

<p>Arrival of Pres[iden]<sup>t</sup> of U[nited] S[tates]</p>	<p style="text-align: center;"><b>123</b></p> <p style="text-align: center;"><b>Thursday ev[enin]g 3 July - 1817.</b></p> <p>Yesterday James Monroe, pres[iden]<sup>t</sup> of U[nited] States, made his entrance into Boston - He is now on a tour to the middle &amp; eastern states - and in returning intends, it is said, to visit the lake shore &amp; 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, &amp; committee of arrangements - a procession was then formed, under the escort of a squadron of cavalry, and composed of the civil &amp; military officers, a numerous cavalcade - &amp; 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 &amp; was escorted by the Cadets to the Ex-Coffee House, where apartments had been furnished</p>
<p><b>(image H_0130)</b></p>	<p style="text-align: center;"><b>124</b></p> <p>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 &amp; show had in it very little heart. M<sup>r</sup> M[onroe]'s friends indeed might have been willing to do honor to the man, &amp; to rejoice in the election, to which</p>



	<p style="text-align: right;"><b>126</b></p> <p>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 &amp; harmonious 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 tendency 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 &amp; elevation - a tone of authority &amp; greatness - with the most perfect condescension and sympathy in the wants &amp; distresses of others. - The instances, which I now recollect, are those of the raising of Lazarus - &amp; of the son of the widow of Nain - the curing of the blind</p>
	<p style="text-align: right;"><b>127</b></p> <p>beggar by the way side - the benedictions of the sermon on the mount - the walking on the sea, &amp; the encouraging words spoken to the disciples, when trembling with fear - his conduct at the transfiguration - &amp; lastly, his discourse &amp; conduct at the last supper, &amp; in the garden, where he was betrayed, <sup>^</sup> &amp; before his accusers - <del>He next</del> M<sup>r</sup> C[hanning] next exposed the union of the most lively sensibility &amp; tenderness, with unexampled fortitude - The instances adduced were - of his tenderness, his behaviour at the raising of Lazarus, when the Saviour often dissolved in tears - his presenting to the mother with his</p>

	<p>own hand, the damsel he had raised - his troubled spirit, when he foresaw the treason of Judas - of the fortitude <del>the instances were</del>, was shewn in his last sufferings - And here M<sup>r</sup> C[hanning] replied to an objection, which might be made, that in this instance he appeared overpowerd with grief, &amp; fell to the ground - But he fell, not in despair, but to</p>
<p>Dine at Aunt Scott's - probably for the last time</p>	<p style="text-align: right;"><b>128</b></p> <p>worship the God of all truth - His concern &amp; trouble was necessary, as he was subject to all human feelings &amp; passions. Nor is it the perfection of our character not to feel, but to support suffering with calmness &amp; resignation. -</p> <p>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<sup>rs</sup> Prescott of Portsmouth, whom I saw there frequently six years since - Miss Mary Davis - M<sup>rs</sup> Clap - Two Miss Gardners, &amp; M<sup>r</sup> Greenough - // - After meeting in the morning, I called at Uncle J. Sewall's, having attended M<sup>rs</sup> Henry D. Sewall from meeting - I found Aunt S[ewall] at home, &amp; passed half an hour very agreeably -</p> <p>This afternoon, The President attended worship</p>
	<p style="text-align: right;"><b>129</b></p> <p>at M<sup>r</sup> Channing's. We had of course a very</p>

<p>Sermon before Pres[iden]' Monroe</p>	<p>crowded house - M<sup>r</sup> Channing delivered a very excellent sermon from the text - <i>“And now abideth faith, hope, charity - but the greatest of these is <u>charity</u>”</i> - After explaining the force &amp; signification of the term <i>“charity”</i>, as meaning a wide &amp; extended benevolence - &amp; nearly the same as <i>“love”</i> - M<sup>r</sup> C[hanning] proceeded, with great ingenuity &amp; eloquence, to unfold &amp; 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 &amp; 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</p>
	<p style="text-align: right;"><b>130</b></p> <p>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, &amp; the common feelings of humanity. - The Jews regarded the people of all other nations as enemies, &amp; 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 - &amp; was ready to bleed &amp; die to assist in enslaving all other people - &amp; in depriving the barbarian of the only blessing left him, that of perfect freedom. - But Christianity has laid the only sane foundation of patriotism -</p>


