] was not at home, having gone to-day
to Weymouth -

Next I called at Aunt Scott's - She had
gone to Dorchester, but returned while I was
there - & seemed to be in good health &
spirits.

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Sunday noon - 27 July. 1817.

I have attended worship at M[r] Channing's - & heard
an admirable sermon from him upon "*faith & works*"
Rom[ans] [chapter] 3 – [verse] 28 - "*Therefore we conclude, that a man is justified by faith without the deeds of the law*" -
M[r] C[hanning] began by remarking that the controversy
~~bet[ween]~~ as to the importance of faith or works to sal-
vation had filled no small space in the history
of the Church - that it influenced the opinions
of the present day - and therefore commanded
attention. - It began at the reformation. The monstrous
- absurd doctrine was maintained by the Church
of Rome, that the saints & martyrs had per-
formed good works eno[ugh] not only for their own sal-
vation, but to constitute ~~of~~ a stock of merit to sup-
ply the deficiencies of others. That this treasure
was at the disposal of the Pope, who by dispensa-
tions and indulgences could communicate merit

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without any good deeds, & even to the greatest sinners.
These indulgences were made an article of traffic
to supply the exhausted treasury of Leo, and
were sold in great numbers in Germany, assu-
ming to pardon all sins, past, present and to

come, and the legate who vended them, declared
that he had saved more souls by their means
than St. Peter by his preaching - The zeal of
Luther was awakened ag[ain]st this abuse - and he
exposed the fallacy of the supposition, that the
good works of the saints could procure justifica-
tion for others. He denied, that their own salva-
tion had been, or could be, the fruit of their
good works - much less could they contribute
any thing to the salvation of others. - In his
zeal, he maintained, that good works were not
at all effectual to acceptance; that the only
condition was to believe that Christ had died for

us, & that each individual should be firmly persuaded that
the saviour's sufferings were, in his individual case, effectu-
al to his redemption. - Hardly could there be found
so striking an instance of the tendency to go from
one extreme to another - In his zeal to expose
one error Luther had then fallen into anoth-
er, hardly less dangerous. - He founded
his doctrine principally on the words of the text.
But it was evident from the whole of this epistle and
from considering the circumstances under which it was
written, that St. Paul intended something very
different from the doctrine, that faith was ~~more~~
~~important~~ effectual without practice. He could
not mean this, without contradicting the whole
tenor of his master's instructions. - Among the early
Christians, there were many converts from the Jewish
religion, who strenuously maintained that an

observance of the ceremonies & rites enjoined by the law

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of Moses was still necessary, & that to secure salvation, the law must be added to the Gospel - and that therefore the gentile converts must be circumcised, and conform in other respects to the positive institutions of Jewish law, or they could not be saved. St. Paul in this chapter opposes this opinion. He maintains that Christian faith alone procured salvation & superseded the merely positive parts of Moses institutions. Not that by Christian faith we are to understand mere belief in the doctrines, without holy living. Obedience is the vital part of faith. St. Paul did not intend to separate them. He meant by the works of the law, not the obedience of a Christian to the moral precepts of the Saviour, but the outward conformity to Jewish ceremonial observances. - In later times, however, this text had been much relied on, to shew, that doctrine alone, without practice, was the important con-

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cern of a Christian. Many had been led to reject good works as having any influence in securing our salvation. This was indeed a dangerous error.

But it was also necessary to remark, that many were disposed in their zeal for good works to depress too much the importance of the doctrines



of Christianity. Many were ready to say, "*of what importance is it what we believe, if we are correct in our lives*?" This is a dangerous mistake. It is indeed true, that the great object of religion is to amend the heart, and to lead men to holy & obedient lives. But it is not merely by precepts, that this effect can be produced. Precepts point out the way, but doctrines are the storehouse of incitement & motives to walk in it - Were it necessary to determine the point, he should even say, that doctrines were of greater influence than precepts in producing that inward disposition of mind, which it is the object of religion to cherish. In one page of scripture we meet with the precept "*thou shalt love the Lord, thy God, with all thy heart*".

