

Tuesday - 1 Nov[ember] 1820.

Wednesday & Thursday - 2 & 3 -

This day commenced the trial of a writ of right in the C[ommon] Pleas, in wh[ich] I was for de[fenda]nts. - It lasted till Thursday evening - & a verdict was returned on Friday morning for de[fenda]nts as to part only -

Saturday - 4 Nov[ember] 1820.

I went in the afternoon stage to M[arble]h[ea]d - We left town at a late hour - & it coming on very dark & rainy, we had in some respects a dangerous ride - The driver declared that for 5 miles he did not see his horses, & was obliged to leave the reins to his leaders, that they might keep the road - He passed a chaise of his own - and rubbed the wheel of it, thro' one entire revolution (I heard the noise, but supposed it a rock) and knew not that he had passed them, till he found after[war]ds they were behind, & on his arrival home was informed of the contact - Many persons travelling the same road missed their way, & were obliged to turn back, & put up at

up at Lynn - - I was however rewarded by the joyful reception I found at my Father's from all the family, preserved by God's goodness, in health, since I had last seen them - Cousin Mary C. Gray was there, and greeted me with a sister's affection - My Father I rejoiced to find in good health & spirits - but regretted to hear that his old friend, Capt[ain] J.

Wilson, was sick, & confined to his chamber, with some alarming complaints - -

**Sunday - 5 Nov[ember] 1820.
at Marblehead**

I attended all day at M^r Bartlett's - the weather was unpleasant, & none of the family accompanied me - - In the evening I called on most of my friends - and at M^r French's, whom I visited for the first time in his new habitation, I met M^r Bartlett -

Monday - 6 Nov[ember] 1820

Returned in the morning stage - & was at once immersed in business, & filled with anxiety -

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Tuesday - 7 Nov[ember] 1820.

The Supreme Court met, & to my infinite joy adjourned to Dec[ember] 4 - - I could not attend Tuesday meeting

Wedn[esday] 8 Nov[ember] 1820.

Attended the R[eligious] C[onversation] Meeting at M^r L. Tappan's - but was obliged to go late - The subject was one proposed by me from [Chapter] 3 John [verses] 17, 18 - designed to raise the question, whether all men are under condemnation, & only believers can be saved, whether they have had the gospel preached to them or not - - It was considerably discussed -

Sunday - 12 Nov[ember] 1820.

Attended S[unday] School in the morning - & had to wade

thither thro' a deep snow - wh[ich] began falling last night.

- M^r Channing again preached - & to my great joy appeared to be perfectly re-established in health - He delivered an excellent sermon from Matth[ew] [Chapter] 13 - [verse] 44 -
- He explained the meaning of the phrase "Kingdom of Heaven" - and then spoke of the unspeakable benefits of Christ's coming - that his future blessings should be called a "hidden treasure" could not surprize us - But

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even the present blessings, of his religion are in one sense secret & hidden - For it is a happiness of the mind - a "refined" & secret joy, of which none but the true disciple of Christ can have any conception - M^r C[hanning] then went on to consider in what this happiness of the true Chr[istia]n consists - It is in the approach of the mind to God - in removing by Ch[ristia]n self-denial every obstacle & barrier, wh[ich] prevents our souls becoming the abode of God - And no one can understand christianity, who does not feel the necessity of thus renouncing, & contending against every thing, wh[ich] prevents the approach of our souls to our Creator. - M^r C[hanning] described in fervent, energetic & sublime language the greatness of the change, which is experienced by one, whose cold & formal assent is converted into a living, practical conviction of God's existence, & of his all-pervading presence & providence - Have we this blessing? - If we have not, we can neither enjoy true

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happiness here, nor have any sure & certain hope

of happiness hereafter - - -

M^r Channing preached again in the afternoon,
His text was from Deut[eronomy] “Thou has forgotten the Lord,
that formed thee” - M^r C[hanning] considered the various causes
of our forgetfulness of God’s goodness - 1 - That his goodness
works unseen & secretly, while his power is demonstrated
more sensibly by the raging elements &c - 2 - The constan-
cy of God’s mercies - 3 - That by his kind Providence
most of his blessings are bestowed, thro’ our own activity -
He gives us powers, which we must exercise - 4 - We
often defeat God’s merciful arrangements, by our own
excess or vice - -

After meeting I called at Uncle Sewall’s, where
I passed near an hour - & then at Aunt Scott’s,
whom I found tolerably well - I did not
go out after tea, in consequence of the storm & bad
walking, my boots being soaked thro’ - I wrote
a letter to Miss H. L. Lewis -

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Tuesday - 14 Nov[ember] 1820.

M^r Brazer
ordained.

Ordination of M^r Brazer at Salem - In the evening,
the family meeting was holden at Uncle May’s. -

Wednesday - 15 Nov[ember] 1820.