	<p>in inculcating a regard to public morals, &amp; a desire to elevate the character of society - There was in this respect a remarkable difference between</p>
<p>4<sup>th</sup> July 1817 - Pres[iden]t Monroe</p>	<p style="text-align: right;"><b>131</b></p> <p>modern &amp; antient times. Antiently nations were regarded as a whole, &amp; their happiness, was thought to consist in military glory, power, &amp; opulence - Now, the happiness of the nation was sought in <del>the</del> attending to particulars, &amp; in promoting domestic &amp; social virtues - in encouraging education &amp; useful arts - and in the general diffusion of religion &amp; morality. - This was the only sure basis of national prosperity. Many nations possessing the most fruitful soil, &amp; the kindest sky, were yet in a wretched state of degradation - External advantages were of little avail without a regard to religion &amp; duty . -</p> <p>On Friday (4<sup>th</sup> July) I received an invitation to dine at Uncle J Sewall's, in company with M<sup>rs</sup> Hinckley. This I gladly accepted.</p>
<p>Channing's oration</p>	<p style="text-align: right;"><b>132</b></p> <p>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[ui]re - 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</p>

	<p>I heard. And all that I have heard speak of it since have given a very good acc[oun]t of it. It was received with great applause. President Monroe was one of the auditors. -</p> <p>I went after dinner with Thomas Sewall 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 -</p>
<p>Sunday 6 July</p> <p>Strawberry party</p>	<p style="text-align: center;"><b>133</b></p> <p>While I was at Aunt S[cott]'s a message came to her, that Pres[iden]t Monroe would call on her between 7 &amp; 8 o'clock. - I hurried away, as I did not wish to meet so great a personage. He did in fact call between 8 &amp; 9 o'clock.</p> <p style="text-align: center;"><b>Thursday ev[enin]g - 10 July - 1817.</b></p> <p>On Sunday ev[enin]g last, I called at M<sup>r</sup> Greele's, &amp; at Uncle J. Sewall's. At the latter place, a straw-ber-ry party was talked of for Monday afternoon, &amp; I was urged to come - I had great fears that my 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 &amp; joined the party, which consisted of Uncle Sew-all's &amp; M<sup>r</sup> Greele's families, Aunt May - Cousin Henry D. S[ewall] &amp; wife - Cousin Sam[uel] Sewall -</p>

	<p style="text-align: right;"><b>134</b></p> <p>M<sup>rs</sup> Greele, being 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, &amp; 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 - &amp; it was with difficulty a few more were obtained - We walked - M<sup>r</sup> 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</p>
<p>Tea-party at M<sup>r</sup> Loring's 14 July -</p>	<p style="text-align: right;"><b>135</b></p> <p>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 - &amp; as if there were some links that bound me to my species. -</p> <p style="text-align: center;">Tuesday &amp; Wednesday passed in the ordinary way.</p> <p style="text-align: center;">This evening I have passed at M<sup>r</sup> C. Loring's at a tea-party, where I found a large assemblage of brilliant young ladies. - My old friend</p>



	<p>M<sup>rs</sup> Cunningham was there. I was glad to meet her once more, &amp; to renew an acquaintance, which circumstances have in some degree suspended. - Her father was confined to his chamber in consequence of having broken the Achilles tendon. I went up to see him, &amp; had considerable conversation with him. - I was gratified in having an invitation to this party, because it affords me</p>
<p>M<sup>r</sup> Hale, a father</p> <p>Pres[ident] leaves Boston</p> <p>Honors to the Pres[ident] at Cambridge</p> <p>Ante [Journal] E [page] 26</p> <p>Thy.</p>	<p style="text-align: center;"><b>136</b></p> <p>an opportunity to renew my visits to M<sup>r</sup> Loring's family, which had been so long interrupted, that I did not well know how to resume them.</p> <p>Yesterday or to-day M<sup>r</sup>Hale was made a father, by the birth of a daughter - -</p> <p>The President left town on Tuesday morning for Marblehead - and is now at Salem. On Monday morning he went to Cambridge, &amp; received a degree of L.L.D. The performances upon this occasion are said to have been very interesting, &amp; the Pres[ident] to have discovered great feeling -</p> <p style="text-align: center;"><b>Sunday - 13 July - 1817 - noon -</b></p> <p>I have attended worship at M<sup>r</sup> Channing's, where I heard from him an eloquent &amp; impressive sermon on "<i>forgetfulness of God</i>" - Text - "<i>They have forgotten my mercies, and have been unmindful of the rock of their <u>salvation</u>.</i>" (Isaiah) - M<sup>r</sup> Channing portrayed</p>