In another, we find the doctrine that "God so loved the world, that he gave his only-begotten son to redeem & save us." - Which of these, the naked precept, or the sublime ~~doctrine~~ truth unfolded in the doctrine, was most calculated to move the heart to gratitude & love of God? - Again, in one part of scripture we are commanded "*Thou shalt love thy neighbor as theyself*" - In other parts we are taught, "*that Jesus Christ so loved us, that he left his celestial glory, and became flesh, for our salvation - that he gave himself for us - and that in his glorified state, he ever lives to make intercession for us*" - Would the mere precept dispose the heart to benevolence as powerfully as the veneration & gratitude excited by that perfect

example of love & benevolence contained in
the doctrine? - Mr C[hanning] after largely & elo-

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quently discussing this branch of the subject, concluded
with inculcating, that in truth the doctrine & the
precepts were inseparable - that to disunite
them, was to destroy the good effects of both - and
that it was the duty of Christians, while they seri-
ously attended to the doctrines, to be also strictly
watchful that these doctrines should have their
proper effect upon their hearts & lives -

Sunday ev[enin]g - 27 July 1817.

This afternoon Mr Channing's desk was
filled by the Rev[erend] Mr Kendall of Plymouth,
who del[ivered] an interesting & instructive sermon
upon the defence of Paul before Agrippa -
"~~*And*~~ *Then Agrippa said unto Paul, Almost
thou persuadest me to be a Christian*" - Acts -
[chapter] 26 - [verse] 28 - Mr K[endall] noticed the striking circum-
stances of Paul's conversion, his apprehension & trial -
And then placed in view, the singular dignity & elo-

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quence of his defence - the causes of its power-
ful effect upon Agrippa's mind - & the different
impressions produced upon the mind of Festus,
who not being a Jew, was probably ignorant
of their prophets & laws. - Mr K[endall] placed
great stress upon the miraculous conversion of
Paul, as an evidence of the truth of Christianity.

It was impossible, he observed, that one of Paul's education & understanding, whose prejudices were all ~~inclined~~ ^ strongly set ag[ain]st Christianity, should have made a mistake in this particular. He was accompanied also by many, who saw the light, & heard the voice, tho' they understood it not - Paul also remained blind for three days, till his sight was restored by Ananias - -

After meeting I called to see Uncle May, who has been sick all the week - M^r^ Greele

Miss Robie, Miss Sterns, & Cousin Ann Sewall came in soon after - Uncle May came down stairs - and we had half an hour of very pleasant talk - particularly upon the subject of M^r^ Channing's morning sermon. -

I called in the evening at Aunt Scott's, who, to my great sorrow, was so unwell as to be up stairs - I was told, that she seemed much debilitated. I very much fear, that her change of situation will prey upon her spirits, & shorten her life. -

I then called at M^r^ Loring's, where I have not before been, without special invitation, for ~~more~~ nearly two years. I found there a pleasant circle - was cordially received, and passed an hour very pleasantly.

It was a bright moonlight evening, as I walked in the mall, till I was too much fatigued to walk any more. On my return, I found myself very sleepy, & soon retired

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Sunday - 27 July, 1817.

Review of past week

In the past week nothing of much importance has occurred. An incident, which happened on Wednesday, shews the peculiar delicacy of Mr Prescott's feelings & treatment towards me - He informed me of his intention to go for a week into the country - and concluded with saying that afterwards he would keep shop for me a week, if I were disposed to do the same. -

Mr Prescott's kindness

B. L. Oliver

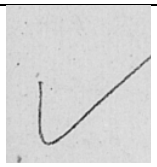
B. L. Oliver surprized me by calling on Wednesday. He surprized me still more, when he said, that he was going to Baltimore - He sailed, I believe, yesterday.

Dine at Parkman's

On Friday the Rev[erend] F. Parkman called on me at a late hour, requesting me to excuse ceremony, & to dine with him, with a few friends. I went, & found there Miss Cabot, to whom my friend P. has lately been engaged, her brother, Mr S. Cabot J[unior],

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Rev[erend] Mr Ware J[unior] - & several of the family - Conversation was not very brisk, nor very instructive. However, it passed off very well.



W[illiam] White

Yesterday forenoon, as I sat in Court, I was suddenly accosted by my old friend W[illiam] White, whom I had not seen for some time. I was glad to see some evidences of improvement in his health. -

Aunt Scott's estate leased

An arrangement has been made in the course of the week respecting Aunt Scott's estate. It is leased to Cotting for the life at $1000 per ann[um].

Sunday - 3 Aug[ust] 1817. -

Mr Channing's morning sermon was on "*the continued existence and agency of Christ on man's behalf*" - Hebrews [chapter] 7 - [verse] 25 - "*seeing he ever liveth to make intercession for them*" - I have not time for so full an account of this excellent sermon, as I should