Mass[achusetts]
Convention

This is an important day, the Convention for revising
the Constitution assembling at the State House, to pro-
ceed upon that delicate and interesting duty -

The venerable sage & patriot, John Adams, attended

as member from Quincy - He was elected President by an almost unanimous vote - and a committee being moved to inform him of the choice, C[hief] Justice Parker moved a series of resolutions to be presented to them, in which his various public services were detailed - The President sent from the Council Chamber, where the communication was made to him, a reply, that he would make a further communication shortly - and in a few minutes he sent in a letter declining the honour with the most feeling expressions

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of his gratitude & deep sense of the respect shown to him. -

C. J. Parker was then elected - & took the chair. - I have been told, that Pres[ident] Adams declares he has never received any public honour in his whole life, which was so grateful to his feelings as this - - -

Saturday - 18 Nov[ember] 1820.

Club at M^r Swett's - I met there my class mate Marston from Barnstable - and passed a pleasant ev[enin]g - conversation was of course principally upon the doings of the Convention.

Sunday - 19 Nov[ember] 1820.

Attended S[unday] School - M^r Channing's sermon in the morning was from Ecc[lesiasticus] - [Chapter] 12 - [verse] 13 - "Let us hear the conclusion of the whole matter - Fear God, & keep his commandments; for this is the whole duty of man" -

Obedience, Mr C[hanning] said, was strongly inculcated & enforced in the Old & the New Testament - And after some general remarks on the reasonableness & necessity of obedience or conformity to God's will, he proceeded to explain the nature of acceptable obedience - And

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1. Our obedience must be intentional - We must obey, because it is the will of God - If we conform to his will out of mere natural disposition, or because conscience dictates, but without reference to God, this is indeed morally right, but it is not what is meant by religious obedience - If this be all, the character is defective -
‡ Our virtue wants life, & growth & strength - -

2. Our obedience, to be acceptable, must be founded on just conceptions of God's character - We must obey not because we cannot resist his will, but because he wills nothing but what is wise and good - -

Some have represented God, as loving sway & dominion - but it is a pernicious error for us to suppose our Heavenly Father governed by merely human passions - and as accepting our obedience as a homage to his power - We can only obey God acceptably when we obey him as our rightful sovereign, whose will is to be done because it is always right & good.

3 - We must study to know God's will - The general precepts of religion are clear & cannot be mistaken - But in the application of them to our individual cases

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there is often much doubt & difficulty - It requires consid-

eration & inquiry. - If we do as God's will, what he has not commanded - much more, if he has forbidden it, we are more or less culpable, because inquiry would have removed our errors -

4 - We must resolve & intend to do God's whole will - No one indeed can be perfect - but the good man on purpose & intention is resolved to follow in all things God's law - If any man indulges voluntarily in one known sin, it is proof of an unsound heart -

This was one of M^r Channing's best sermons, & delivered in his most animated style - He had many members of the Convention to hear him - and among others the venerable Pres[ident] Adams, whose striking profile I could not but admire. -

Read Wood's letters in the Interval -
In the afternoon M^r Channing preached again -
- His sermon was on ensoriousness, or a disposition for uncharitable judgment of others - Text "Judge

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not, that ye be not judged - for with what judgment &c"

M^r C[hanning] began by remarking on the strong testimony contained in this text to the importance of our social duties - We are to be judged as we have judged others -
- The text however is confined to unfavourable judgments - the word might be translated "condemn" - - M^r C[hanning] then pointed out, & enlarged upon the causes of censoriousness - It was permitted us, to feel indig-

nant at vice, & to form an opinion of our neighbours' conduct - This precept, like others, must be taken with considerable latitude. It ~~extended~~ meant to reprove a disposition, or wish to find fault in others.

I called to see Aunt Scott after meeting - and in the ev[enin]g, after reading an Article on France in the Edinburgh Review, I called at M^r Ward's, & found M^{rs} W[ard] only at home - & then at M^r Quincy's, where I met M^r Bledker of Albany - M^r Savage - a M^r Jackson from Philadelphia -

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and M^r Bensen or Bronsan (the same gentleman I had met at Uncle May's last June - (See ante - p.14) - We talked of the Convention - Prof[essor] Everett's Law lectures &c &c - I found this visit so delightful that I could not get away till 9 o'clock - & so missed a visit I had intended to Uncle J. Sewall's & M^r Lee's -

Tuesday ev[enin]g 21 Nov[ember] 1820.