	<p>the character of a class of men, unfortunately too</p>
	<p style="text-align: right;"><b>137</b></p> <p>numerous, who profess themselves Christian, &amp; assent to the great truth of religion, who are even exempt from profligacy &amp; vice, regular in their lives &amp; conversation, habitually observant of the forms of religion, but whose hearts are cold and languid - their desires of virtue weak &amp; low - their sense of God's goodness feeble &amp; transient, awakening no feelings of gratitude or love towards him - no submission to his will- In truth - they forget him, his mercies, the terms &amp; the rewards of eternity - This is an extremely dangerous state - It besides unnatural &amp; unreasonable. M<sup>r</sup> C[hanning] closed with a sublime &amp; spirited appeal to our reason &amp; conscience. He placed before us, in his peculiarly striking manner, the majesty, the power &amp; the goodness of God - our entire dependance on him - &amp; the innumerable titles, which he has, to our highest gratitude &amp; veneration - our warmest &amp; most sincere love. - This sermon was delivered with a propriety &amp; fervor, which are unusual, even for M<sup>r</sup> C[hanning].</p>
	<p style="text-align: right;"><b>138</b></p> <p style="text-align: center;"><b>Sunday Evening.</b></p> <p>Attended again at M<sup>r</sup> Channing's this afternoon. The desk was filled by M<sup>r</sup> Lamson, a young gentleman, who has lately commenced preaching. - His manner was tolerably good. His sermon was on "<i>Humility</i>" - Text - "<i>He that humbleth himself, shall be exalted</i>" - He described the nature of Christian humility by</p>

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 *Taylor's Holy Living* - At Meeting, I heard from M<sup>r</sup> Channing one of his excellent discourses,

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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 & occasional 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

	<p>the habitual tendency of his mind - his character - so to be religious, it is not enough to be at intervals devout &amp; obedient - We must be so from an</p>
	<p style="text-align: right;"><b>140</b></p> <p>inward &amp; prevailing principle - operating at all times, &amp; 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 &amp; 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 &amp; never-failing spring of gratitude &amp; praise to him. - It is the same with the love of our neighbor - The very term used “love” expresses a temper &amp; disposition of the mind - Christian charity must be a governing principle.</p> <p style="padding-left: 40px;">M<sup>r</sup> 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 &amp; pervading, that it is in scripture so frequently enjoined on us, not to</p>
	<p style="text-align: right;"><b>141</b></p> <p>give our affection to the world - for we cannot love God, if we suffer ourselves to be entirely absorbed in the pleasures &amp; pursuits of this life. - It was the duty of every one to examine himself, &amp; consider whether he had attained that temper &amp; spirit, which Chris-</p>

Sale of  
M<sup>rs</sup> Scott's dower

tianity enjoins -  
  
On Tuesday last, in pursuance of a public advertisement, the estate of now occupied by my Aunt M<sup>rs</sup>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 -

**Sunday ev[en]g - 20 July - 1817.**

I have heard this afternoon a sermon from M<sup>r</sup> Channing on the "*influence of society in forming our characters*" - "*He that walketh with the wise, shall be wise*" - Proverbs. - M<sup>r</sup> 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. -

	<p>At our birth we were committed, helpless, to the care of others - human beings were first our instructors, &amp; patterns - then succeed commands &amp; authority - then the powerful influence of praise &amp; censure - // - We</p>
	<p style="text-align: right;"><b>143</b></p> <p>assume the hue of those around us. If we retire to solitude, in order to think &amp; muse for ourselves, still the power of society follows us - the examples, the arguments, the opinions of others recur, &amp; when we least suspect it, exert a powerful influence over our will. ^ If any other proof were wanting, it might be found in "national character". - // - Great were the blessings 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 balance 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 &amp; 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, &amp; I did not attend sufficiently to remember it) - // - It is our duty to select carefully those with whom we shall associate. We</p>
	<p style="text-align: right;"><b>144</b></p> <p>shall insensibly acquire their habits, &amp; imitate their virtues - <i>"If we walk with the wise, we shall be wise"</i> - On the other hand, it was our duty to shun those, who might corrupt &amp; debase us - No</p>

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

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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<sup>r</sup> Mans-  
field, to M<sup>rs</sup> Humphrey. I found her in a  
house, belonging to M<sup>r</sup> H[umphrey] to which they re-  
moved about a year since. - She seemed pleased  
to see us. M<sup>rs</sup> Turner, her mother, came in, while  
I was there. I had never seen her before. -  
M<sup>r</sup> H[umphrey] was not at home, having gone to-day

