

2024-04-02 - John Quincy Adams

Prayer

Bible - 1 Corinthians 1:20-25

Quiz

1. What President William Henry Harrison born before or after the Declaration of Independence?
before
2. Before going into politics, in what American institution did Harrison serve for several years?
the army
3. Was William Henry Harrison elected president in 1800, 1840, or 1860? 1840
4. Did President Harrison say that a man's rights are derived from the constitution, or from some other source? some other source - God
5. For about how long did William Henry Harrison serve as president? 31 days

Recitation

President - John Quincy Adams (1767-1848) pronounced as Quinzee
sixth president (1825-1829)

born 1767 in Massachusetts to John and Abigail Adams

1778 traveled with father to Europe; studied languages

1781 served as secretary to American diplomat in Russia

1785 returned to America; went to college at Harvard

1790 began to practice law in Boston

1794 appointed ambassador to the Netherlands

1797 married Louisa Catherine Johnson

-American raised mostly in England

-met and married her in London

-they had three sons and one daughter (who died in infancy)

1802 elected to US Senate

1809 appointed ambassador to Russia

1811 appointed to Supreme Court, but declined

1817 appointed Secretary of State

1821 concluded Adams-Onís treaty with Spain

-which set border at Sabine River, which figured prominently in Texas history, and which is still the border with LA today

1824 elected president - first son of a president

-first president to have short hair and long pants

-spoke Dutch, French, German, Greek, Italian, Latin, Russian, and Spanish

1828 lost election to Andrew Jackson

1831 elected to House of Representatives; served until death in 1848

Text letter to John Adams, January 3, 1817

John Quincy Adams - 1811 Letter to John Adams - Excerpts

My dear Sir.

3 January 1817

. . . You caution me against commencing to be the champion of Orthodoxy, without first reading more than would consume all the leisure of the remnant of life which I have any reasonable prospect of enjoying, even if it were to be all leisure—I think I shall neither commence champion of Orthodoxy, nor as your old friend Franklin used to say of any man's *doxy*. If after sixty years of assiduous study and profound meditation, you have only to come to the result of trusting the Ruler with his skies, and adhering to the Sermon upon the Mount, I may be permitted to adopt the same conclusions by a shorter and more compendious process . . .

Now in the Sermon upon the Mount, much is said about the kingdom of Heaven, and those who alone shall enter into it—The preacher of that Sermon, announced himself as a being superior at least to human Nature. . . You, or at least I can by no possible process of reasoning consider him as a mere Man, without at the same time pronouncing him an *Imposter*.

You ask me *what* Bible I take as the standard of my faith—The Hebrew—the Samaritan—the old English Translation—or what?—I answer, the Bible containing the Sermon upon the Mount—Any Bible that I can read and understand—The new Testament I have repeatedly read in the original Greek, in the Latin, in the Genevan protestant, and in Sacy's Catholic french translations, in Luther's German Translation, in the common English protestant, and in the Douay English, Catholic (Jesuitical) Translations—I take any one of them for my standard of faith—If Socinus or Priestley had made a fair *Translation* of the Bible, I would have taken that, but without their Comments—I would also give up, all the passages, upon which any sound suspicion of interpolation can be fastened—But the Sermon upon the Mount commands me to lay up for myself treasures, not upon Earth, but in Heaven—My hopes of a future life are all founded upon the Gospel of Christ—and I cannot cavil or quibble away, not single words and ambiguous expressions, but the whole tenor of his conduct, by which he sometimes positively asserted, and at others countenanced his disciples in asserting that he was *God*.

You think it blasphemous to believe that the omnipotent Creator could be crucified—God is a Spirit—The Spirit was not crucified—The body of Jesus of Nazareth was crucified—The Spirit whether eternal or created was beyond the reach of the Cross. You see my Orthodoxy grows upon me; but I still unite with you in the doctrine of Toleration and benevolence—You will marvel perhaps that with these Sentiments I have been recently falling in with some of the broadest Unitarians, such as Mr Frend, and Mr Aspland, who has obligingly presented me several Sermons and Tracts of his own upon the Unitarian faith.