This has been a memorable day - In the morning M^r Quincy had the goodness to call, & invite me to dine at his house with Pres[ident] Adams - - The Court was to sit at ½ past 3 & I had a cause in near approximation; but I could not resist, & stipulating for an early departure, I accepted - I expected to meet only the venerable patriot - & the Lieut[enant] Gov[ernor] - But there were also present, Hon[ourable] Jno. Phillips - Miss^{rs} Jona[than] Phillips & Edw[ard] Phillips - and M^r Guild - - On entering, & be-

ing presented to the Pres[ident], he squeezed my hand very affectionately - and said "I did not know

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till lately, that you had any Quincy blood in you." -

This alluded to his having inquired, after my visit to him in Sept[ember] last concerning my connexion with Aunt Scott - wh[ich] led to the discovery of my distant relationship to the Quincy's - // - M^{rs} Q[uiincy] said, "They had often wondered what made M^r Gallison so clever a fellow, & now it was accounted for." There was some other pleasant jesting, till other company came in.

- M^{rs} Morton, mother of M^{rs} Q[uiincy] was also there.

- At table, the Pres[ident] was rather silent, but very pleasant - & seemed to enjoy highly what was said.

And he occasionally uttered a good thought, neatly expressed. - He said he heard Burke's speech at Warren Hasting's trial - and that M^r B[urke]'s voice was audible eno' - He was asked by Judge Phillips if there was any instance, except in America, in wh[ich] those persons, who had been at the head of a great nation, could live undisturbed in retirement - M^r Adams said, he remembered no such instance - The Queen of Sweden was very glad to escape from her dominions - - The late

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King of Engl[and] & Queen of Portugal lived in quiet, but they were both insane - - -

M^r Quincy gave, as a sentiment, "The Convention, & those whom it has delighted to honor" -

- The Pres[ident] to my surprize, after a momentary

pause, drank it & repeated the words - but he added - "and that is all, for I have never seen any body of men conduct with so perfect propriety one towards another" - - "The Secretary of State" was M^r Q[ui]ncy's next toast - He then excused himself for half an hour to go and organize a committee, of wh[ic]h he is chairman - Judge Phillips called on Pres[ident] Adams for a sentiment - The Pres[ident] waited but a moment, and premising that "the sentiments given to-day came home to our bosoms" - he said, he would give - "the Long life, for the good of others, to the donor of this house - and perpetual health & blessings to the donees" - This neat sentiment, alluding to the generous gift by the Lieut[enant] Governor, who was present, to M^{rs} Quincy, of the

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house, where we were dining, and into which M^r Q[ui]ncy has moved only a few weeks since, went to the hearts of all - M^{rs} Q[ui]ncy and her excellent daughter seemed to feel it deeply - -

I had been for some time waiting in trembling apprehension of the tinkling of the Court bell - & now, as it grew late, was obliged reluctantly to depart - I am not often so pleasantly situated.

I was not able to go to the Tuesday meeting at Uncle Sewall's, till a late hour - but I found a pleasant circle - and passed the hour happily.

Wedn[esday] 22 Nov[ember] 1820.

I should have gone to M[arble]h[ea]d to-day - but was obliged to attend a reference resp[ectin]g claims of Capt[ain]s Nye & Meek for commissions, which commenced at ½ past 4 and continued till 11 o'clock - - From the same cause I could not attend the R[eligious] C[onversation] Meeting tho' a very interesting subject was discussed - viz[it] [*namely*] the obligations of Christians as to the Lord's Supper.

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Thursday - 23 Nov[ember] 1820.

This is the anniversary of Thanksgiving - that day of grateful recollection, of kindred feeling, which spreads so lively a joy, and lights so bright a flame of social & family love, in all parts of our State - I had some weeks since resolved & promised my Father, that I would spend the day with him - and tho' the reference of yesterday - and the necessity of being in Court at 9 o'clock tomorrow morning, made it very inconvenient to me, I still determined not to disappoint him - - I therefore set out in a chaise at six o'clock A.M. - and after a pleasant ride reached M[arble]h[ea]d before the family had sat down to breakfast - viz[it] [*that is to say*] ½ past 8 - - They rec[eive]d me joyfully - and I felt myself happy - and that few, very few, had such cause to be thankful, as I have. - - I attended meeting, and heard from M^r Bartlett an excellent sermon on "the duty of Christian Com-

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munities to make public legal provision for the sup in-

struction in religion & morality” - - This sermon had undoubtedly a reference to the question, which must be agitated in the Convention now in sessions; whether the article on the subject or (of??) religion in the Bill of Rights shall be stricken out. -

M^r B[artlett] treated the subject with much ingenuity & candor.

- My pleasure at home was increased by Miss Lee and the little girls, El. & Ann. dining at my Fathers.

- But I was obliged to return at half past three, and reached Boston about six. - - I called in the evening at Uncle Sewall’s, where I found Miss Higginson from Salem - and passed an hour very delightfully - -

Sunday - 26 Nov[ember] 1820.