	<p>to Weymouth -</p> <p>Next I called at Aunt Scott's - She had gone to Dorchester, but returned while I was there - &amp; seemed to be in good health &amp; spirits.</p>
	<p style="text-align: center;"><b>146</b></p> <p style="text-align: center;"><b>Sunday noon - 27 July. 1817.</b></p> <p>I have attended worship at M<sup>r</sup> Channing's - &amp; heard an admirable sermon from him upon "<i>faith &amp; works</i>" Rom[ans] [chapter] 3 – [verse] 28 - "<i>Therefore we conclude, that a man is justified by faith without the deeds of the law</i>" - M<sup>r</sup> C[hanning] began by remarking that the controversy <del>bet[ween]</del> as to the importance of faith or works to salvation 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 &amp; martyrs had performed good works eno[ugh] not only for their own salvation, but to constitute <del>of</del> a stock of merit to supply the deficiencies of others. That this treasure was at the disposal of the Pope, who by dispensations and indulgences could communicate merit</p>
	<p style="text-align: center;"><b>147</b></p> <p>without any good deeds, &amp; even to the greatest sinners. These indulgences were made an article of traffic to supply the exhausted treasury of Leo, and</p>



were sold in great numbers in Germany, assuming 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 justification for others. He denied, that their own salvation 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

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us, & that each individual should be firmly persuaded that the saviour's sufferings were, in his individual case, effectual 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 another, 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

	<p>Christians, there were many converts from the Jewish religion, who strenuously maintained that an observance of the ceremonies &amp; rites enjoined by the law</p>
	<p style="text-align: right;"><b>149</b></p> <p>of Moses was still necessary, &amp; 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 <u>Christian faith</u> alone procured salvation &amp; 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-</p>
	<p style="text-align: right;"><b>150</b></p> <p>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.</p> <p>But it was also necessary to remark, that</p>



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*".

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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

	<p>dispose the heart to benevolence as powerfully as the veneration &amp; gratitude excited by that perfect example of love &amp; benevolence contained in the doctrine? - M<sup>r</sup> C[hanning] after largely &amp; elo-</p>
	<p style="text-align: right;"><b>152</b></p> <p>quently discussing this branch of the subject, concluded with inculcating, that in truth the doctrine &amp; 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 seriously attended to the doctrines, to be also strictly watchful that these doctrines should have their proper effect upon their hearts &amp; lives -</p> <p style="text-align: right;"><b>Sunday ev[ening] - 27 July 1817.</b></p> <p>This afternoon M<sup>r</sup> Channing's desk was filled by the Rev[erend] M<sup>r</sup> Kendall of Plymouth, who del[ivered] an interesting &amp; instructive sermon upon the defence of Paul before Agrippa -</p> <p><i>"And Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian"</i> - Acts - [chapter] 26 - [verse] 28 - M<sup>r</sup> K[endall] noticed the striking circumstances of Paul's conversion, his apprehension &amp; trial - And then placed in view, the singular dignity &amp; elo-</p>
	<p style="text-align: right;"><b>153</b></p> <p>quence of his defence - the causes of its powerful effect upon Agrippa's mind - &amp; the different impressions produced upon the mind of Festus, who not being a Jew, was probably ignorant of their prophets &amp; laws. - M<sup>r</sup> K[endall] placed</p>

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~~ <sup>^ strongly set</sup> 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<sup>r</sup> Greele

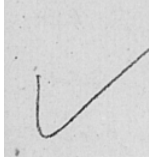
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Miss Robie, Miss Sterns, & Cousin Ann Sewall came in soon after - Uncle May came down stairs - and we had half an hour of very pleasant talk - particularly upon the subject of M<sup>r</sup> Channing's morning sermon. -

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<sup>r</sup> Loring's, where I have not before been, without special invitation, for ~~more~~ nearly two years. I found there a pleasant circle -

	<p>was cordially received, and passed an hour very pleasantly.</p> <p>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, &amp; soon retired</p>
<p>Review of past week</p> <p>M<sup>r</sup> Prescott's kindness</p> <p>B. L. Oliver</p> <p>Dine at Parkman's</p>	<p style="text-align: center;"><b>155</b></p> <p style="text-align: center;"><b>Sunday - 27 July, 1817.</b></p> <p>In the past week nothing of much importance has occurred. An incident, which happened on Wednesday, shews the peculiar delicacy of M<sup>r</sup> Prescott's feelings &amp; 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. -</p> <p>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.</p> <p>On Friday the Rev[erend] F. Parkman called on me at a late hour, requesting me to excuse ceremony, &amp; to dine with him, with a few friends. I went, &amp; found there Miss Cabot, to whom my friend P. has lately been engaged, her brother, Mr S. Cabot J[unior],</p>
	<p style="text-align: center;"><b>156</b></p> <p>Rev[erend] M<sup>r</sup> Ware J[unior] - &amp; several of the family -</p>



W[illiam] White

Aunt Scott's estate  
leased

Conversation was not very brisk, nor very instructive.  
However, it passed off very well.

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 improve-  
ment in his health. -

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].