Attended S[unday] School in the morning - M^r Channing preached, and delivered a most able sermon on “our power to work out our own salvation, & our

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consequent duties” - Text from Philipp[ians] - - “Work out your own salvation with fear & trembling, for it is God, that worketh in you, both to will & to do, of his own good pleasure” - - M^r C[hanning] began by remarking on the importance & the difficulty of the subject - Different Chri[stia]ns entertain different views respecting it - one class maintaining, that we have no power to do any thing ourselves towards our own salvation - that we can only be saved by a sudden irresistible agency of God - Another class

believing, that God's spirit acts only, in supplying us with strength - in setting before us motives & sanctions - in revealing to us his own character & will - and that it is still in our power either to neglect & abuse, or to profit by, his gifts & powers - and all the privileges we possess - that we may resist the influence of his spirit, because he leaves us free agents - The text, M^r C[hanning] considered as distinctly inculcating the latter view - It represents God and man, as working together in this

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great work - M^r C[hanning] then proceeded to answer some of the objections, made against the doctrine of our own power & freedom - 1. - It was thought by some, to be a denial of our dependence upon God, to consider ourselves as having any power in effecting our own salvation - - But do we consider it, as denying our dependence on God to use the faculties of speech & reason, which are powers given by him? - There is no danger of our denying our dependence upon God, while we always ascribe to him the powers by which we act - 2 - It is said, we are saved by God's grace - and that to consider ourselves as possessing any power, is to deny the grace of God - This argument deserved attention, because many very sincere Christians had been misled by not understanding precisely, what is meant by God's grace - That God out of grace or kindness, should aid the sinner in returning to holiness, and in true repentance, by no means implied, that his kindness is irresistible - He would illustrate it thus - Suppose you should meet with one, who had been reduced to want & misery by the wasting, & abuse

of benefits, which you had conferred - that you pity and forgive him - and by encouragement and persuasion, by offering to him motives for reformation - you restore him to a ~~state~~ ^{life} of purity and innocence - Would it be supposed, that your kindness, had operated irresistibly upon this man? Would it be less kindness or grace because it did not operate irresistibly? - 3 - There are some, who hold to irresistable grace, because of the phrases - “being born again - & being a new creature” - and they suppose that this language denotes a sudden effect of God’s power - But it is obvious, that this is only a bold & strong figure of speech - just such as we use, when we say, that one, who has forsaken evil habits, and in whose moral conduct there has been a great change - “that he is no longer the same man - that he is a new creature” - M^r C[hanning] referred to other phrases, which no one thinks of interpreting literally - and spoke of the extremely dangerous & pernicious errors into which men had been led by this literal interpretation of scripture language - - 4 - Others think, that such irresistible influence is to be inferred from the passages, in which God is said to convert the minds - to save - to turn &c - But so is God said to make rich - to feed, clothe &c - and if we conceive that an

They say, that to convert the sinner is an act of greater power, than the creation, because the soul of man actively resists the power of God.

irresistable operation, in wh[ich] we have no part is meant in the one case, we have the same reason to suppose it in the other - But who ever supposed, that riches were not obtained by our own exertion in the use of powers derived from God? - - So God is said to “give wisdom to the wise” - yet we know, that this does not mean, that knowledge &

wisdom are communicated by an irresistible impulse -
but the powers are given us, which we may either use
or suffer to be neglected - M^r C[hanning] closed his ser-
mon with a most earnest practical application, ex-
horting his hearers not to remain inactive & uncon-
cerned as to their salvation, waiting for God's agency
to accomplish what they themselves take no care
to promote - - Life & death were before them, &
it was for them to chuse - They should remember,
that they would not be excused from blame, if
they neglected the means of improvement, which God
had given them. -

In the afternoon M^r Channing again preached -
His text was "In him we live" - and the sermon
was an admirable exposition & illustration of the

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great truth of God's constant presence, providence, and agency - and a practical application of this truth of the conduct of life - M^r C[hanning] remarked, that we acknowledge God as Creator, but we are apt to consider the work of creation as far remote - and that God since that time has not acted in regard to our world - But in truth, he sustains and continues the world by a constant & present act of his will - he is ever near us, & takes an interest in us - inspects and judges our thoughts & conduct - 2 - As our law-giver, we are apt to think that many ages ago, he declared his commands by Moses & by his Son, and that he has been silent since - but in truth he now commands - He is not a sovereign remote from us - but every moment he ~~witt~~ is giving his commands - 3 - As our benefactor, we are apt to think his agency remote. We consider the creature as the immediate cause of our blessings, & the Creator

as the remote one - This too is a dangerous error - -

Called on Aunt Scott after Meeting - & in the ev[enin]g
at Doct[or] Townsend's with[out] finding them at home - at
M^r Hale's - at M^r Prescott's, where I had a pleasant talk
with M^{rs} P[rescott] for an hour - and at M^r Lee's, where I finished
the evening.

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